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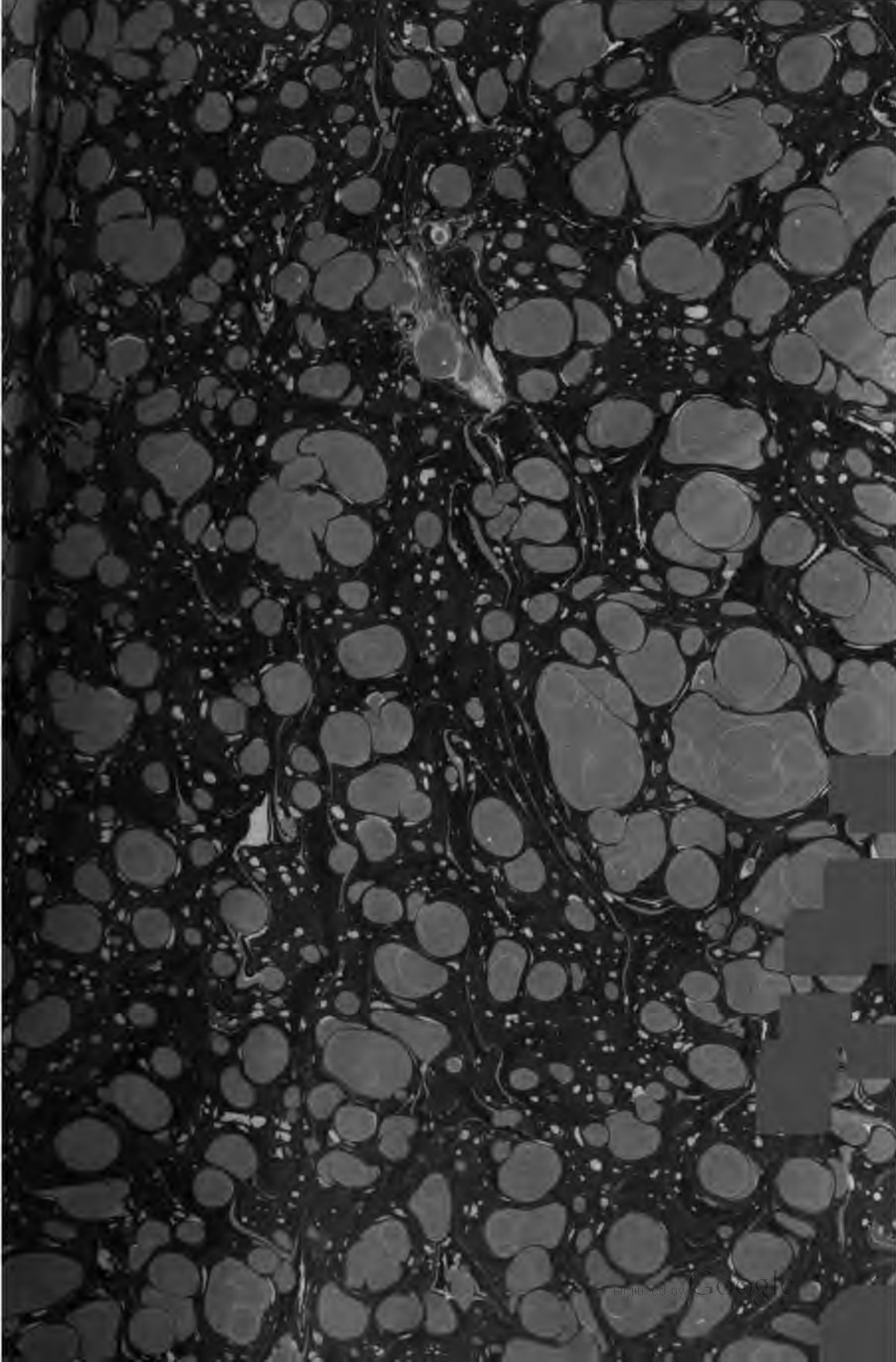


Princeton University.

Presented by

ARTHUR WELLMAN BUTLER

CLASS OF 1892









A  
COMMENTARY  
ON THE  
**HOLY SCRIPTURES:**

CRITICAL, DOCTRINAL AND HOMILETICAL,  
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY  
JOHN PETER LANGE, D.D.,  
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,  
ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

*TRANSLATED, ENLARGED AND EDITED*

BY  
PHILIP SCHAFF, D D.,  
PROFESSOR OF SACRED LITERATURE IN THE UNION THEOLOGICAL SEMINARY, NEW YORK,  
IN CONNECTION WITH AMERICAN AND ENGLISH SCHOLARS OF VARIOUS  
DENOMINATIONS.

VOLUME III. OF THE OLD TESTAMENT:  
NUMBERS AND DEUTERONOMY.

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NEW YORK:  
CHARLES SCRIBNER'S SONS.

1884.



# NUMBERS;

OR, THE

## FOURTH BOOK OF MOSES.

BY

JOHN PETER LANGE D.D

TRANSLATED AND ENLARGED BY

REV. SAMUEL T. LOWRIE, D.D.,

AND

REV. A. GOSMAN, D.D.

NEW YORK:  
CHARLES SCRIBNER'S SONS.  
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**GRANT & FAIRES,  
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## PREFACE BY THE AMERICAN EDITOR.

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THIS volume embraces the last two books of the Pentateuch.

The Commentary on *Numbers* was prepared by Dr. LANGE, and appeared, together with *Exodus* and *Leviticus*, in 1874. The translation, after many delays beyond my control, was finally entrusted to the Rev. Dr. LOWRIE and the Rev. Dr. GOSMAN. The Rev. Dr. LOWRIE is responsible for the Introduction (original), and for chaps. i.-xx. 13 and chap. xxxiii. His additions are, as usual, included in brackets, and marked Tr. They bear chiefly on the geography and topography of the regions traversed by the Israelites from Mt. Sinai to Mt. Hor and the plains of Moab, with reference to the most recent explorations of the Sinaitic Peninsula. The Rev. Dr. GOSMAN prepared the remaining chapters of *Numbers*, and his additions are marked by his initials.

The Commentary on *Deuteronomy* is the work of the late Pastor F. W. J. SCHROEDER, who studied with me in Berlin and succeeded the celebrated Dr. FRIEDRICH WILHELM KRUMMACHER in the First Reformed Church of Elberfeld.\* It was published separately in 1866. The English edition was at once taken in hand by the Rev. Dr. GOSMAN and stereotyped, but it had to wait for the completion of *Numbers*.

In the mean time the Mosaic authorship of *Deuteronomy* has been subjected to new trial. Hence Dr. GOSMAN was requested to add a special Appendix with reference to the views of Bishop COLENSO, Dr. KUENEN, Prof. WELLHAUSEN, and Professor W. ROBERTSON SMITH. This was the more necessary since the Deuteronomic controversy as connected with the doctrine of inspiration has assumed a serious ecclesiastical aspect in the Free Church of Scotland, which has hitherto been singularly free of any departure from traditional orthodoxy, but is now almost equally divided on the soundness and admissibility of the views of one of her public teachers. It may be doubted whether Presbyteries, Synods and General Assemblies are the proper judicatories for the adjustment of purely critical questions on which the first biblical scholars of the age are at issue among themselves, and have not yet reached final conclusions; but on the other hand, a free Church which supports its theological schools

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\* See obituary notice in Preface to the vol. on *Ezekiel*.

without aid from the state, has a perfect right to control the teaching in the same; moreover the interest of the Scotch people in such questions marks a great progress beyond the prevailing indifference and passivity of the laity in other countries and churches. There can be no doubt that the ultimate result of these controversies will be a clearer insight into the human growth of the Bible as a literary production, and this, instead of weakening our faith in the divine Scriptures, will only strengthen it in the end; just as the fullest investigation of the laws of nature will lead to a more profound adoration of nature's God.

With this volume the English reproduction of Dr. LANGE's *Bibelwerk* is completed. But the American Editor and Publisher have concluded to add an original volume on the *Apocryphal Books*, which have almost passed out of sight, and yet are quite important historically as the connecting link between the Old and New Testaments. This volume is now passing through the printer's hands.

PHILIP SCHAFF.

UNION THEOLOGICAL SEMINARY, }  
New York, Oct. 1, 1879. }

# BOOK OF NUMBERS.

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## INTRODUCTION.

### § 1. THE POSITION AND CHARACTERISTIC MARK OF NUMBERS.

[See the vol. on Exod. and Lev. for Dr. LANGE's view of the position and characteristic mark of Numb. in what he calls "The Trilogy of the Law," viz., pp. 4, 5, 7, and also the vol. on Gen., p. 92. He designates Exodus as the prophetic book of the Theocracy, Leviticus as the priestly book, and Numbers as the kingly book. "Numbers therefore stands with the impress of the kingly revelation of Jehovah." "The fundamental thought of the book of Numbers is the march of the typical army of God at the sound of the silver trumpets, the signals for waging the wars of Jehovah, until the firm founding of God's state, and the celebration of the festivals of victory and blessing of Jehovah in the land of promise. Around this centre are grouped the separate parts of the book."

### § 2. THE ORIGIN AND COMPOSITION OF NUMBERS.

On the Origin and Composition of Numbers, see the vol. on Genesis, pp. 94-100. What is said in that volume on the Pentateuch in general has its particular application to Numbers. In the same vol., pp. 104-115, what is said with special reference to Genesis reflects also the debate in relation to the genuineness and authenticity of the other books of the Pentateuch. That Introduction reflects the controversial situation in 1864, or fifteen years ago. The controversy has continued meantime, not materially changed in its prominent features, but modified in some of its particulars on the side of those that oppose the traditional and orthodox view of the Mosaic authorship of the Pentateuch. The controversy has made progress at least in interest, especially in England and America. As the latest exponents of the destructive school of criticism on English ground, the reader may be referred to the article "*Bible*" in the latest edition of the *Encyclopedia Britannica*, and to the translations of two works of Dr. A. KUENEN, Prof. of Theol. in the University of Leyden, viz., his "*Religion of Israel*" and his "*Prophets and Prophecy in Israel*."

Perhaps there has also been progress in the matter of the controversy. The last-named author, and his English sponsor, J. MUIR, Esq., D. C. L. of Edinburg, seem to think so. The recent "advance in the application of just methods of inquiry" has, they think, thrown its light on the history of that religion that claims a divine and supernatural origin. The application of these new laws of investigation "has issued in important and satisfactory results." This seems to say that the result referred to is an assured and final position, in which the critics are satisfied to rest. It could only be a pleasure to concur in this view. For then the greatest difficulty of the controversy would disappear for the adherents of the orthodox view. Heretofore, while the latter view has presented one distinct and consistent position to its adversaries, these have continually changed position and front. Thus the defence and attack have had to be constantly renewed. "The Documentary Hypothesis" was succeeded by "The Fragmentary Hypothesis," and that again by "The Supplementary Hypothesis," while EWALD, like a free-lance, came on with his explanation (see SMITH'S *Bib. Dict.* article PENTATEUCH) in which he was so confident, that it could only be an affront to him to call it an hypothesis at all.

The newer position also claims to be more than a hypothesis. It is the clear result, the satisfying conclusion of an inductive process. It is the postulate of what is found to be the situation after an unprejudiced collection and calculation of all the phenomena of the case. It is a view that fully explains the documents presented to our investigation. As the astronomer has but to turn

his telescope to a certain quarter of the heavens to see a planet never seen before, but whose existence he has conjectured and then verified, and then calculated to its present position, so the critic has calculated this explanation. This then ought to be the final stand.

Summed up it is as follows: The Pentateuch and later historical books of the Bible, previous to the captivity, are the production of the eighth and seventh centuries B. C. What they recount was not meant to represent the actual past, but to represent and impress the religious convictions of the writers. These were the prophets. "*They have given to Israel its history.*" This material so originated, received a second treatment from the priestly class, who interwove and added matter of their own, thus making more history in their own sense, and in the interest of the temple and its service. There is a residuum of history or fact. But it is of course small, and the amount of it is not to be determined with assurance. KUNEN, indeed, holds that upon certain hermeneutical principles he can accurately, and to a great extent certainly, discriminate the wheat from the chaff. But grant him his principles, and he can do anything. And so indeed can any one else.

To the common understanding this appears to charge the prophetic authors of the religion of Israel with deplorable morality. But not so, say the critics. This difficulty is cleared up by reflecting on the character of their times, and the unreasonable expectations we have about writing history. The prophets were grand and good characters, and they gave to their race, and through them to the world, the great blessing of *ethical monotheism*.

Thus it appears that we must divest ourselves of two unreasonable assumptions when investigating the origin and composition of the Pentateuch and other books of Scripture. *First*, we must dismiss the idea that the honest author can, or even can pretend to recount the actual facts of the past. Even an eye-witness of such facts can only give his own conception of them. But let there be a longer or shorter interval of time between the narrator and the events; "let it be assumed that he has to enlighten his readers, not concerning facts which are indifferent, but on a subject which inspires himself with the most lively interest; let it be conceived that he writes, not as an individual, but as a representative of the order or class to which he belongs; let it be supposed, finally, that, in composing his narrative, he has a definite aim in view, which he would not, for anything the world could give, wish to miss; let these conditions be granted, and will it be imagined that his representation *can possibly* be a faithful impress of the reality?" *Second*, we must dismiss the assumption of a critical public opinion in the time and among the people that witnessed the production of these books. "In our days, the individuality of the historical writer is held in check, as it were, by public opinion. This demands from him truth, nothing but the truth, and shows itself severe in the maintenance of this requirement, and in the punishment of every sin against it. In antiquity, in Israel as well as elsewhere, the case was different. The historian could then move much more freely. Attention was directed more to the spirit in which he wrote, and to the tendency of his narrative, than to the truth of the entire representation, and to accuracy in the details. The object was, to express it in one word, the training of the reader in this or that religious or political direction. In the estimation of the writer, the account of what had occurred was subordinate to that end, and was, therefore, without the least hesitation made to subserve it."

This represents the view-point and latest deliverance of the critical school. Again it encourages the hope that we have in it the final result of their efforts. For what can they want more? They have a result that does not leave a vestige of religion. Among those that hold such views there is not a crumb of good left for earnest minds to contend about. There is room left only for the egotistic strife as to who is right in regard to opinions that have no longer a living interest. The triumph of such views would be the extinction of all but an antiquarian interest in the questions involved. The religion of the Bible would then have no more power on earth than the religion of the Druids.

The controversy has life only because the traditional and orthodox belief in the supernatural origin of these books still lives. It will continue as long as the divine truths involved in the orthodox belief continue to reprove men for sin against Him whom these books reveal, and call on men to repent and be reconciled to Him, and while men resist the claim. Thus, spite of the encouragement indulged above, it is evident, that, in the newer view developed since Dr. LANGE wrote the Introduction to Genesis, we have at best only the last result of the *present* opponents. When their position has proved untenable, then will others arise that will attempt another position.

The obvious objection to the view given above is the same that has been successfully objected to views that preceded it, *viz.*, that it creates a difficulty greater than the one it claims to have solved. Granted that it has explained the origin of the literature we have; what then accounts for the entire absence of another school of literature that such a condition of things must have produced? For if there were true prophets, there were also false prophets. The authors of this view think proper, indeed, to use terms less invidious, and adopt instead the terms "canonical prophets, and the so-called 'false-prophets,' or the other prophets." They honor both classes, ascribing good faith to both. They make them differ essentially only in this, that "the Israelite could either make his religion subordinate to his national feeling, his patriotism, or let that religion rule over the latter. Now the first way was followed by the 'false prophets,' in the second we find the canonical prophets." Let it be so. The difference is well stated; but it is evident the difference is estimated very differently by an orthodox thinker from what it is by the authors of the view we are considering. The latter mean to say, that the so-called false prophets were not as bad as they are made to appear by the *ex parte* and only evidence that has come down to us, *viz.*, their opponents the canonical prophets. But then the mystery appears: how is it that we have nothing from "the so-called false prophets?" Why have we only a literature of the canonical prophets? "The other prophets" were evidently the popular prophets of their day. They were the more numerous. As they had a ready hearing, so what they wrote would have a wider circulation. If they were so respectable after all, then they could not have been the least inferior to the canonical prophets in literary ability, and their zeal would not suffer them to be behind in employing their pens to propagate their convictions. They too must have "made history" in their own interest. And what those popular prophets would write had a thousand chances of being handed down to one chance of the canonical prophets. The objection now urged is so obvious as not to need amplification. The fact of there being no such literature is a demonstration that there could have been no such literary activity as that ascribed to the 8th and 7th centuries B. C.

Moreover, how is it possible to conceive that any men, with honest or dishonest intent, could make history in the way and under the circumstances represented by this view? Of course we can conceive of men speaking and writing thus. If we were slow to believe it, these writers of the critical school would dispel all doubt by their own performances. But this is not a question merely of how men may write, but also of the public acceptance of what they wrote. How could men gain credit by such writing, or commend their opinions in this way? The facts they manipulated could only serve their purpose if they were commonly accepted by the public to which they addressed their writings. Otherwise these facts could point no moral. Granted that what they wrote reproduced a mere skeleton of reality; they would not be allowed, without challenge, to dress up the skeleton with invented details to suit their purpose. This might be done by popular prophets chiming in with the patriotism and fashion of the day. It might be, also, if there were only one class of men to write the records. Much history has been falsified this way. But it could never be successfully done by unpopular prophets, who had not only the mass of the nation against them, but also another and larger class of popular prophets, whom this view assumes to have been deservedly respectable for their patriotic aims and for their ability to teach the people. The very condition of things assumed by the view would imply that there was such "a public opinion as would hold the individuality of the historical writer in check, and demand of him the truth and nothing but the truth." Or if we must assume a public indifferent to facts and only interested in the didactic aims they were made to subserve, then we should find not only the traces of a prophetic and of a priestly manipulation of these and kindred facts, but also traces of similar productions, not merely of the false prophets, but also of purely political and other authors.

Other objections might be urged to the view in question. But it is enough to refer to the admirable note of Dr. T. Lewis on the same subject in the vol. on Genesis, p. 99. What he says is applicable to the present case, and is likely to be applicable to all other efforts to explain the origin and composition of the books of the Bible, except that which ascribes to them a divine and supernatural origin.

§ 3. ANTIQUITY OF THE BOOK OF NUMBERS.

A brief statement of proofs of the antiquity of the book of Numbers will be in place here. This is more profitable labor than the attempt to answer the objections that are made to the claim of antiquity. For, as has been shown, any writing of this sort soon needs to be written over again.

The positive proofs, however, are of lasting value. Moreover, if they are convincing, the mind will rest in them, and not be troubled at the suggestion of difficulties that are hard or even impossible to explain. Such difficulties attend all records of the past. Advantages attend the exhibition and appreciation of the proofs relating to a single book that are missed in the defence of the Pentateuch as a whole. For this reason the following are offered here.

*The testimony of the other Scriptures.* The other four books of the Pentateuch are of course not appealed to. But all the other Old Testament Scriptures may be appealed to, and they afford convincing proof of the pre-existence of Numbers. This evidence, in such books as are known to have been written long after the events recorded in Numbers, proves that Numbers must have existed as a book *long* anterior to the origin of the latter books. Attention is asked to the following citations from other Scripture (excluding the Pentateuch) that reflect the matters recorded in Numbers.

JOSHUA presupposes Numbers in almost every chapter. But take the following :

Josh. i. 7 comp. Num. xxvii. 23.	Josh. i. 12 sqq. comp. Num. xxxii. 20-28.
Josh. ii. 10 comp. Num. xxi. 24, 84, 85.	Josh. iv. 12 comp. Num. xxxii. 2, 27, 28.
Josh. v. 4 comp. Num. xiv. 29; xxvi. 64, 65.	Josh. ix. 14 comp. Num. xxvii. 21.
Josh. xvii. 8 sqq. comp. Num. xxvi. 38; xxvii. 1.	
Josh. xvii. 8 sqq. comp. Num. xxxvi. 2.	

JUDGES. Compare the oft-recurring expression "they did evil in the sight of the Lord," Jud. iii. 7, 12, *etc.*, with Num. xxxii. 18.

Judg. i. 20 comp. Num. xiv. 24.	Jud. ii. 8 comp. Num. xxxiii. 55.
Judg. xi. 12-27 comp. Num. xx. 14-21.	Jud. xx. 18 comp. Num. ii. 8.
1 Sam. x. 25 comp. Num. xvii. 7 (22).	1 Sam. xv. 6 comp. Num. x. 29, 32.
1 Sam. xv. 29 comp. Num. xxii. 19.	1 Sam. xviii. 17 comp. Num. xxxii. 20, 27, 29.
1 Sam. xviii. 13, 16 comp. Num. xxvii. 17.	

Notice the frequent mention of inquiring of the LORD by the High Priest 1 Sam. xiv. 19; xviii. 9; xxx. 7, *etc.*, and comp. Num. xxvii. 12.

1 Kings xxi. 8 comp. Num. xxxvi. 7	2 Kings xviii. 4 comp. Num. xxi. 5-10.
PSALMS iv. 6; xxxi. 16; xlvii. 1; lxxx. 3, 7, 19; cxix. 135; cxxi. 7 comp. Num. vi. 22-26.	
Psalms lv. 15 comp. Num. xvi. 30-33.	Ps. lx. 12 comp. Num. xxiv. 18.
Psalms lxviii. 1, 2; cxxxii. 8 comp. Num. x. 35, 36.	

PROVERBS i. 12 comp. Num. x. 35, 36.

HOSEA ix. 10 comp. Num. xxv. 8.	MICAH vi. 5 comp. Num. xxii.—xxiv.
AMOS ii. 11, 12 comp. Num. vi. 2, 3.	AMOS ii. 9 comp. Num. xx. 24; xiii. 28, 32, 33.
ISAIAH xlviii. 21 comp. Num. xx. 11.	JEREMIAH xlviii. 45, 46 comp. Num. xxi. 27, 28.
EZEKIEL xxxiv. 5, 6 comp. Num. xxvii. 17.	OBADIAH 4, 19 comp. Num. xxiv. 18, 21.

TUCH (*Die Genesis*, p. xc.) is quoted as saying (in opposition to Dr WETTE and Von BOHLEN, who deny that there are any references to the Pentateuch in the earlier prophets) that there are found about eight hundred indications of the pre-existence of the Pentateuch in the prophets of that period. This assertion has great probability. If true of the earlier prophets it is equally true of the books commonly supposed to precede them. Of these indications Numbers has its due share. Thus the citations given above will not be understood as representing in the least degree the proportion of such traces of the pre-existence of Numbers. They are only proofs that such traces exist, and serve as illustrations of their nature. The greater the familiarity with the Scriptures, the more does this relationship of its parts appear in many indications that can only be appreciated by familiarity. Of this sort are the archaisms which appeal only to one acquainted with Hebrew (see art. PENTATEUCH in SMITH'S *Bib. Dict.*, and J. MACDONALD, *Introd.* vol. i. pp.

800-814, who also refers to HANVERNICK's *General Introd.*, translation pp. 155-171, and to EDWARDS' *The Authenticity and Genuineness of the Pentateuch*, § 5; and to the *Biblioth. Sacra.*, ii. 887-898. Other indications of this sort are peculiar phrases and turns of expression, that are explained by the pre-existence of Numbers, just as similar usages in the English tongue now are explained by the existence of the authorized English version of the Bible, or the existence of a classic like Shakspeare. Some of this sort of indications are embraced in the foregoing list. It is especially such traits that indicate a *long* pre-existence of the book that is evidently their original source. For it requires a long time for such forms of expression to merge into the common language of the people.

Take only the references given above and we have recovered a considerable part of the substance of the book of Numbers.

- Num. ii. 8. Judah first in war.
- Num. vi. 2, 8. Institution of Nazarites.
- Num. vi. 22-26. The Aaronic blessing.
- Num. x. 29, 82. The kindness of Jethro and Hobab, the Kenites of Midian.
- Num. x. 85, 86. Moses' words for the march and the halt.
- Num. xiii. 28, 82, 83. The Anakim.
- Num. xiv. 24. Caleb to possess Hebron of the Anakim.
- Num. xvi. 80-88. Destruction of Korah.
- Num. xvii. 7. Moses laying up the rods before the LORD.
- Num. xx. 11. Water brought from the rock.
- Num. xx. 14-21. Request to pass through Edom.
- Num. xxi. 5-10. The Brazen Serpent.
- Num. xxi. 17. The song of the well.
- Num. xxi. 27, 28. The song relating to Heshbon.
- Num. xxi. 24, 84, 85. The fate of Sihon and Og, kings of the Amorites and of Bashan.
- Num. xxii.—xxiv. The history of Balaam.
- Num. xxiii. 55. A snatch of Balaam's prophecy.
- Num. xxiv. 18. A snatch of Balaam's prophecy.
- Num. xxv. 8. Israel and Baal-Peor.
- { Num. xxvi. 88.
- { Num. xxvii. 1; xxxvi. 7. Inheritance of the daughters of Zelophehad.
- Num. xxvi. 64, 65. The new generation after the perishing of those that came out of Egypt.
- Num. xxvii. 17. Moses' prayer for a captain.
- Num. xxvii. 21. Inquiring of the LORD, through the High Priest, by Urim and Thummim.
- Num. xxvii. 28. Moses commanded to ordain Joshua captain.
- Num. xxxii. 20-28. Settlement of tribes east of Jordan, and their covenant to aid in the conquest of West Jordan.
- Num. xxxiv. 55. Remnants of Canaanites to be thorns in Israel's side.
- Num. xxxvi. 7. The inheritance of fathers not to be given up.

This collection would not help in any degree to reconstruct the book were it missing; nor could any amount of such hints of some existing record found in the other books of Scripture. But the existence of such a book as Numbers explains the passages where these hints are found, while the coincident thoughts and expressions meet as concentrated rays of light upon this book as their focus. Consider the amount and variety of the matter reflected in these citations. We have transactions with historic nations such as Edom, Moab, Bashan. We have the origin of relations among the twelve tribes of Israel, like the settlement of East Jordan by the two and a half tribes. We have the origin of social institutions such as the laws of inheritance. We have the account of sins of Israel and their punishment that we find appealed to ages after as warnings. We have miracles, such as water from the rock, and healing by the Brazen Serpent. We have snatches of ancient songs and prophecy. We have the origin of religious usages such as the appeal to Urim and Thummim, and the institution of the Nazirites. We have the origin of the Aaronic blessing of which so many traces appear in all the later Hebrew literature. When we have so much, and a little industry may collect much more, we have convincing proof that the book which



so explains them all must have existed previous to all this literature in a form as complete as we now have it. It is easier to think that it may have suffered some curtailment than that later hands have added to it, and that the mutilation of this or some similar record explains why we have no documentary proof of many other things in the later books of Scripture relating to the same period of which Numbers treats.

It must be borne in mind, that the present question has nothing to do with the credibility of the things recorded in Numbers, but merely with the existence of such a written record. The observance of this necessary distinction greatly simplifies the investigation. It is mostly by confounding with this the credibility of what is recorded, that the investigation is embarrassed, and many are led helplessly astray in making the investigation. When this distinction is observed, the foregoing proof becomes irresistible, that Numbers existed previously to all this literature that reflects its existence. It is this sort of proof that is justly relied on in establishing the antiquity and apostolic authorship of the New Testament Scriptures.

It is to be noticed that the foregoing only proves the relative age of Numbers. It is older than this other literature. But if all this other literature should appear to have originated in the 8th and 7th centuries B. C., then not much is gained. Numbers was then only written before the 8th century B. C. It may have been in the 9th century B. C. But it may be confidently urged that the foregoing proof involves a more satisfactory conclusion. The foregoing citations, with little exception, give matter peculiar to Numbers. Nothing else claims to be the original record of them. Unless the subsequent literature, shown to be such by its reflection of this book, were the work of one man, or of a few men working in collusion (a most unreasonable if not impossible assumption), these various books could never betray such common familiarity with Numbers. Such familiarity, common to such different productions, can only be explained by the book which all reflect. It must have been so much older and thus so generally known, that no one could be ignorant of it that would write such books as follow, nor write such books without allusions to matter contained in Numbers.

Numbers must have been in fact, just what it has been traditionally alleged to be, *viz.*, a sacred book of the Israelites of a date much older than the books that were written long after the matters it records. It must have been such a book to David, since it is reflected in his Psalms—five of the Psalms cited above being ascribed to him. But this refers Numbers to a period so long previous to the time when literature at all flourished in Israel, that it is easier to ascribe its authorship to the age of Moses himself than to any other generation preceding Samuel.

Of course, if the literature subsequent to Numbers is proved to be as old as the traditional belief has maintained, then this throws the age of Numbers back to the period to which tradition has always assigned it. And we may, in this estimate, disregard Joshua, which, being so near the same period, might be taken as reflecting the same events independently of any written record. We cannot of course in this place touch on the subject of the genuineness of the later books of Scripture.

*The internal proofs of the antiquity of Numbers.* These are so numerous and so manifest that one can have no other idea than that he is reading the account of an eye-witness of the matters recorded, until criticism points out alleged anachronisms and other discrepancies. These are so few and inconsiderable that they can have little weight. It can only enhance the force of the argument in favor of the antiquity of Numbers to review these objections (see below § 7).

First, the book assumes to be the account of a contemporary and eye-witness of the events. Parts of it are expressly claimed to be the production of Moses himself (xxxiii. 2). This point is too manifest to need amplification.

The details of the account down to minutiae correspond with the assumption. It describes what befell a numerous people during a period of migratory life. It does this not only with fidelity to the situation, but there is an entire absence of any reference that betrays any acquaintance with any other condition of the people except the sojourn in Egypt that preceded it. For example all references to solidly built houses and walls relate to other people, or to a prospective condition of the nation. The Tabernacle was a monument that lasted till the days of David, and as such it alone affords satisfactory proof of the genuineness and authenticity of the Pentateuch, that is worthy of being made a distinct treatise. It was reproduced in the temple of Solomon, which was only an enlarged copy of the Tabernacle (see article TEMPLE in SMITH'S *Bib. Dict.*) the peculiar construction of which can only be accounted for by the pre-existence of the Tabernacle and such

a history as we have of the Tabernacle in the Pentateuch. The peculiar contribution to this evidence as it relates to Numbers, is seen in chapters iii., iv. that give account of the Levites being charged with the care of the Tabernacle, and its transportation on the journey. Some of the most remarkable of the arrangements there described are reflected in 1 Chron. xv. The orders for bearing the ark described in the latter place are satisfactorily explained by the account in Numbers. It is impossible that the account in Numbers could have been invented at a later date to suit the representation in 1 Chron. Moreover, if the regulations of which Numbers gives account, were the ground for those described in 1 Chron. xv., then they must have been handed down by a written record. For in no other form could details so copious and so minute be handed down.

And this leads to the remark, that the detailed accounts of various things in Numbers give evidence of being from an eye-witness and participator in the transactions. The first five chapters abound in this evidence: the numbering of the people, the arrangement of the encampment, the offerings of the princes at the dedication of the Tabernacle, the order of march. No other reference is ever made in later times to most of these matters. No motive can be conceived for a writer of later times mentioning them, much less for inventing them. They were matters of present interest and could only be recorded, not only while fresh in the memory, but also while of actual importance.

Various institutions of later ages among the Israelites can only be accounted for by records in Numbers. The silver trumpets (x.), the laws of inheritance (xxvii.); the Little Passover (ix.), the Sabbath-breaker (xv.). No later writer could be supposed to invent such accounts of the origin of these institutions; and if they are true, none but a contemporary can be supposed to have recorded them.

The accuracy of the account in respect to geographical data gives most convincing proof of Numbers having been *written on the spot*. Modern explorers of the Sinai peninsula have often verified this accuracy, and in the effort to identify the localities and course of the wanderings of Israel in the desert, no progress has been made except where explorers have assumed that this account is correct. In illustration of this see the commentary on xiv. and xxxiii. 10. Another illustration, combining also historical accuracy, is seen in xiii. 22, where see the commentary. If this geographical accuracy be admitted, then it involves the inference that the account must have been written on the spot. In this age of travellers, a common experience teaches that it is very difficult to observe such accuracy in one's accounts of his journeys without one has made his record on the spot.

And this leads to the remark, *viz.*, that "many portions of the narrative have all the appearance of a journal of daily transactions, or at least a summary of such. This is discernible in the precise specification of time and place given in connection with the more important incidents, particularly in the list of encampments in chap. xxxiii. 1-49, and with regard to which it is stated (ver. 2) 'Moses wrote their goings out according to their journeys;' and, indeed, the document bears all the marks of its having been written at the time thus intimated. This will be sufficiently apparent from the following observations: First, even the contradiction alleged to exist between the statement in vers. 30, 31, according to which the Israelites journeyed from Moseroth to Bene Jaakan, and Deut. x. 6, which makes the march to have been in the reverse order from Bene Jaakan to Moseroth, however it may be explained, is certainly rather unfavorable to the assumption that the narrative is the work of a later writer, and one of course freely inventing the circumstances of the case. For such a writer would not, by any possibility, have admitted so glaring a discrepancy. Further the historical notices of vers. 4, 9, 14, 38 could only have proceeded from a contemporary writer, for they are natural only in such a case, bespeaking an eye-witness, being in fact lively reminiscences summoned up in association with the names of localities." J. MACDONALD, i. p. 277, "Upon their gods also the LORD executed judgments," xxxiii. 4, mentions a fact not otherwise recorded, though such a judgment was announced (Exod. xii. 12). And this record seems to be appealed to by Isaiah xix. 1. "Behold the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence."

*Typical and Doctrinal proof.* A peculiar proof of the genuineness and authenticity of Numbers, that will appeal to Christian experience, may be presented in connection with the typical matters contained in it. Numbers is distinguished from the other books in this respect by the large proportion of remarkable historical types it furnishes. The events it narrates have a deep spiritual significance. Some of them are singled out by the Lord Jesus and His Apostles, and their typical import is interpreted, *e. g.*, the Brazen Serpent, xxi. 7-9, comp. Jno. iii. 14, 15; the

Provocation in the wilderness and consequent exclusion from Canaan, xiv. 20-23, comp. Ps. xcv. 7-11; Heb. iii. 7-11. Others have been referred to in the same way from the earliest times of the Christian church, as most fitting types of the truths of salvation. The whole book, with its mustering of armed hosts and their march and battles, victories and defeats, is typical of the church militant. The cities of refuge are typical of how provision is made by which sinners may escape the natural penalty of transgression. The rebellions of the people and the dealings of God with them are typical of murmurings and backslidings in the Christian church. The terms on which Moses proposed to pass through the territory of Edom and of Moab are typical of the principles that ought to govern the Christian in making his journey through the world to the promised rest of heaven. See under chap. i. *Doct. and Eth.*, § 1.

This spiritual correspondence is not observed in any ordinary series of historical events. No single people or time can furnish a series of consecutive events that present such adaptations. These are more remarkable than the symbolism of the ceremonial ordinances, which may be regarded as arbitrary inventions, that might easily be adapted to signify certain things. Here indeed "history is made" for a didactic purpose, and with as much ease as the dramatist arranges his fictitious plot. But it is not made, as modern critics allege, by a class of men long after, who fabricated an account in the interest of their order. For the most evident adaptations of this history are to spiritual realities of the Christian church and Christian life, that is, to conditions of which the writer of the account could have no conception. They are not adaptations on broad, general human principles, such as make Homer and Virgil eternal poems. They are specifically and peculiarly adapted to Christian experience, and are appealed to in illustration of it as no profane epic or history or romance can be. They present types of God's methods with men whom He would save, and of men's experience under such dealing; and the correspondences in Christian experience are so exact, because the actors are the same, and the business is the same. Indeed the nearest likeness to this account of Numbers is an allegory like BUNYAN'S *Pilgrim's Progress*. We can understand the human composition of that work. But were the *Pilgrim's Progress* to appear divested of its specific Christian names and terms, as the production of an age preceding the Christian era, it could only be regarded as a work inspired by the divine Author of the Christian dispensation and intended to be typical of the experience of believers under that dispensation. And reflection on the typical import of the events narrated in Numbers must lead to a similar conclusion. Such a conclusion, however, involves also the belief in the antiquity of the record. The events recorded must be true. They must have been recorded in connection with their occurrence.

A similar argument might be presented by representing the unity that exists between the great theological truths involved or expressly stated in Numbers and the Christian system of doctrine. Numbers contributes its own peculiar share of "the first principles of the oracles of God," like those that Paul builds on in the Epistle to the Hebrews, which find their proper and consistent development in the clearer light of the New Testament revelation. But this is too large a subject for the present Introduction. It is, moreover, best considered with reference to the whole Pentateuch, and not with reference to one book, and in that way has received excellent treatment from various authors (see J. MACDONALD on the Pentateuch, vol. ii.).

*Moses was the author of Numbers.* All that is important is, that we understand the book to owe its origin as it is to Moses, and that his name and authority vouched for its authenticity. To what extent he actually penned it, or dictated its language, we cannot tell. The forms of authorship differ very much according to time and place. The Assyrian kings are justly regarded as the authors of many records traced on stone and on terra cotta cylinders, though we are sure they did not themselves make those marks that constitute the record, and very likely left it to others also to dictate the language. Yet with all these differences as to the form of authorship, the quality of authorship is the same, just as it is with a banker's paper whether he pens it himself or lets it be done by a responsible clerk. Even for the authorship of chap. xxxiii. nothing more can be insisted on, nor can it be important to be assured of more. At the same time there is great justice in the three propositions under which the (Speaker's) *Bible Commentary* sums up the proofs of the Mosaic authorship of the Pentateuch, viz., 1. "Moses could have written the Pentateuch. 2. The concurrent testimony of all subsequent times proves that he did write the Pentateuch. 3. The internal evidence points to him, and to him only, as the writer of the Pentateuch." Vol. I., p. 2. See also the limitations of the notion of authorship in the same place. It is however most natural to suppose that many parts of these records were penned or dictated by Moses himself, *e. g.*, his last

instructions and especially his great song given in Deuteronomy. Any other supposition consistent with his authorship is unreasonable.

1. Moses could have written Numbers. This is a very simple proposition as regards this book, and presents none of the difficulties that appear in reference to Genesis. It is little more than the question, could the book have been written as early as Moses' time? which question has already been sufficiently considered.

2. The concurrent testimony of subsequent times points to Moses as the author. There is little to adduce that expressly refers to Moses as the author of any matter that is peculiar to Numbers; perhaps nothing but the book of Joshua can be cited, which, however, abounds in such reference, of which take the following examples: Josh. xiii. 14, 83; xiv. 8, 4; xviii. 7; xxi. 2. Comp. Num. xxxiv., xxxv. Many other similar references in other books to matter that is common to other books of the Pentateuch beside Numbers may be left unnoticed. Still they prove his authorship of such matter; and as this occurs without any discrimination against Numbers, it is as much proof of his authorship of the matter as it is given in Numbers as of its authorship elsewhere.

3. The internal evidence points to Moses as the author of Numbers. What is remarked on the Pentateuch as a whole has a particular application to this one book. "In the absence of all intimations of a contrary nature, the preceding considerations alone go far to settle the authorship. Much more must this be the case when fully confirmed by express testimony in the work itself, regarding its author, and the time and place of its composition. It is not an anonymous production, the origin of which must be determined by considerations such as those already adduced. It expressly claims to be the work of Moses."—In chap. xxxiii. 2 it is said: 'And Moses wrote their goings out (Heb. *their stations*) according to their journeys by the commandment of the Lord.' All such passages have this in common, that they acknowledge the necessity of the various matters of which they treat, legislative and historical, being committed to writing, and not left to the uncertainties of oral tradition; while it is at the same time perfectly evident that there is nothing in the matters thus recorded by Moses to distinguish them from others, for the insertion of which in the history there is no such express command." J. MACDONALD *on the Pentateuch*, Vol. I., pp. 847, 849.—Tr.]

#### § 4. THE TITLE OF THE BOOK.

[The ancient Hebrew designation of the book, according to its initial words, does not pretend to throw any light upon its character, while the Greek title, *Ἀριθμοί*, like the Latin, *Numeri*, describes the book only according to the censuses which occur in it. The designation which ORIGEN gives it is analogous: *recensiones* (EUSEB. VI. 25). The Masoretic text has the caption כְּסֵדֶר because the book contains the history of the people in the wilderness.—Tr.]. BUNSEN entitles it *The Muster-roll*. But the thought which gives unity to this book is very concrete and definite. Both to the book of prophetic legislation, or Exodus, and to Leviticus, the book of sacerdotal or cultus legislation, there is annexed the book of the kingly calling of Israel under its king Jehovah, the book which treats of the host of God, of the discipline of the army, of its typical march from Sinai to Canaan, from the mount of God to the elementary conquest of the world under the standard of the Ark of the Covenant, and under the guidance of Jehovah, and because this march is typical, it is darkened and checked in many ways by the power of sin. Another designation: "The wandering toward Canaan," is partly too indefinite, partly too narrow, because the wandering as a whole had already begun with the Exodus from Egypt. The critical school in their treatment of this book imagine that they have met all the requirements when they speak, as DE WETTE does, of "the heterogeneous elements of the book." BLEEK gives prominence at least to the fact that the "Book of Numbers contains, like Exodus, more historical narrative, by far, than Leviticus." KNOBEL links together the Books of Numbers, Deuteronomy and Joshua, because "they treat of the quartering of this congregation of God, or of its settlement in the holy land." Consequently the book of Numbers is but a third part of the description of this effort! The analysis of the book into its pretended elements seems to be the main point with these critics, and hence they never come to reflect upon the unity which characterizes these books.

[In relation to the progress of the journey of the Israelites up to the point where Numbers begins, and also their further progress, see the vol. on Exod. and Lev., pp. 20-26. For the *Literature* on the book see *ibid.* pp. 49, 50.—Tr.]

## § 5. DIVISION OF THE BOOK.

KEIL dissects it in the following manner: *the first part*, which extends from chap. i.—x. 10, gives in four groups the preparations for the departure from Sinai. In *the second part*, chap. x. 11 to chap. xxi, the history of the march in the three stages of its progress from Sinai to the heights of Pisgah near Jordan, is described. In *the third part*, ch. xxii. to ch. xxxvi. the events in the steppe of Moab on the east side of the plain of Jordan, with the laws delivered there, are placed together in five groups. The subdivisions see pp. 188, 189. [Eng. trans., Vol. III., pp. 2, 8.—TR.].

According to BUNSEN the book proper reaches to the close of chap. xxvi. Then follow: (1) an appendix, law of heiresses, chap. xxvii.; (2) a supplement concerning offerings and vows, chaps. xxviii.—xxx.; (3) various appendices, concerning the conquest of the Midianites; the division of the trans-Jordanic country; the catalogue of encampments; boundaries of the promised land; cities of refuge; law concerning the marriage of heiresses, chaps. xxxi.—xxxvi. Consequently the third part of the record is a medley of appendices and supplements!

We distinguish the following parts: 1. AT SINAI. The equipment of the kingly host of Jehovah, chap. i.—x. 10.—2. TOWARD KADESH. The departure and march until the defeat of the army. The revelation of the spiritual insufficiency of the typical army of God, chap. x. 11—xiv. 45. 3. AT KADESH (Deut. i. 19; Numb. xx. 1; chap. xxvii. 14). The settlement after the defeat. The obscure 40 (88) years, chap. xv.—xx. 18. 4. A SECTION. FROM KADESH ONWARD. The departure until the settlement in the plain of Moab, chap. xx. 14;—xxii. 1. 5. A section. Israel's final preparation during his halt in the plain of Moab (in the steppe of Moab). For the separate subdivisions see the inscriptions of the sections and the table of contents.

## § 6. THE ARMY OF GOD.

THE ARMY OF GOD. Its muster presupposes a primary division of the people into the twelve tribes. These at the starting-point are regarded as the branches of the trunk (משפחות); they however ramify into the fathers' houses (בית אבות) or single patriarchates; which again subdivide into families; and finally into the individual names of the warriors from twenty years old and upward. A distinguished man is set as captain over each tribe. Their names are as follows:

1. Of Judah, Nahshon the son of Amminadab (sorcerer? serpent standard?—Atheling).
2. For Issachar, Nethaneel, the son of Zuar (gift of God—littleness, or the little one).
3. For Zebulun, Eliab the son of Helon (whose father is God—man of sorrows? Dream?).
4. Of Reuben, Elizur the son of Shedeur ("whose rock is God"—son of the stream of fire).
5. Of Simeon, Shelumiel the son of Zurishaddai (God's peace [Godfried],—Rock of the Almighty).
6. For Gad, Eliasaph the son of Reuel (whom God has added, God's Joseph—Invocation of God).
7. For Ephraim, Elishama the son of Ammihud (whom God hears—"From the people of Judah?" impossible! it signifies rather: my people are the objects of praise).
8. For Manasseh, Gamaliel the son of Pedahzur, (Gamliel: God's recompense, God's rule—his rock is his deliverer).
9. For Benjamin, Abidan the son of Gideon (the father of the judge or the father-judge—the woodman as a powerful warrior).
10. For Dan, Ahieser the son of Ammishaddai (brother of help? Brotherly help—from the people of the Almighty).
11. For Asher, Pagiel the son of Ocran (God's destiny—the afflicted one = Benoni?).
12. For Naphtali, Ahira the son of Enan (brother of uproar? Brother of festivity—abounding in springs).

The words: "They were the called of the congregation, princes of the tribes of their fathers, heads of thousands (the circuits) of Israel," really constitute strict titles. From the first two qualifications,—as called of the congregation and heads of the tribal branches, resulted the third, their princely position. From the rank of the heads of a thousand, Moses elevated them to the generalship of the tribes, a promotion which was already indicated as regular, by their birth.

THE RESULT OF THE MUSTER.—The number of fighting men according to the tribes, as compared with the later numbering toward the end of their march, (chap. xxvi.):

Reuben,	46,500	48,780
Simeon,	59,800	22,200
Gad,	45,650	40,500
Judah,	74,600	76,500
Issachar,	54,400	64,800
Zebulun,	57,400	60,500
Ephraim,	40,500	82,500
Manasseh,	82,200	52,700
Benjamin,	85,400	45,600
Dan,	62,700	64,400
Asher,	41,500	58,400
Naphtali,	58,400	45,400
	<u>608,550</u>	<u>601,780</u>

§ 7. DIFFICULTIES PRESENTED IN NUMBERS.

(a). *The difference between the two musters.*

The decrease in the total during a period in which a marked increase might justly have been looked for, corresponds with the history of Israel in the wilderness, and the many great catastrophes that were decreed against the people. With regard to the decrease and increase of the individual tribes (see KELL, p. 192), the judgments might fall in very different proportions upon the different tribes, for it has generally been supposed, that the tribe of Simeon rendered itself particularly culpable according to chap. xxv. 6, 14, by its apostasy to the idolatry of Baal Peor. In this tribe the inclination to admixture with foreign elements that could come about as the other extreme to their fanatical particularism, Gen. xxxiv., and a tendency to dispersion that developed latterly into emigration (Comm. Gen., p. 564) may have contributed in considerable degree to the diminution of the tribe. Since the more definite laws concerning the tribal relations were first enacted at a later date, in the plains of Moab, single tribes up to that time could very well have diminished or increased by persons changing their tribal relations, to say nothing of the fact that the difference of fruitfulness in propagation among the different tribal-branches baffles all calculation. The passage chap. xxvi. 9, 10, seems to indicate that the tribe of Reuben was very much reduced by the fate of the company of Korah. A surprising phenomenon is also presented by the paucity of members in the tribe of Levi; for while in the first census it comprised only 22,000 males, *counted from a month old and upward*, in the second, it comprised only 28,000 (see KELL, p. 193). To explain this we must consider that this tribe sustained two heavy strokes, even if the execution of the judgment Ex. xxxii., had occurred wholly without detriment to the Levites. It is mentioned expressly that the sons of Aaron, Nadab and Abihu, died childless (chap. iii. 4), and the stress put upon the fact that the children of Korah were not destroyed with their father (chap. xxvi. 11), points directly to the implied antithesis, that after all many Levites did perish in the conspiracy of Korah. Certainly their claim to a universal priesthood reappears later with noble and sinless form in the inspiration of the Korahite singers. We must also add KELL's suggestion, that the rest of the tribes did not increase in the same ratio.

(b). *The proportion of the first-born to the number of males in the Tribes.*

The proportion of the number of first-born in the different tribes, as stated in chap. iii. 40 sq., to the number of Levites, on the one hand, and on the other to the total of the tribes, is a particularly obscure matter. Moses numbered the first-born, in whose stead the Levites were to serve vicariously, and found the sum (all from a month old and upward) to be 22,278. Since the number of the Levites was 22,000, there appeared an excess of 278 first-born; of these each head had to be redeemed from Levitical duty by 5 shekels, so that the sum-total of 1865 shekels was to be paid as redemption money to Aaron and his sons. In my opinion we must assume that the redemption money was apportioned among all the first-born, for how otherwise

could the 278, whose duty it would be to pay it, be designated? But now arises the question: Out of the number of 603,550 persons on whom devolved military duty, how could there be only 22,278 first-born? "If 603,550 men presuppose a census of more than one million males, then in case the 22,278 were the sum of all the first-born sons among the whole people, there would be only one first-born to forty or forty-five males." KEIL gives a summary of the profuse discussions of this subject p. 194, particularly as between HENOSTENBERG and COLENSO, p. 195. KEIL solves the difficulty with the remark, that the law concerning the sanctification of the first-born, Ex. xiii. 2, could have no retroactive force. "If this be admitted, then among 22,278 first-born who were exchanged for the Levites (chap. iii. 45 sq.) there are included only those first-born sons who were born in the interval from the day of the Exodus from Egypt until the muster of the twelve tribes, which was ordered and completed thirteen months later." According to this supposition, there would be about 19,000 first-born for the one year; but in this it does not appear to be taken into account that the half of the first-born during the year might be females. Since the Levitical redemption of the first-born was an affair by itself, according to Leviticus, so here, agreeably to the idea of the book of Numbers, we limit the payment here spoken of to theocratic military duty. From this point of view the narrative here takes cognizance of only the muster of the Levites; they were the bearers of the headquarters and of the banner. Since the warriors who were actually mustered could not be made to do double military duty, therefore only those are here spoken of who were born Levites, i. e., first-born in the twelve tribes, and between the ages of one month to twenty years. If we assume 200,000 males for the generation between one month and twenty years, and reckon nine members of the family for each first-born, then the sum-total sinks at once below the actual number of the 22,278 mustered. In this connection we must keep this fact conspicuously in view, that the Levites were not counted from the age of twenty years, but from one month upward, and that it was therefore entirely in keeping to count the first-born in the same way.

(c.) *The relation of the number 603,550 in Exod. xxxviii. 26 to the same in Num. i.*

What is the relation of the number 603,550 in Exod. xxxviii. 26, as the numbering of the taxable males, under obligation to contribute a half shekel for the erection of the Tabernacle, to the similar number of those liable to military duty in Numbers chap. i. 1? "Four weeks after the rearing of the Tabernacle (comp. chap. i. 1, with Exod. xl. 17), Moses, in obedience to the divine command, caused the sum of the entire congregation to be taken according to the families and the fathers' houses of the twelve tribes, and all the males from twenty years old and upwards to be registered for military service under Jehovah (chap. i. 1-8). The numbering of the people for the purpose of raising the redemption money from each male poll, from twenty years old upwards (comp. Ex. xxx. 11 sq. with xxxviii. 26), had already taken place nine months earlier, and resulted in 603,550 polls, the identical number which is here named as the total of all who were mustered of the twelve tribes." KEIL explains the striking similarity of both numberings, between which, however, the changes of a year lay, as "simply" due to the fact that the earlier numbering was taken as the basis of the later one, and that the second was only a special application of the former. Our text evidently requires an instantaneous numbering. Hence we might assume that the former census was more exactly determined by the later and more definite one. The supposition that the entire muster had continued for one year, and was first summed up here, would be still nearer the truth.

(d.) *The possibility of supporting life in the wilderness of Sinai.*

KNOBEL has raised the following objections to the historical truth or authenticity of the above numerical statement for the Mosaic period. "Such a mass of human beings could not have lived for any length of time on the Sinaitic peninsula, since recent travellers estimate the present population at only four, or, at the highest, seven thousand souls, and express the opinion that the land could never have been fit for the support of a population of over 50,000 souls." In answer to this objection, KEIL appeals first of all to the marvellous sustentation of the people by manna. Then, moreover, to the former abundance of vegetation in the Peninsula, as RITTER has testified in his *Erkunde* XIV., p. 926 sq., and as the same is authenticated by historical monuments, mines, villages, masonry, garden, field and fountain-works, and in later times by cloisters and hermitages. The inscriptions scattered everywhere, especially those at Sinai and at Ser-

bal, furnish additional evidence. He also adduces a statement of Osk. FRAAS on the climatic change in the Sinaitic Peninsula within historic times. [*Aus dem Orient. Geolog. Beobachtungen am Nil auf der S. H. I. und in Syrien, Stuttg., 1867, p. 27 sqq.* PALMER considers the question: "Was the country more fertile in the time of the Exodus than it is now? While admitting the miraculous manner in which the twelve tribes were supported, we shall disarm many objectors if we can show with reason that there were resources in the country of which they might have availed themselves at certain seasons and at certain places, since this would account for the silence of the Bible upon many points which would otherwise seem inexplicable—I mean in cases where no special miraculous provision is recorded.

That rain actually fell during the passage of the Israelites through the country we learn from Psalm lxxviii. 7-9: 'O God, when Thou wentest forth before the people, when Thou didst march through the wilderness; Selah. The earth shook, *the heavens also dropped* at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. *Thou, O God, didst send a plentiful rain*, whereby Thou didst confirm Thine inheritance, when it was weary.' And such passages as 'the clouds poured out water,' Psalm lxxvii. 17, where the allusion is evidently to Sinai, also tend to confirm the supposition that the Peninsula was better supplied with water at the time of the Exodus.

There are still many groves of acacia and other trees in the Peninsula, and these, like the gardens, form a sort of a barricade against the force of the torrents. Now when one of them is destroyed, and a storm comes, whatever vegetation depended on or was protected by the forest is soon swept away, and barrenness and devastation mark the course of the stream down to the sea. It is a well-known fact that rain falls more gently and regularly where there is vegetation. Now the Bible tells us that there existed a large population in and near Sinai at the time of the Exodus, and the traces of them which still remain indicate that they, like the old monks, did husband to the utmost the resources of the country.

Again, there are abundant vestiges of large colonies of Egyptian miners, whose slag heaps and smelting furnaces are yet to be seen in many parts of the Peninsula. These must have destroyed many miles of forest in order to procure the fuel necessary for carrying on their operations; nay, more, the children of Israel could not have passed through without consuming vast quantities of fuel too. But, if forest after forest disappeared in this way, if population dwindled down to a few non-agricultural tribes, and cultivation were neglected, then the rain that falls so seldom would no longer stay to fertilize the land, but in an unimpeded torrent would find its way down to the sea; a burning summer sun 'would soon complete the work, and a few ages would make the Peninsula of Sinai what we see it now. I do not think it necessary to reason away the signal miracles by which the Jewish hosts were fed, but I do believe that whatsoever God thought fit, that He did for His chosen people, and that God's servant, Nature, did the rest.' PALMER, *Desert of the Exodus*, pp. 84, 85, HARPER'S Edition.

The Rev. F. W. HOLLAND testifies: "There are evident traces that there has been, owing to various reasons, a very considerable decrease in the amount of vegetation in the Peninsula; although even now the country is not so barren as it has generally been described. The observations of travellers on this point have been chiefly confined to a few of the main valleys and principal mountains; but it is not till one has wandered off the beaten tracks, and explored the slopes of the lower mountains and the less frequented wadys, that one can really arrive at a just estimate of the supply of water, and capabilities of the country for affording pasturage. Long before the children of Israel marched through the wilderness, the mines were worked by the Egyptians, and the destruction of the trees was probably going on. It is hardly likely that the Israelites themselves would have passed a year in an enemy's country, knowing that they were to march onward, without adding largely to this destruction. Their need of fuel must have been great, and they would not hesitate to cut down the trees, and lay waste the gardens; and thus before they journeyed onward from Mount Sinai they may have caused a complete change in the face of the surrounding country.

It is a well-known fact that the rainfall of a country depends in a great measure upon the abundance of its trees. The destruction of the trees in Sinai has no doubt greatly diminished the rainfall, which has also been gradually lessened by the advance of the desert and the decrease of cultivation on the north and northwest, whereby a large rain-making area has gradually been removed. In consequence, too, of the mountainous character of the Peninsula of Sinai,



the destruction of the trees would have a much more serious effect than would be the case in most countries. Formerly, when the mountain sides were terraced, when garden walls extended across the wadys, and the roots of trees retained the moisture and broke the force of the water, the terrible floods that now occur, and sweep every thing before them, were impossible." Rev. F. W. HOLLAND, *Explorations of the Peninsula of Sinai*, in *The Recovery of Jerusalem*, pp. 424, 425. —TR.].

The second objection is of much less importance: "had the Israelites in the Mosaic age, been a people of several millions, particularly in view of their then bravery, they would have conquered the little land more easily and in quicker time." This argument is based upon the notion that war and victory depend entirely upon numbers.

Under No. 3 the most inconsiderable objections are only touched upon. (KEIL, 190, 191). The consideration that the Israelites out of the forty years' sojourn, had Kadesh as the centre of their settlement for full thirty-eight years, is of particular weight for us. This settlement is indicated by the summary narrative; Deut. i. 46. "So ye abode in Kadesh many days according unto the days that ye abode *there*." LUTHER translates it, "Thus ye remained a long time in Kadesh," and similarly BUNSEN. In this way אֶשְׂרָאִים אֶשְׂרָאִים, etc., is simply left out. ZUNZ renders it: "As the time that you remained." De WETTE similarly: "The time that you remained." But this is pure tautology! As soon as we deal earnestly with the verb שָׁבַע, and surrender the fabulous notion of a twofold settlement in Kadesh during the thirty-eight years, the sense of the expression becomes entirely clear. According to chap. xiii. 4 (xii. 16), the Israelites came from Hazeroth and encamped in the wilderness of Paran; thence Moses sent out the spies, according to chap. xiii. 8; but they are also said to have gone out from the wilderness of Zin (which must not be confounded with the wilderness of Sin and just as little Paran with Feiran) according to chap. xiii. 21. The same place of encampment is called Kadesh-Barnea, in Deut. i. 19. From this point the self-willed army broke forth in the direction of southern Canaan, and was driven back as far as Hormah, which without doubt lay in the region of the wilderness of Paran, whose northerly side was called the wilderness of Zin, and whose southerly and more secure side is surely Kadesh-Barnea. The passage xx. 1 refers to that attack upon Southern Palestine. The sons of Israel had come as far as the wilderness of Zin, but the people then settled down permanently at Kadesh. Then from this point also, after more than thirty-eight years, the march back to the Red Sea took place according to chap. xx. 14, 22; xxi. 1, which must be rendered as a pluperfect because it is a reminiscence.

Thus, too, is explained the glorification of Mount Paran in the blessing of Moses, and why it attains therein a like dignity with Mount Sinai, Deut. xxxiii. 2. In the passage Hab. iii. 8 Mount Paran may even representatively include Sinai. Manifestly it is thoroughly untenable to refer, as KURTZ does, an apostasy to idolatry of many years' duration to this period of the sojourn of Israel in Paran, the very time in which the Korahites developed, with fanaticism even, the doctrine of the universal priesthood of the people. The prophetic rebukes (Amos v. 25, *et al.*) find their interpretation to some extent here, and somewhat also in the partial apostasy in the Steppe of Moab. Moreover Paran can hardly be meant by "the great and terrible wilderness," Deut. i. 19, as the *Bible Dictionary for Christian people* assumes. Paran had even a terebinth-grove and a wady, and is still a region rich in springs. Vid. WINER, Art. Kadesh, with reference to ROBINSON, particularly to ROWLAND's researches, 1842 [WILLIAMS' *Holy City* Extract from letter of Rev. J. ROWLAND, Vol. I., p. 466 sqq.—TR.]. Since roads radiate from Paran in all directions into the remoter regions, the people could make their residence in Kadesh the centre of the great nomadic region, whereby they could eke out their support. That the Israelites in the beginning had occasion to complain of the scarcity of water (chap. xx. 2), does not conflict with the subsequent discovery of springs. But in the end the people in the plains of Moab appear again to be impoverished, in spite of their means of relief, those miraculous ones too, which above all things, supported also the spirit of faith. The avenging expedition against the Midianites was certainly as little a march for mere pillage, as was the exodus of the Jews with the materials which the Egyptians flung to them; still it was rich in booty, and so far, the new and grand outfit at the close of the journey forms a parallel to the rich outfit at its beginning. Concerning ROWLAND's discovery of Kadesh, see RITTER, *Erkunde* 14 Theil., 3 Buch, *Westasien*, p. 1088 (the entire discussion, p. 1077 sqq.). KNOBEL's Remarks, *vid.* p. 2 sqq.

(e.) *The Journey of the Israelites from Sinai to the Steppe of Moab.*

See General Introduction. [Comm. Exodus and Leviticus, p. 21 sq.—TR.].

(f.) *The Unity of the Book of Numbers.*

KNORR produces a pretty desperate result for the supplemental hypothesis: "Except chap. iv. 17-20 all these fragments are component parts of the fundamental document." Thus almost an entire book throughout is Elohist! The Jehovistic character of this excepted portion is readily explained from its internal relations as indicating Jehovah's care for the priestly tribe. Nevertheless there is lacking a proper estimate of the formal unity of the book (see p. 1). Further on he speaks indeed of many Jehovistic supplements (p. 101), and here we are even assured that the Elohist makes the people to go through the northern part of Edom, while the Jehovist speaks of their compassing the Land of Edom. This unity is more strenuously questioned in BLEEK's *Introduction* (p. 287 sqq., 8d ed., 1870). The section concerning the pillar of cloud and of fire, chap. ix. 15-23, is said to occupy a very unsuitable position; as if the description of the theocratic oriflamme, the banner of the army, were out of position in the very place where the subject matter is the equipment of the army! Its position in Ex. xl. 34-38, he regards as more fitting. There is no trace of any perception of a difference between the two points of view! The relation of chap. i. 1 to ix. 1, BLEEK calls an unchronological statement. According to the first passage, the muster was completed on the first day of the second month in the second year after the Exodus. Of course the time cannot advance from this date to the first month in the second year of the Exodus as given in chapter ix. Hence the date in this passage is to be explained only as in pluperfect time, occasioned by the organic construction of the book, according to which the mention of the Little-passover could be made first in this place. On the twentieth of the second month of the second year the decampment itself began, therefore, twenty days after the completed muster. Now when it says in chap. xx. 1, "they came into the desert of Zin in the first month," this indefinite statement cannot go back of the second month of the second year, when the muster was completed, nor yet jump over to the first month of the fortieth year, as e. g., in DACHSSEL's *Bibelwerk*, p. 468, because by that time the Israelites had been for a long while familiar with the abundance of water there was in Paran. It is the first month of the settlement in Paran, and therefore the first month in the third year of the Exodus, and the actual motive which prompts the narrator to revert so emphatically to the past, lies in the impending death of the great trio, Moses, Aaron, and Miriam. The account of the death of Miriam is first given; then the fall by which Moses incurred his death before the entrance into Canaan; and finally, with a leap over the entire period of the settlement in Kadesh, the death of Aaron. BLEEK perceives correctly that the first month of the third year of the Exodus from Egypt is meant by the first month of the arrival in Zin. It is also correct to say that the time when Aaron died, according to xxxiii. 38, falls in the fifth month of the fortieth year after the Exodus from Egypt, and therefore thirty-seven or thirty-eight years later than the above-mentioned arrival in Kadesh. But if we conclude therefrom that a period of nearly thirty-eight years is embraced here in a few verses, we shall overlook the fact that the account in xx. 1 sqq., for material reasons, refers to a previous time, while the occurrences at Kadesh began already with the fifteenth chapter. Therefore the idea of a great hiatus has no foundation. But, besides, BLEEK discovers a difference between viii. 23-26 and iv., in regard to the time spent in service by the Levites. This entire difference is resolved, if we distinguish between the Levitical official age of twenty-five years in general, and the Levitical official age of thirty years for the charge and the transportation of the sanctuary. There is no contradiction between the two statements that the Levites who did service in the transportation of the sanctuary were, like the priests, first qualified for the charge at the age of thirty, while the Levites ordinarily became bound to service, in a more general sense, already at the age of twenty-five (see KIL, p. 225). It is said that the contents of chap. iii. do not agree with the two preceding and with the following chapter; but this amounts simply to the difference between more general and more definite ordinances, as appears in the subsequent discussion.



# THE THIRD BOOK OF THE TRILOGY OF THE LAW.

## NUMBERS:

OR

## THE FOURTH BOOK OF MOSES.

(נִדְבָר or בְּמִדְבָּר; Ἀριθμοί; NUMERI.)

MOSES AND THE ARMY OF GOD. THE POLITICAL OR KINGLY MESSIANIC THEOCRACY. THE THEOCRATIC ROYAL RULE OF JEHOVAH OVER HIS HOST. THE TYPICAL HOST OF GOD,—ITS RIGID DISCIPLINE—ITS EQUIPMENT—ITS DEPARTURE—ITS DEFEAT AND REJUVENATION IN THE PERIOD OF REPENTANCE—ITS FIRST VICTORIES AND ITS PREPARATION FOR ENTRANCE INTO CANAAN.

### FIRST PART.

#### THE KINGLY HOST OF JEHOVAH.

CHAPTERS I.—X.

### FIRST SECTION.

THE ARMY OF THE LORD. THE ENUMERATION OR MUSTER OF THE WARRIORS.  
THE ARMY'S ORDER OF ENCAMPMENT AND MARCH.

CHAPTERS I., II.

Moses and Aaron with twelve princes muster the men of war. Levites exempted and retained to serve the tabernacle.

CHAPTER I. 1-54.

*Moses, Aaron, and the Twelve Princes.*

- 1 AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. 6, 7 Of Simeon; Shemueliel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethaneel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of

11 Ammihud : of Manasseh ; Gamaliel the son of Pedahzur. Of Benjamin ; Abidan  
 12, 13 the son of Gideoni. Of Dan ; Ahiezer the son of Ammishaddai. Of Asher ;  
 14, 15 Pagiel the son of Ocran. Of Gad ; Eliasaph the son of Deuel. Of Naphtali ;  
 16 Ahira the son of Enan. These *were* the renowned of the congregation, princes of  
 the tribes of their fathers, heads of thousands in Israel.

*The Muster.*

17 And Moses and Aaron took these men which are expressed by *their* names :  
 18 And they assembled all the congregation together on the first *day* of the second  
 month, and *they* declared their pedigrees after their families, by *the* house of their  
 fathers, according to the number of the names, from twenty years old and upward,  
 19 by their polls.\* As the LORD commanded Moses, *so* he *numbered* them in the  
 wilderness of Sinai.

20 And the children of Reuben, Israel's *eldest* son, by their generations, after their  
 families, by *the* house of their fathers, according to the number of the names, by  
 their polls, every male from twenty years old and upward, *all* that were able to go  
 21 forth to war ; Those that were *numbered* of them, *even* of the tribe of Reuben, *were*  
 forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by *the* house  
 of their fathers, those that were *numbered* of them, according to the number of the  
 names, by their polls, every male from twenty years old and upward, *all* that were  
 23 able to go forth to war ; Those that were *numbered* of them, *even* of the tribe of  
 Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by *the* house of  
 their fathers, according to the number of the names, from twenty years old and  
 25 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by *the* house  
 of their fathers, according to the number of the names, from twenty years old and  
 27 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by *the* house  
 of their fathers, according to the number of the names, from twenty years old and  
 29 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by *the* house  
 of their fathers, according to the number of the names, from twenty years old and  
 31 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations,  
 after their families, by *the* house of their fathers, according to the number of the  
 names, from twenty years old and upward, *all* that were able to go forth to war ;  
 33 Those that were *numbered* of them, *even* of the tribe of Ephraim, *were* forty thou-  
 sand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by *the* house  
 of their fathers, according to the number of the names, from twenty years old and  
 35 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by *the* house  
 of their fathers, according to the number of the names, from twenty years old and  
 37 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by *the* house of  
 their fathers, according to the number of the names, from twenty years old and  
 39 upward, *all* that were able to go forth to war ; Those that were *numbered* of them,  
*even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by *the* house  
 of their fathers, according to the number of the names, from twenty years old and

- 41 upward, 'all that were able to go forth to war; Those that were \*numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.
- 42 Of the children of Naphtali, throughout their generations, after their families, by 'the house of their fathers, according to the number of the names, from twenty years
- 43 old and upward, 'all that were able to go forth to war; Those that were \*numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.
- 44 These are those that were \*numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men; each one was for 'the house of his fathers.
- 45 So were all those that were \*numbered of the children of Israel, by 'the house of their fathers, from twenty years old and upward, 'all that were able to go forth to
- 46 war in Israel; Even all they that were \*numbered were six hundred thousand and
- 47 three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not \*numbered among them.

*The Levites exempted.*

- 48, 49 'For the LORD had spoken unto Moses, saying, Only thou shalt not \*number
- 50 the tribe of Levi, neither take the sum of them among the children of Israel: But 'thou shalt \*appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round
- 51 about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up:
- 52 and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents every man by his own camp, and every man by his
- 53 own standard, 'throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of tes-
- 54 timony. And the children of Israel did according to all that the LORD commanded Moses, so did they.

\* the Tent of Meeting.

† hosts.

‡ comma.

§ And the LORD spake.

|| mustered, muster.

• their fathers' houses.

• are they that were called of.

• and.

• omit thou shalt.

\* all who went forth to the army.

† they had themselves inscribed in the birth-registers.

‡ first-born.

|| according to.

TEXTUAL AND GRAMMATICAL.

[Ver. 1. וְכָל. The ] of itself gives no proof of our book having a special or organic connection with Leviticus. Were that the case, then a similar inference must be made of a relation between Joshua and Deuteronomy, and between Judges and Joshua. In cases like the present, the Vav. conversive simply introduces what is related as a sequel to events preceding. It is left to the reader to recall what precedes לְצִמְתָּם. The ל with the inf. const. has here the force of the genitive, as appears from its conjunction with לְהוֹדִישׁ. See FURBER *sub.* soc. A. 9. It is common in giving dates; comp. Gen. vii. 11; Exod. xix. 1. The inf. is used here as a noun — "their exodus."

Ver. 2. The ל before three different nouns in this verse is distributive; comp. Josh. vii. 14, 16 "according to your tribes," "by their tribes."—By would be a good rendering here.—לְבֵית אֲבוֹתָם. This phrase, that occurs so frequently in what follows, has a grammatical peculiarity, or even oddity. לְבֵית אֲבִי expresses a single notion "father's-house," the plural of which is "fathers'-houses." The Hebrew forms the plural by giving a plural ending to the second noun, much as in English it is common to say "the Miss Smiths." On this and other examples, see EWALD, § 270, c.

Ver. 10. פְּרֻזֵּי צֹר. On the ה quiescent in the middle of the word see GREEN's *Gram.*, § 13 b. But some MSS. and editions read צֹר פְּרֻזֵּי.

Ver. 16. קְרִיאֵי הָעֵדָה. "The K'ri needlessly suggests קְרִיאֵי conf. xvi. 2," MAURER. They are designated "as called men of the congregation, because they were called to the diets of the congregation, as representatives of the tribes." KEIL.

Ver. 18. וַיִּתְּלֶיהֶם an expressive *fr. Asy.*, LANGE, "to announce themselves as born, i. e., to have themselves entered in genealogical registers" (KEIL).

Ver. 22. "The ל before בָּנָי, in this and the following verses, seems to mean the same as the German *auf*, to, used in counting." LANGE.

Ver. 47. וְהִתְמַסְּרוּ. On the ה see GREEN *Gr.*, § 96, a.—TR.]

## EXEGETICAL AND CRITICAL.

I. 1-4. **And the LORD spake.**—The date of the divine command. *See the Text.* The purpose of the command to muster the people.—The whole congregation is to be a host of the King Jehovah, "a people in arms;" nevertheless human nature requires that the whole people be represented by the selection of its men able to bear arms. To which end every one who is twenty years old must enter upon military duty; no term is fixed at which military service should cease. The infirm, the women, the children, the unclean must be added to those few who were of course invalidated by age. But the Levites are not here made free from military duty; on the contrary, they form the ideal power of the army, in that it is their office to carry the tabernacle as the banner of Jehovah, as the Theocratic banner of victory. On account of its importance the time of their service is therefore fixed definitely, from twenty-five, relatively thirty, to fifty years. The natural organization of the people served as a basis for the muster; tribes, tribal-branches or clans, fathers'-houses, and finally their sum-total by individuals, all registered by name. Moses and Aaron were to attend to this business of the muster by having in every tribe a captain chosen from the same to act for them.

[In the wilderness of Sinai.—Ex. xix. 1, 2, (comp. itinerary xxxiii. 15) shows the order of stations reached in the march to Sinai, to have been: Rephidim, the entrance into the wilderness of Sinai, and then the approach to the mountain. Lev. vii. 38 shows the proximity of the wilderness of Sinai to the mountain; x. 12 and xxxiii. 16, show that the wilderness of Sinai stretches as far as the wilderness of Paran. The Ordnance Survey Expedition to the Peninsula of Sinai in 1868-'69, has confirmed in great part the conclusions of ROBINSON and STANLEY, and therefore of tradition. All the members of the expedition, save Mr. HOLLAND, concluded that Rephidim is in the *Wady Feiran* at *Heiy el Khat-tain*. Mr. HOLLAND alone places it "at the narrow pass of *El Wateh* in *Wady es Shrikh*." They were unanimous in deciding that the primary camping ground of the wilderness of Sinai was the great plain *Er Raheh*, and that Mount Sinai is *Jebel Musa* while the mountain from which the law was delivered, the one "which can be touched," is a peak of *Jebel Musa*, *Ras Sufsafeh*. In *Er Raheh* there would be ample room for the entire mass of the people when they gave audience to the law. "A calculation made by Capt. PALMER, from the actual measurements taken on the spot, proves that the space extending from the base of the mountain to the watershed or crest of the plain, is large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual." (*The Desert of the Exodus*, PALMER, ch. vi.). "The plain itself is upward of two miles long, and half a mile broad, and slopes gradually down from the watershed on the north to the foot of *Ras Sufsafeh*. About three hundred yards from the actual base of the mountain there runs across the plain a low, semicircular mound,

which forms a kind of natural theatre, while farther distant on either side of the plain the slopes of the enclosing mountains would afford seats to an almost unlimited number of spectators." (*Recovery of Jerusalem*, pp. 411, 412). There are good camping places in the neighboring glens, valleys and mountain sides, especially at the mouth of *Wady Leja* where there is "an extensive recess, about a mile and a half long by three-quarters of a mile broad" (*ibid.*, p. 412). It is exceedingly well watered by four running streams, and there are innumerable fountains and wells. Comp. ROBINSON, Vol. 1, p. 95 sqq. 100-107, 119-122. STANLEY, *Sinai and Palestine*, pp. 40-44, 78-79.

**The Tabernacle of the congregation.**—The A. V. renders it, the Tabernacle of congregation, as if the notion "to meet" underlying the word *Yibad* must refer to the people, and thus the word itself mean the gathering of the people together. The proper signification is **Tent of Meeting**, as appears from Ex. xxix. 42, 43, which reads: "This shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before the Lord; where I will meet you (*Yibad*) to speak there unto thee. And there I will meet (*Yibad*) with the children of Israel." The same is suggested by Ex. xxx. 36, and Num. xvii. 19, (A. V., 4). Hither then the Lord summoned those whom He would meet, and to whom He would make special communications, and ordered, x. 3, that trumpets should be sounded to gather the people as well (*Yibad*) to the Tent of Meeting. Hence God not only comes down to meet His people, but they come up to meet Him. See SMITH'S *Bib. Dict.*, article **TABERNACLE**.

**On the first day of the second month,** i. e., the month Ziph, which in the Talmud is called *ṢṢṢ*, *Iyar*. It corresponds with our April. Ziph=the month of "blossoms;" but see SMITH'S *Bib. Dict.*

The following data given in the Book of Numbers, are here arranged in their chronological order, according to KEIL and others. But see LANGE on vii. 1.

(1) The gifts of the oxen and wagons by the princes; their gifts for the altar on the day of its anointing, continuing for twelve days, chap. vii., and the cloud covering the Tabernacle (ix. 15) on the day of its erection; this date is given in Ex. xl. 17: comp. Lev.

viii. 10, 11: 2 yr., 1 m., 1 day.

(2) The celebration of the passover, ix. 1-5: 2 1 14

(3) The order for the muster, i. 1: 2 2 1

(4) Celebration of the Little Passover, ix. 6-14: 2 2 14

(5) Departure from Sinai, x. 11: 2 2 20

The following points are noteworthy: In the period between the erection of the tabernacle and the order for the muster the following matters took place; The proclamation of the laws of sacrifice, for they were first enunciated in the tent of meeting, Lev. i. 1; the consecration of Aaron's sons in the day of the anointing of the

Tabernacle, which took seven days; the first rites by the priesthood on the eighth day; the trespass by Nadab and Abihu; the remaining body of Levitical law; the princely gifts for moving the Tabernacle and for the dedication of the altar; the descent of the cloud upon the tabernacle; the order for the observance of the passover; its commemoration. This was in the time from one new moon (שֶׁנֶחָדָשׁ) to the other.

In the period between the order for the muster and the departure from Sinai, the following events took place: The muster itself; the disposition of the camp, the body of law for its regulation; the celebration of the Little Passover; the census of the first-born and consecration of the Levites; all of which occurred in twenty days. A brisk and crowded season.

We observe further in this chronology that events which occurred at an earlier date are placed after the muster; the gifts by the princes and the passover really having preceded the muster. Why? Kail finds a reason in the desire not to interrupt the essential connection of Sinaitic law; and this opinion is of weight. In the legal books of the Trilogy, chronology is made secondary. As the idea of Levitical law was to give the body of Sacerdotal legislation, and such incidents as related to it, so the object of the Book of Numbers is to give the national organization, in all its theocratic features, and thus what is uppermost for the proper constitution of the immovable state, of course comes first.

Ver. 2. The sum of all the congregation of the children of Israel. On the three accounts of taking the census see above INTRODUCTION, § 7, a, c, and SMITH'S *Bib. Dict.* art. CENSUS. On the congregation see *ibid.* under the word. The data are wanting for a clear analysis of the subdivisions of the congregation represented by the following terms, families (בֵּיטוֹת), fathers'-houses (בֵּית אָבִי). The latter is a subdivision of the former, while in ver. 4 it appears as a subdivision of the tribe (שֵׁבֶט). The former is thus the grand subdivision of the tribe. This agrees with x. 4 (comp.

Josh. xxii. 14) where "the thousands" (אַלְפִים) appear as equivalent to "the families" (בֵּיטוֹת), the latter designating them according to their social constitution, the former with respect to their proportion of men fit for war and liable to tax. See INTRODUCTION, § 6.

Ver. 8. מָנָה means "to muster, marshal," and has reference more to disposition or arrangement than numbering. See a discussion of the word in BUSH *in loc.*—TR.]

Vers. 5-19. Roll of the captains who were called to aid in numbering the tribes. We furnish their names and the names of their fathers also, with their conjectural significations, since the names of the Israelites attest the religious mind of the people. See above INTRODUCTION, § 6. Upon the three qualifications of the chief men, (1) קָרָא הָעֵדָה, (2) נָשְׂא כִסֵּא אֲבוֹתָם, (3) רָאִי רָאִי see above, INTRODUCTION, § 6. בֵּיטוֹת אֲלֵפִים synonymous with families 'families' (comp. chap. x. 4; Josh. xxii. 14, *et al.*), because the number of heads of families in the branches of a tribe amounted to at least a thousand" (Kail). Even

if the thousands were in a greater or less degree independent of the number 1,000, yet it does not then follow that they should always coincide with the tribe-branches.

They were not passively pressed into service, but took it upon them voluntarily, like the volunteers of Deborah (Judg. xxi.) and of the Messianic King (Ps. cx.); and that was, so to speak, their new birth in the higher sense. [These princes were likely a selection from those of highest rank among the appointments made according to Exod. xviii. 21-26, which occurred only a few months before this.—TR.]

Vers. 20-47. Number of the fighting men in the tribes see above, INTRODUCTION, § 6. They were mustered in representation of the supreme Commander himself; hence מָנָה.

Vers. 48-54. The prohibition against mustering the Levites and adding their number to the sum of the other tribes indicates no exemption from the military service, but an inherited calling to the discharge of the highest service of defence, the care of the headquarters (ver. 53) and of the ensign of the army, the Tabernacle. Therefore, notwithstanding their being so numerous, they were to encamp around the sanctuary and prevent all who were not Levites from approaching on pain of death. All the other divisions of the army were to encamp by their special standards.

[The reason for the peculiar service of the Levites that the text gives is that in vers. 51, 53. It ought thus to have precedence. The Levites were to guard the Tabernacle against the intrusion of the other Israelites. By the stranger (גֵּר), for whom it would be death to come nigh, is meant a non-Levite (Lev. xxii. 10). The Levites were to guard against trespasses within that would be more ruinous than foes without.—TR.]

## DOCTRINAL AND ETHICAL.

*On the whole book.*

The name NUMBERS gives no presentiment of the rich significance of this third book [of the Trilogy], unless one were to ascribe to the idea of number a Pythagorean notion, or, better still, one that belongs to Biblical philosophy of religion.

For, of course, the champions of Jehovah are numbered, as were the intimates or heroes of Odin, and as the latter were selected out to march forth with Odin to conflict at the end of time, so the former are chosen out, numbered and mustered so as to form an army of God, which is destined in a sacred campaign to make the conquest of the holy inheritance of God, Canaan, the promised land, for God's people.

As significant individual types are to be noted especially the persons fit for war; for here, too, the proper estimate of personal life is the signature of true religion and of the kingdom of truth founded on it. But with the persons must be noted the most exact regard for their number, the typical numbering, as it is continued down to the Apocalypse (Rev. vii.), not excepting the Gospels and Acts of the Apostles. Moreover, the characteristic diversities of nations, or even of churches and states in the kingdom of God, and their type in the organization of the army of



God, the order of Israel's encampment under its princes, the Sanctuary in the midst of the army as the mysterious headquarters of the heavenly sentinel, the Commander in Chief, and the distribution of labor among His servants. Furthermore an important element appears in keeping the camp of the army pure, in which connection is to be considered the restitution for trespass which is too much overlooked [v. 1-10]; also in contrast with this keeping pure, the higher consecration of the Lord's volunteer heroes, the Nazarites [vi. 1-21].

A particularly significant jewel is the Aaronic blessing [vi. 22-27]. The invisible substance of Israel must, however, be visibly represented to the nation by a rich temple-treasure, assured by the cheerful offerings of its princes, demonstrated by a grand festive procession of the donors with their gifts [vii. 1-89]. But in the midst of the Sanctuary the golden candlestick must illumine the night; the Levites, as watchmen and servants, must surround the centre of the camp [viii.]. That no defect or scruple may arise in regard to the holy communion and the right of all to it, the Little Passover is instituted [ix. 1-14] as the same is also perpetuated in its counterparts in the divine service of the church. The pillar of cloud and fire over the Tabernacle is the sign of the promise that the Lord will never depart from His people [ix. 15-28]. The army is completed by the instruments of sacred signals, the silver trumpets [x. 1-10]; their echoes are the sounds of bells, the peals of organs, Christian hymns, but also every righteous summons to the defence of our country.

[On ver. 53. The meaning of Levites is "joined to, adhesion." See xviii. 4. The location of the Levites in the camp was symbolical of this accepted relation by their being attached to Moses and Aaron and the sanctuary. In Isa. lvi. 8, 6, 7 a participation in the priesthood of God's people is promised to Gentiles, kindred to the relation of the Levites to the priests. See NAEGLS-BACH *in loc.* and BUSH on our ver.—Tr.]

#### HOMILETICAL HINTS.

See GENERAL HOMILETIC REMARKS in the vol. on Exodus, p. 167.

On chap. i. The army of the Lord in particular. Its significance. Its destination. The mustering of the army.

#### *On the whole book.*

"The aim of the Holy Spirit in general is to show how God brought ever nearer to fulfilment His promises of inheriting the land of Canaan, spite of all the difficulties that stood in the way of it, and brought His people from Mt. Sinai to the borders of Canaan; also how they had God for their guide on the whole journey, which serves to prove that the religion of this people is the true religion." STARK.

"The use to be derived from it is this: Whoever carefully and exactly considers all the historical circumstances will be led on every account to maintain a Christian walk in this journey through the world. The countless benefits that God showed His people in the wilderness assure us of the divine goodness, and comfort us in times of distress, and when we suffer want and

often know not where to turn. The many rebellious conspiracies, murmurings, insurrections, etc., convince us of human depravity, and of man's ingratitude toward his greatest Benefactor, and of the corruption of our hearts, which are presumptuous in fortune, and despondent in misfortune, and admonish us to take note of indwelling sin, that we may not become like Israel in sinning. God's punishment of His perverse people represents to us His anger and justice, from which we ought to learn to be suitably afraid. The steadfastness, prudence, patience and meekness of Moses are a mirror into which we should diligently gaze, and pattern after his example in every thing that befalls us. In general we must not contemplate our life as different from the journey of the Israelites out of Egypt through the desert to the land of Canaan (1 Chr. xxx. 15). The round-about ways that God leads us are wonderful; we must go through thick and thin, over mountains and through valleys, now a straight path, then a crooked (Ps. iv. 4). Our progress is marked by mournful monuments that we leave behind in our conscience, which reproaches us with a Meriba, where we strove with God and were not content with His guidance; the graves of lust, where we gave way to evil desires, etc. Still God provides us with manna, quails and water (Ps. xxxiii.; Isa. xxx. 20). He gives us victory when enemies assail us, He bears us on the way we go (Deut. i. 81). Jesus is the pillar of cloud and fire that abides with us, even when it is evening (Luke xxiv. 29), unto the end of the world (Matth. xxviii. 20). The sacrament of holy Baptism is the cloud (1 Cor. x. 2). The sacrament of the Lord's Supper is the manna, the food and drink of life. Whoever, then, would be a true Israelite, let him learn from this book to depart out of the Egypt of this world and of his sinful flesh, to disregard the Red Sea of dismay that Satan makes, furthermore to press through the wilderness of this world, where there is danger enough, and all looks dreadful, where Amalekites and Ammonites, where serpents and wild beasts make the passage hard, until at last he comes to the stern-flowing Jordan, and draws near the heavenly Canaan. Thus we may every way edify our life from this book, and sooth our sorrows and cares. And this, too, is God's aim and object in the histories that are found here." STARK.

[God's particular providences over His people illustrated by the numbering. (1) It proved His faithfulness to His promise to Abraham and to Jacob (Gen. xxviii. 14). It was not left to be guessed at. (2) It was an intimation of how God meant to care for His people in the future, and meant that Moses and the inferior rulers should care for them. As the "Shepherd of Israel" (Ps. lxxx. 1), he would, like other shepherds, keep count of his flocks and deliver them by number to their under-shepherds, that they might know if any were missing. (3) It was in order to their being marshalled into several districts for the more easy administration of justice, and their more regular march through the desert. It is a rout and a rabble, not an army, that is not mustered and put in order. After M. HENRY. *Leviticus precedes Numbers.* The laws of offering to God precede the military organization and

the march against enemies and to the conquest of Canaan. This is the ideal realization of the motto: "Be sure you're right, then go ahead." To be right, in the highest sense, is to be right with God. "If God be for us, who can be against us?" Rom. viii. 31. Let every one find time first for religion and reconciliation to God through the offering of Jesus Christ, before even preparing for the march and warfare of life. Let him do the same for every day.

On i. 47-54. *The Levites exempted from military service.* So with ministers. "If exempted from secular concerns, it is in order that they may be

the more given up to the study and preaching of the word of God, and to prayer, which are the chief weapons of their warfare; for by these means they may endeavor to avert the wrath of God from the people. As Christians are separated from the world, so ministers should be still more detached from its pursuits and employments, and examples to the flock; 'not,' says M. HENRY, 'affecting to seem greater, but aiming to be really better, every way better, than others.'" SCOTT. The position and service of the Levites was according to the maxim: "Whosoever will be chief among you, let him be your servant." *Matth. xx. 27.—Tr.]*

### The Order for the Camp and for the March.

#### CHAPTER II. 1-34.

- 1, 2 AND the Lord spake unto Moses and unto Aaron, saying, "Every man of the children of Israel shall pitch by his own standard, with the ensign of their 'father's house: 'far off' about the 'tabernacle of the congregation shall they pitch.
- 3 "And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch 'throughout their armies: and Nahshon the son of Amminadab shall be 'captain of the children of Judah. And his host, and those that were
- 4 'numbered of them, were threescore and fourteen thousand and six hundred. And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the
- 5 son of Zuar shall be 'captain of the children of Issachar. And his host, and those that were 'numbered thereof, were fifty and four thousand and four hundred.
- 6 Then the tribe of Zebulun: and Eliab the son of Helon shall be 'captain of the
- 7 children of Zebulun. And his host, and those that were 'numbered thereof, were
- 8 fifty and seven thousand and four hundred. All that were 'numbered 'in the
- 9 camp of Judah were a hundred thousand and fourscore thousand and six thousand and four hundred, 'throughout their armies: these shall first set forth.
- 10 On the south side shall be the standard of the camp of Reuben 'according to their
- 11 armies: and the 'captain of the children of Reuben shall be Elizur the son of She-
- 12 deur. And his host, and those that were 'numbered thereof, were forty and six
- 13 thousand and five hundred. And those 'which pitch by him shall be the tribe of
- 14 Simeon: and the 'captain of the children of Simeon shall be Shelumiel the son of
- 15 Zurishaddai. And his host, and those that were 'numbered of them, were fifty
- 16 and nine thousand and three hundred. "Then the tribe of Gad: and the 'captain
- 17 of the sons of Gad shall be Eliasaph the son of 'Reuel. And his host, and those
- 18 that were 'numbered of them, were forty and five thousand and six hundred and
- 19 fifty. All that were 'numbered in the camp of Reuben were a hundred thousand
- 20 and fifty and one thousand and four hundred and fifty, 'throughout their armies:
- 21 and they shall set forth 'in the second rank.
- 22 "Then the 'tabernacle of the congregation shall set forward 'with the camp of the
- 23 Levites in the midst of the 'camp: as they encamp, so shall they set forward, every
- 24 man in his place by their standards.
- 25 On the west side shall be the standard of the camp of Ephraim 'according to their
- 26 armies: and the 'captain of the sons of Ephraim shall be Elishama the son of Ammi-
- 27 hud. And his host, and those that were 'numbered of them, were forty thousand
- 28 and five hundred. And 'by him shall be the tribe of Manasseh: and the 'captain
- 29 of the children of Manasseh shall be Gamaliel the son of Pedahzur. And his host,
- 30 and those that were 'numbered of them, were thirty and two thousand and two hun-

22 dred. "Then the tribe of Benjamin: and the 'captain of the sons of Benjamin  
23 shall be Abidan the son of Gideon. And his host, and those that were 'numbered  
24 of them, were thirty and five thousand and four hundred. All that were 'num-  
bered of the camp of Ephraim were a hundred thousand and eight thousand and  
a hundred, 'throughout their armies: and they shall 'go forward in the third  
rank.

25 The standard of the camp of Dan shall be on the north side 'by their armies: and  
26 the 'captain of the children of Dan shall be Ahiezer the son of Ammishaddai. And  
his host, and those that were 'numbered of them, were threescore and two thousand  
27 and seven hundred. And those 'that encamp by him shall be the tribe of Asher:  
28 and the 'captain of the children of Asher shall be Pagiel the Son of Ocran. And  
his host, and those that were numbered of them, were forty and one thousand and  
five hundred.

29 "Then the tribe of Naphtali: and the 'captain of the children of Naphtali shall be  
30 Ahira the son of Enan. And his host, and those that were numbered of them, were  
31 fifty and three thousand and four hundred. All they that were 'numbered in the  
camp of Dan were a hundred thousand and fifty and seven thousand and six hun-  
dred: they shall go hindmost 'with their standards.

32 These are those which were 'numbered of the children of Israel by 'the house of  
their fathers: all those that were 'numbered of the camps 'throughout their hosts  
33 were six hundred thousand and three thousand and five hundred and fifty. But  
the Levites were not 'numbered among the children of Israel; as the LORD com-  
34 manded Moses. And the children of Israel did according to all that the LORD  
commanded Moses: so they pitched by their standards, and so they set forward,  
every one after their families, according to 'the house of their fathers.

<sup>1</sup> Heb. *over against*.

<sup>2</sup> *Dougl.*

<sup>3</sup> *The children of Israel shall pitch every man by his, etc.*

<sup>4</sup> *And those that camp eastward, toward the rising, etc.*

<sup>5</sup> *of*.

<sup>6</sup> *camps.*

<sup>7</sup> *by.*

<sup>8</sup> *that do pitch next unto.*

<sup>9</sup> *next to.*

<sup>10</sup> *mustered.*

<sup>11</sup> *their fathers'-houses.*

<sup>12</sup> *according to their hosts.*

<sup>13</sup> *second.*

<sup>14</sup> *And.*

<sup>15</sup> *Tent of meeting.*

<sup>16</sup> *prince.*

<sup>17</sup> *comma, omit with.*

<sup>18</sup> *set forth third.*

#### TEXTUAL AND GRAMMATICAL.

[Ver. 2. מִנְּגֵד סָבִיב. The A. V. gives מִנְּגֵד the false rendering, "far off," suggested, perhaps, by Josh. iii. 4, but corrects it in the marg. reading. It has its common meaning here of *confronting*, thus used in a hostile sense, Josh. v. 13. The double term means "fronting and surrounding." Thus all faced the common centre. The notion of distance is unexpressed, yet necessarily suggested by the magnitude of the bodies to be located. Comp. Ps. xxxviii. 12 (11), where the notion of distance is suggested by the "stroke" of adversity, though not expressed by מִנְּגֵד, and then, in the following clause, is expressed by מִרְחֹק.

Ver. 3. קִדְמָה מִרְחֹק. Comp. xxxiv. 15; Josh. xix. 12; Exod. xxxvii. 13. The apparent redundancy seems to be for the purpose of expressing direction and excluding the notion of distance: comp. Esek. xiv. 17. מִקִּדְמָה and קִדְמָה are used for the remote east.

Ver. 5. יִשְׁשָׁכָר. This singular orthography is in order to conform to the current pronunciation of the name, which dropped the second *s*. All authorities invariably give the consonants as here. See FURBER and SMITH'S *Bib. Dict. sub. voc.*

Ver. 18. מִמֶּזְרָח—"westward," or more exactly "seaward." This is one of the expressions that opponents to the genuineness of the Pentateuch have seized on, alleging that it betrays a writer actually in Palestine. But in fact it only shows that the writer used a language whose idiom was indigenous to the region east of the Mediterranean sea. And this and similar traits are corroborative proof that the people had their ancestry and language from the East. See MACDONALD, *Introd. to Pentateuch*, I. 268.—[Tr.]

#### EXEGETICAL AND CRITICAL.

Ver. 1 sqq. (a) *The order of encampment.*—The twelve Tribes are divided into four corps, which encamp about the centre of the Levitical sanctuary, and that in the order of East, South, West, and North. The four leading tribes are Judah, Reuben, Ephraim, and Dan. To Judah, the first leader-tribe, with its camp in the East, are joined Issachar and Zebulun, who also were

sons of Leah; a very strong chief force at the van of the army. To the south was the camp of Reuben in conjunction with the tribes of Simeon and Gad. It should be noted in this connection, that the tribe of Simeon at this time numbered many more warriors than Reuben. On the west Ephraim was encamped, at the head of Manasseh and Benjamin. Here then all the children of Rachel are united. To the north Asher and Naphtali are encamped under the leadership of the tribe of Dan. Here with Dan the adopted

son of Rachel, are associated his brother Naphtali and his half-brother Asher.

(b) **The order of march.**—This was determined by the order of encampment. In front of the camp of the Levites and of the tabernacle marched six tribes, first the corps of Judah, next the corps of Reuben. The march was covered by the six tribes in the divisions of Ephraim and Dan. [See below.—Tr.]

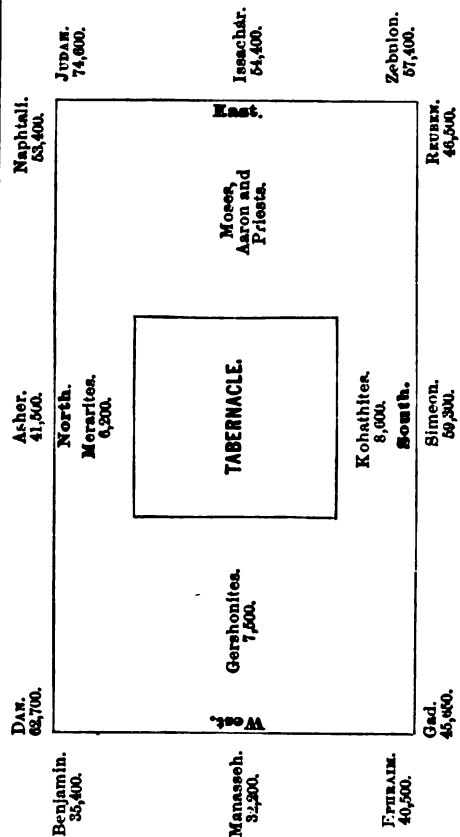
“**דגל**, ‘standard, banner, flag,’ denotes the larger military ensign which each of the corps composed of three tribes had, and which at the same time was the banner of that tribe that headed the division; then, in a more extended signification, the army as united under one banner, similar to *onpela*, *vevillum*, and the old German *Fahnlein*, etc. According to rabbinical tradition, the banner of Judah bore the image of a lion; that of Reuben the picture of a man or of a human head; that of Ephraim the image of an ox; that of Dan the emblem of an eagle; so that on these four standards the four creatures which are united in the cherubic figures given by Ezekiel, are said to have been represented” (KEIL, p. 200). A more minute rabbinical account of the colors of the flags, according to JEANNE PRADO, is given in a note by KEIL, p. 200 [Eng. Tr., Vol. I. 17]. Judah is therefore the champion of his brethren according to Gen. xlix. 10. Yet we must understand the position of Ephraim in covering the march, not as subordinate, but as a sort of parallel one. The name *Reuel*, ver. 14, is the error of a copyist for *Deuel*. As they encamp so shall they set forward, ver. 17; therefore, with Levi in the midst of the tribes, every man on his own side by their standards, *i. e.*, upon the side where he was encamped; not as it is generally translated: each at his place, since **ת**, ‘band,’ does indeed signify *latus*, ‘side,’ but not place” (KEIL).

It would certainly have been a very difficult and frequently impracticable order of march, if the three divisions, Reuben on the one side, Dan on the other, and Levi with the Tabernacle in the middle, had been compelled to march abreast. Moreover it says very emphatically that Judah and Reuben precede the Tabernacle (ver. 17)—consequently the like would obtain as to the marching order of the succeeding corps, Ephraim and Dan. As to the more common meaning of **ת** see Genesis.

Besides the military camp we must distinguish two particular camps—the camp of the pure congregation, composed of women and children, and the encampment of the levitically unclean on the outside of the camp. The children of the Levites appear to have been in the camp from their youth up; probably also in time of peace the families dwelt with their defenders. A distinction between the warriors and the people is indicated in xx. 1.

[It appears from x. 17, that on the march the position of the Tabernacle and the attendant Gershonites and Merarites was immediately after the division of three tribes headed by Judah. Then followed Reuben's division. After that, and in the middle of the line, the Kohathites with the sacred things. Then came the division under

Ephraim, followed by that of Dan, which brought up the rear. The only reason assigned for the position of Tent of Meeting next after Judah's division, is that it might be set up by the time the sacred things that were to be put into it (x. 21) should arrive at camp.



The foregoing plan represents the arrangement of the encampment as gathered from chaps. ii., iii. Such is the ideal disposition. The actual disposition of the multitudes, even when order was maintained, must often have presented only an imperfect approach to it, owing to topographical irregularities.—Tr.]

#### DOCTRINAL AND ETHICAL.

[See under chap. i.

“The ideal form of the encampment was reproduced in the square court with which the Temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezek. xlviii. 20; and by St. John, Rev. xxi. 16: comp. Rev. xx. 9. Thus the camp of God's earthly people was divinely ordered, so as to set forth the completeness of His Church; and to illustrate by its whole arrangement, which was determined by

the Tabernacle in the centre, both the dependence of all on God, and the access which all enjoyed to God." *The Bible Comm. in loc.*

In the plains of Moab, and in the immediate prospect of conquering the promised land, the ideal plan of the encampment might be conformed to. Perhaps such was the sight that greeted Balaam's eyes and made him exclaim: "How goodly are thy tents, O Jacob," xxiv. 5. "Thus the gospel-church, called the *camp of saints*, ought to be compact according to the Scripture model, every one knowing and keeping his place, and then all that wish well to the church rejoice, beholding their order, Col. ii. 5." M. HENRY.

The comments of M. HENRY on this chapter are in his best vein of happy suggestion. The following thoughts are reproduced from him.

Those of a tribe were to pitch together. Note, it is the will of God that mutual love and affection, converse and communion should be kept up among relations. The bonds of nature should be improved for the strengthening of the bonds of Christian communion.

Every one must know his place and keep it. Note, it is God that appoints us the bounds of our habitation, and to Him we must refer ourselves. God is the God of order and not of confusion. The standards made this mighty army seem more beautiful to its friends, and more formidable to its enemies. The Church of Christ is said to be terrible as an army with banners, Cant. vi. 10.

The Tabernacle and sacred things were in the middle of the camp and of the line of march. *God is in the midst of her, she shall not be moved*, Ps. xlii. 5. Their camp had reason to be hearty when thus they had God in the heart of them. Note, if God undertake the protection of our comforts, we ought in our plans to undertake the protection of His institutions, and stand up in the defence of His honor, and interest and ministers.

Every tribe had a captain, a prince, or commander-in-chief, whom God Himself had nominated, the same that had been appointed to num-

ber them (i. 5). Our being all the children of one Adam is so far from justifying the levellers and taking away the distinction of place and honor, that even among the children of the same Abraham, the same Jacob, the same Judah, God Himself appointed that one should be captain of all the rest. There are *powers ordained of God*, and those to whom honor and fear are due, and must be paid.

Some observe the significancy of the names of these princes, at least in general, and how much God was in the thoughts of those that gave them their names, for most of them have *El, God*, at one end or other of their names. (See above, *Introd.*, § 6). By which it appears that the Israelites in Egypt did not quite forget the name of their God, but when they wanted other memorials, preserved the remembrance of it in the names of their children, and therefore comforted themselves in their affliction.

Nahshon is reckoned among the ancestors of Christ (Matth. i. 4). So that when he went before them, Christ Himself went before them in effect, as their Leader.—Tr.]

#### HOMILETICAL HINTS.

The regulation of the host. The camp of God's army. The sacredness of number. The sanctifying and the distribution of the number. Arithmetic and geometry, and book-keeping and mensuration brought into the service of the Holy One. The tribes of the army of God, and their significance for the organization of the church, of the state, especially with reference to its means of defence. The standards. The significance of the Tabernacle in the midst of the camp. Jehovah as King and Commander-in-Chief in the midst of His warriors. So Christ is the Captain of salvation. The New Testament army of God: the Apostolic spirit in twelvefold gifts and forms. The Church of God in relation to war in the world. The war of light (of self-defence for right of conscience and freedom) and the war of darkness.

## SECOND SECTION.

*Separation of the Levites to the service of the Tabernacle as the king's tent and the ensign (the banner) of Jehovah.*

### CHAPTERS III., IV.

#### The muster and encampment of the tribe of Levi.

#### CHAPTER III. 1-51.

- 1 THESE also are the generations of Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai. And these are the names of the sons of Aaron;
- 2 Nadab the first-born, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron; the priests which were anointed, "whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the LORD, when

they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children : and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5, 6 And the LORD spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the 'tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the 'instruments of the 'tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. And thou shalt 'appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn *are* mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I *am* the LORD.

14, 15 And the LORD spake unto Moses in the wilderness of Sinai, saying, 'Number the children of Levi after 'the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Moses 'numbered them according to the 'word of the LORD, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these *are* the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites 'according to the house of their fathers. Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites. Those that were 'numbered of them, according to the number of all the males, from a month old and upward, *even* those that were 'numbered of them *were* seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the 'chief of the 'house of the father of the Gershonites *shall be* Eliasaph the son of Lael. And the charge of the sons of Gershon in the 'tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the 'hanging for the door of the 'tabernacle of the congregation, And the hangings of the court, and the 'curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the 'chief of the 'house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel. And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the 'hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* 'chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari. And those that were 'numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred. And the 'chief of the 'house of the father of the families of Merari *was* Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward. And 'under the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of the court round about, and their sockets, and their pins, and their cords.

- 38 But those that encamp before the tabernacle toward the east, *even* before the \*tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. All that were \*numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, <sup>1</sup>throughout their families, all the males from a month old and upward, *were* twenty and two thousand.
- 40 And the LORD said unto Moses, \*Number all the firstborn <sup>2</sup>of the males of the children of Israel from a month old and upward, and take the number of their names.
- 41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. And Moses <sup>3</sup>numbered, as the
- 42 LORD commanded him, all the firstborn among the children of Israel. And all the firstborn males by the number of names, from a month old and upward, of those that were <sup>4</sup>numbered of them, were twenty and two thousand two hundred and threescore and thirteen.
- 44, 45 And the LORD spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD. And <sup>5</sup>for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary <sup>6</sup>"shalt thou take them: (the shekel is twenty gerahs:) And thou shalt give the money, <sup>7</sup>"wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. And Moses took the \*redemption money of them that were over and above them that were
- 50 \*redeemed by the Levites: Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel
- 51 of the sanctuary: And Moses gave the money of them that were <sup>8</sup>redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

<sup>1</sup> Heb. *whose hand he filled*.

<sup>2</sup> Heb. *mouth*.

<sup>3</sup> Heb. *the office of the charge of*.

<sup>4</sup> *whose hand they had filled to be priests*.

<sup>5</sup> *sons*.

<sup>6</sup> *Tent of Meeting*.

<sup>7</sup> *utensils*.

<sup>8</sup> *their fathers'-houses*.

<sup>9</sup> *prince*.

<sup>10</sup> *father's-house*.

<sup>11</sup> *screen*.

<sup>12</sup> *prince of the princes*.

<sup>13</sup> *by*.

<sup>14</sup> *omit of the*.

<sup>15</sup> *as ransom of the two hundred, &c.*

<sup>16</sup> *thou shalt take, twenty gerahs the shekel*.

<sup>17</sup> *the ransom of those over and above among them*.

<sup>18</sup> *muster, mustered*.

<sup>19</sup> *ransom*.

<sup>20</sup> *ransomed*.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 3. לָמַד יָד כִּלְאָ "to fill the hand" is a natural and graphic idiom for consecration, just as *an installation* is in English. The latter signifies that one is placed and there he must always be found. The former that one "has his hands full," and has no leisure for other business. The ceremony of consecration, Exod. xlix. 9-23, symbolizes this idea, especially in ver. 24. Naturally כִּלְאָ alone, and the substantive כִּלְאָ become the abbreviated form for the same notion. See SMITH'S *Bib. Dict.* Art. *PIESTER, consecration*.

Ver. 9. נָתַתָּם נָתַתָּם, see viii. 16. The repetition is for the sake of emphasis, signifying complete surrender, see EWALD, § 313.

Ver. 13. אֲנִי יְהוָה "to me, myself, Jehovah," MAUREN, KEIL. *The Bib. Comm.* So also in vers. 41, 45.

Ver. 30. The dots above וְאֶחָד "can have, it is supposed, no other meaning than to intimate that the word is wanting in some Codd. It is wanting in 8 codd. of Kex. and in 4 of Ross.; also in the Sam., Syr., and Copt. This would agree with ver. 5," MAUREN. Not sufficient reason for omission, comp. iv. 34, 37, 41, 45, KEIL.

Ver. 51. The K'thibh וְאֶחָד the correct reading, KEIL.—Tr.]

#### EXEGETICAL AND CRITICAL.

[The generations, ver. 1. "These are the *res gesta*, that happened to them." FAGIUS, VATABLUS, AB. EZRA, PISCATOR. The act of birth is only the first in the series. On this use of the word comp. Gen. v. 1; vi. 9; xxv. 18 and BUSH, *in loc.*—Tr.]

ORDER OF THE LEVITICAL SERVICE (Chap. iii.).

A. *The Calling of the Tribe of Levi.* This calling was foreshadowed in the religious zeal of the brothers Simeon and Levi (Gen. xxxiv.), and in the judgment of their father Jacob upon their act (Gen. xlix.). The two brothers resembled each other, as did also their deed and their destiny: they were scattered in Israel. But while Simeon gradually disappears in Israel, Levi looms up greater and greater, until at the summit of his elevation he destroys himself, in the

person of Caiaphas. In this contrast the two natures of youthful, religious zeal come out in relief. In the one, religious zeal passes over into fanaticism, into fleshly passion, the glow becomes smoke and vapor; in the other, the flame clears itself from smoke, the seething must becomes pure wine. It should be borne in mind, that Israel owes its theocratical and historical salvation to the tribe of Levi: even a weak maid, Miriam, had a large share in the rescue of Moses; and the latter, the saved saviour (*Muscha Mosche*) of his people, was in a large measure supported by his brother Aaron. Soon, however, after the moment when Aaron wavered, the tribe of Levi stood manfully at the side of Moses for the re-establishment of the fear of Jehovah: and afterwards, when Phineas executed summary judgment, it displayed a bravery which received quite a mysterious acknowledgment in the blessing of Moses, Deut. xxxiii. 8. Thus the vocation of Levi was ontological; but the historical development took place gradually. The prophetic starting place of the Levitic calling is found in the person of Moses; and the self-renunciation, with which he calls his brother Aaron to the priesthood, and allows the priestly dignity to pass over to the descendants of the latter, while his own sons attend Aaron as mere serving Levites, is the sign and the seal of the divine purity which ruled, in combination with divine revelation, at the institution of the Levitical vocation. Three stages can be distinguished in the development of this vocation: first, the historical reason for their call, (Exod. xxii.); second, their preliminary appointment; third, the establishment and definition of the services of the office, given in the present section; special modifications follow hereafter, especially the elevated position of the order.

We distinguish regarding the hierarchical organization the following gradations:—(1) The people of the tribe, embracing the families as well as the men, the *emeriti* and *demeriti*, as well as the serving members. The boys were set apart for the Levitical service after the first month of their age; for no rule can be set for the earliness of spiritual illumination, as the history of Samuel proves. The entrance upon the general duties begins at the age of twenty-five; for the proper high-priestly and priestly duties, as well as for the Levitical ministration in the care of the Sanctuary, the age of thirty years was required. The typical hierarchy descends in the following gradations:—(1) Aaron and his sons; (2) The priestly Levitical assistants; (3) The Levites in general as devoted to God and the priestly service (*לְוִיִּם*); (4) The servants, afterwards attached to the tribe, of non-Levitical and even of non-Israelitish blood (*גֵּרִים*). Although the tribe of Levi, after the division of the tribe of Joseph into two separate tribes, seems to form a thirteenth tribe; yet this would be an entirely false conception, since it represents the first-born, the priestly dignity of all twelve tribes.

B. *The Relations of the Levites.* In relation to Moses and Aaron, they are to be regarded as the spiritual family (vers. 2-4); Aaron appears as the priestly head. With reference to their ministerial functions, they are presented to the high-

priest, and are devoted to him as his servants. With reference to the tribes, however, they have this advantage, that they represent the first-born of all the tribes; they are an eminent tribe wholly made up of native first-born; and the complete infatuation of the company of Korah is shown by the fact that they were not content with that eminence. However they did not form a caste, like the Brahmins in India and the Magi in Media, because their physical condition was subject to a strict moral censorship, and because their importance was greatly limited by the prophetic order on the one hand, and on the other by the princely order. Hence they first attained to a hierarchical power in the time of Zerubbabel, when the princely power had become extinct and the prophetic authority was on the point of dying out.

C. *The numbering of the Levites.* The numbers of the tribe branches, 7,500, 8,600, and 6,200, added together give the sum 22,300; whereas the number given is only 22,000. We think the Rabbinical solution of this apparent discrepancy of numbers quite well founded, notwithstanding the doubts of KNOBEL and KEIL. If the sum total of the Levites was to determine the ratio which they bore to the sums of the first-born in the other tribes, because the surplus of the first-born had to be redeemed with money, then the first-born among the Levites should certainly not be included in the count, else there would be nullity in the calculation. For them 800 was therefore deducted. This seems to us a much more evident explanation than the supposition of a blunder in the text, (see KEIL, p. 204) [who con-

jectures that in ver. 28 *שְׁלֹשׁ* should be read for *שָׁלֹשׁ* or 8,900 for 8,600.—TA.] We do not at all assume that the first-born of the tribes paid a ransom to the Levites on account of the worship which they conducted for them, for they were by that in a certain measure superseded (chap. xvi.); at all events the Levites had a favored position, and in that case, too, all the first-born would have had to pay, and not merely the excess of 278. We have already seen that the mention here is of a numbering of the first-born from the first month on to twenty years, being a contrast with the numbering of the first-born from twenty years and over, but forming a parallel to the Levites who were over a month old. These young first-born are represented by the young Levites, and hence their excess must be ransomed by a payment to the high-priestly tribe. And this not indeed because the Levites represented them at the Sanctuary generally, but because they took their place at the theocratic headquarters. It was a kind of a military tax for minors. Thus we read in chap. vii. of the great offerings which the heads of tribes presented for the care of the Tabernacle—they had already given their contributions for the building of the Tabernacle (Exod. xxxv. 27). In that case, as also in that of the shekel of the Sanctuary, their payment was properly a religious tax; here it was a sort of war tax. [“The ransom money, reckoning the shekel at half a crown, would amount to 12s. 6d.” Dr. JAMISON.—TA.] And when it is likewise laid down that the cattle of the Levites should represent the first-born of the cattle of the individual



tribes, which they had to offer up, it doubtless means that they were not slaughtered immediately on their being offered, but were taken into the herds of the Levites, which even consisted wholly of sacrificial beasts, according to the needs of worship. On the meaning of the first-birth see KNOBEL, p. 18.

D. *The organic basis of the camping of the Levites.* The sons of Levi were called: **Gershon**, (stranger, banishment); **Kohath** (assembly, congregation); **Merari**.—From Gershon came: **Libni** (white), and **Shimei** (Jab is prince of praise). From Kohath sprang: **Amram** (people of the high one?); **Isehar** (oil); **Hebron** (union); and, **Uzziel** (power of God). The sons of Merari were: **Mahli** (a tender one, according to FURBER), and **Mushi** (drawn upward? allied to Moses). The aggregate see in the text.

E. *Levitical Camping Order.* The **Gershonites** encamp behind the tent, that is, westward: their chief was **Elisaph** (whom God has added—similar to Joseph), son of **Lael** (for God, consecrated to God). Their charge is over the external parts of the Sanctuary, *viz.*, the coverings and hangings, except the screen of the Holy of Holies. The **Kohathites** camp to the southward. Their chief was called **Elisaphan** (whom God guards), son of **Uzziel** (God is power). To their care are entrusted all the interior parts of the Sanctuary, *viz.*, the Ark of the Covenant. Thus they have an exalted occupation, as, indeed, they embrace also the priestly branch, whence, also, Eleazar, the son of Aaron, is the superior of all the individual Levitic chiefs. Opposite the Kohathites upon the northern side, camp the families of **Merari**: their chief was named **Zuriel** (God is rock), son of **Abahail** (father of strength; or, father the strength); they attend to all that belongs to the frame work of the Tabernacle. In front of the entrance to the Ta-

bernacle towards the east encamped Moses and Aaron with his sons, who performed the sacred acts of the worship. All intrusion of strangers to this place was forbidden on the pain of death. [Vers. 10, 38, the stranger, <sup>7</sup>see on i. 51.—Tr.]

[On the difficulty presented by the proportion of first-born to the sum-total of men fit for service, see *Introduction*, § 7 b. Ver. 49. The redeemed of the Levites mean those ransomed by the equal member of the Levites.—Tr.]

#### DOCTRINAL AND ETHICAL.

[See under chap. i.

Chap. iii. 14 sq. “The Levites of a month old could not honor God and serve the Tabernacle as those that were grown up; yet out of the mouths of babes and sucklings the Levites’ praise was perfected. Let not little children be hindered from being enrolled among the disciples of Christ, for such was the tribe of Levi; of such is the kingdom of heaven, that kingdom of priests. The redemption of the first-born was reckoned from a month old (xviii. 15, 16), therefore from that age the Levites were numbered.” M. HENRY.

Chap. iii. 44–51. The relation of money and religion is illustrated by the ransom for the 278 in excess of the 22,000 first-born of the Levites. Money cannot measure the value of spiritual things, but it can express that they have value. It cannot pay the debt we owe to God, but it can express that we do owe Him much. Five shekels, paid under the conditions here specified, could express that the payer owed himself to God’s service, and that the payee accepted the position of substitute. While money has the place that men assign it, it must have its religious use. Where there is much money, much of it must flow into the Lord’s treasury, or there is little religion there.—Tr.]

#### Order of Service and Order of March for the Levites.

##### CHAPTER IV. 1–40.

- 1, 2 AND the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house
- 3 of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.
- 4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.
- 5 And when the camp setteth forward, Aaron shall come, and his sons, and they
- 6 shall take down the covering vail, and cover the ark of testimony with it: And shall put thereon the covering of badgers’ skins, and shall spread over it a cloth
- 7 wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be
- 8 thereon: And they shall spread upon them a cloth of scarlet, and cover the same

- 9 with a covering of 'badgers' skins, and shall put in the staves thereof. And they shall take a cloth of 'blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they
- 10 minister unto it: And they shall put it and all the vessels thereof within a cover-
- 11 ing of 'badgers' skins, and shall put it upon 'a bar. And upon the golden altar they shall spread a cloth of 'blue, and cover it with a covering of 'badgers' skins,
- 12 and shall put to the staves thereof: And they shall take all the 'instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of 'blue, and cover them with a covering of 'badgers' skins, and shall put them on 'a
- 13 bar. And they shall take away the ashes from the altar, and spread a purple
- 14 cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the 'censers, the flesh-hooks, and the shovels, and the 'basins, all the vessels of the altar; and they shall spread upon it a covering of 'badgers'
- 15 skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch *any* holy thing, lest they die. *These things are* the burden of the sons of Kohath in the 'tabernacle of the congregation.
- 16 And 'to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the 'daily meat-offering, and the anointing oil, *and* the 'oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.
- 17, 18 And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the
- 19 tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service
- 20 and to his burden: But they shall not go in to see *when* the holy things are covered, lest they die.
- 21, 22 And the LORD spake unto Moses, saying, Take also the sum of the sons of
- 23 Gershon, 'throughout 'the houses of their fathers, by their families; From thirty years old and upward until fifty years old shalt thou 'number them; all that enter in 'to perform the service, to do the work in the 'tabernacle of the congregation.
- 24 This *is* the service of the families of the Gershonites, to serve, and for 'burden:
- 25 And they shall bear the curtains of the tabernacle, and the 'tabernacle of the congregation, his covering, and the covering of the 'badgers' skins that *is* above upon
- 26 it, and the 'hanging for the door of the 'tabernacle of the congregation, And the hangings of the court, and the 'hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the 'instruments of their service, and all that is made for them: so shall they serve.
- 27 At the 'appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall 'ap-
- 28 point unto them in charge all their burdens. This *is* the service of the families of the sons of Gershon in the 'tabernacle of the congregation: and their charge *shall* be under the hand of Ithamar the son of Aaron the priest.
- 29 As for the sons of Merari, thou shalt 'number them 'after their families, by 'the
- 30 house of their fathers; From thirty years old and upward even unto fifty years old shalt thou 'number them, every one that entereth into the 'service, to do the work
- 31 of the 'tabernacle of the congregation. And this *is* the charge of their burden, according to all their service in the 'tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
- 32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their 'instruments, and with all their service; and by name ye
- 33 shall 'reckon the 'instruments of the charge of their burden. This *is* the service of the families of the sons of Merari, according to all their service, in the 'tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
- 34 And Moses and Aaron and the 'chief of the congregation 'numbered the sons of
- 35 the Kohathites 'after their families, and 'after 'the house of their fathers, From thirty years old and upward even unto fifty years old, every one that entereth into
- 36 the service, for the work in the 'tabernacle of the congregation: And those that

were <sup>1</sup>numbered of them by their families were two thousand seven hundred and fifty. These were they that were <sup>2</sup>numbered of the families of the Kohathites, all that might do service in the <sup>3</sup>tabernacle of the congregation, which Moses and Aaron did <sup>4</sup>number according to the commandment of the LORD by the hand of Moses. And those that were <sup>5</sup>numbered of the sons of Gershon, <sup>6</sup>throughout their families, and by <sup>7</sup>the house of their fathers, From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the <sup>8</sup>tabernacle of the congregation, Even those that were <sup>9</sup>numbered of them, <sup>10</sup>throughout their families, by <sup>11</sup>the house of their fathers, were two thousand and six hundred and thirty. These are they that were <sup>12</sup>numbered of the families of the sons of Gershon, of all that might do service in the <sup>13</sup>tabernacle of the congregation, whom Moses and Aaron did <sup>14</sup>number according to the commandment of the LORD. And those that were <sup>15</sup>numbered of the families of the sons of Merari, <sup>16</sup>throughout their families, by <sup>17</sup>the house of their fathers, From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the <sup>18</sup>tabernacle of the congregation. Even those that were <sup>19</sup>numbered of them <sup>20</sup>after their families, were three thousand and two hundred. These be those that were <sup>21</sup>numbered of the families of the sons of Merari, whom Moses and Aaron <sup>22</sup>numbered according to the word of the LORD by the hand of Moses. All those that were <sup>23</sup>numbered of the Levites, whom Moses and Aaron and the <sup>24</sup>chief of Israel <sup>25</sup>numbered, <sup>26</sup>after their families, and <sup>27</sup>after <sup>28</sup>the house of their fathers, From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the <sup>29</sup>tabernacle of the congregation, Even those that were <sup>30</sup>numbered of them were eight thousand and five hundred and fourscore. According to the commandment of the LORD they were <sup>31</sup>numbered by the hand of Moses, every one according to his service, and according to his burden: <sup>32</sup>thus were they numbered of him, as the LORD commanded Moses.

<sup>1</sup> Or, pour out withal.

<sup>2</sup> Or, carriage.

<sup>3</sup> by.

<sup>4</sup> omit about.

<sup>5</sup> blue purple.

<sup>6</sup> the beer.

<sup>7</sup> the sanctuary.

<sup>8</sup> even for an instant, om. are covered.

<sup>9</sup> chiefs.

<sup>10</sup> muster, mustered.

<sup>11</sup> Or, bowls.

<sup>12</sup> Heb. month.

<sup>13</sup> their fathers'-houses.

<sup>14</sup> veil of the screen.

<sup>15</sup> mugs.

<sup>16</sup> utensils.

<sup>17</sup> the charge of Eleazar, etc. is oil, etc.

<sup>18</sup> to carry.

<sup>19</sup> And this is his numbering (or mustering).

<sup>20</sup> Heb. to war the warfare.

<sup>21</sup> Heb. warfare.

<sup>22</sup> Tent of Meeting.

<sup>23</sup> seal skin.

<sup>24</sup> of the drink-offering.

<sup>25</sup> fire-pans.

<sup>26</sup> continual meal offering.

<sup>27</sup> screen.

#### EXEGETICAL AND CRITICAL.

Chap. iv. 1 sq. Next come the particular acts to be done at the breaking up of the camp and on the march by the different divisions of the Levites, and for whose discharge the priestly age, 30 years, is requisite.

(a) **The Ark and the Holy Things of the Sanctuary.**—The taking up of the tent for the march is performed in perfect accordance with the idea of a tent, beginning in the inside and working outward. Only Aaron and his son are called to this guardianship of the Holy of Holies. The care of the Ark of Testimony takes precedence. In order to prepare it for the march, Aaron and his sons must even go into the Holy of Holies; for the rule which forbids even the high priest to enter the Holy of Holies but once a year is suspended. From the eyes of the people, however, the Ark must be strictly concealed; it must be not only unapproachable, but also invisible. It is first enwrapped in the veil of the screen, then in a covering of *tachash* skins (see on Exod. xxvi.), and over that is spread a cloth of hyacinth purple (distinguished by this color

of Jehovah); and thereto the staves are again set, which had to be taken away during the covering. The second object of highest veneration is the **Table of Shewbread**. Upon its purple cover are laid the utensils belonging to it, the shewbread as well; and these in turn are covered with a scarlet cloth and with a cover of *tachash* skins; the staves are then set. After this comes the candlestick, enveloped in like manner; likewise the golden altar, or incense altar. The **Altar of burnt offerings**, however, is not covered with a purple cloth, but, together with its utensils, with a cloth of scarlet. ["It is remarkable that Moses says nothing in this connection respecting the Laver, which was one of the principal vessels. The omission is supplied by the LXX. at the end of this verse, and reads: 'And they shall take a purple cloth and cover the Laver and its base (foot), and they shall put it into a blue cover of skin, and put it on bars.' CAPELLUS, GROTIUS, HOUTGANT suppose that this clause has slipped out of the Hebrew text, and with them ROSENUELLER is disposed to agree. AINSWORTH suggests that the Laver is not mentioned because it was not to be covered." BUSH in loc.; where see also AINSWORTH'S alle-

gorical interpretation of his conjectured fact.—Tr.] This packing is all done by the priests; but the transportation is performed by the Kohathites, who at the same time are most strictly forbidden to touch the holy things themselves. Here the authority of the Aaronitic Kohathite to attend to the Sanctuary (ver. 16) and the competency of the Kohathites in general are sharply distinguished. Since they were the immediate assistants of Eleazar, they might most easily as Levites incur death by touching or beholding the Holy of Holies. [Instances of the actual infliction of this penalty are 1 Sam. vi. 19; 2 Sam. vi. 6, 7.—Tr.]

(b) **The employment of the Gershonites** (vers. 22-28). As the Kohathites stand under the special superintendence of Eleazar, so do the Gershonites under that of Ithamar, second son of Aaron, who is also special supervisor of the services of the Merarites (ver. 33). [Ithamar superintended the construction of the Tabernacle (Exod. xxxviii. 21). Thus the permanent offices of the leaders spring out of the duties that devolved on them during the first year of the Exodus. Ver. 28. **To war the warfare.**—This is military language. Ministerial service is a warfare for God, chap. viii. 24, 25.—Tr.]

(c) **The employment of the Merarites** (vers. 29-33). These have the heaviest portion of the Tabernacle to bear, while the Gershonites have the most difficult part to do; and the charge of the Kohathites is seen to be honorable, but in a special degree dangerous and full of care. These Merarites also stand under the direction of Ithamar.

(d) By the official count of the Levites capable of service there were numbered: of the Kohathites, 2,750; of the Gershonites, 2,630; of the Merarites, 3,200. [By this account it appears that out of the whole number of Levites, viz., 22,800, only 8,580 were fit for service. Moreover the family of Merari, though numerically the smallest family of Levi, had 8,200 fit for service, or more than half their number above a month old, and more than either of the two other families. The most natural inference from these data is, not that these numbers give the number of able-bodied men, but that they give only the number detailed for duty, and that this number was proportioned to the service to be performed. This explanation accords with the fact that the service of each family is first described and then the detail of men to do it is given. It seems also to be the plain meaning of vers. 48, 49: "they were numbered according to their service and according to their burden." It agrees also with what we have found to be the proper meaning of **TPB**; see on i. 8. It applies to the marshalling and enrolling for duty.—Tr.]

[Vers. 81, 82. The practical importance of detailing the burdens and bearers of all this variety of stuff may be illustrated by the feature common to all Arab decampment as thus described by E. H. PALMER, *The Desert of Exodus*, Chap. III. "The task of apportioning the loads is always a difficult one. The Arabs scream and

struggle as though about to engage in a sanguinary fight; and each one, as he gets the opportunity, will seize upon the lightest things which he can find, and, if not immediately repressed, will hasten off to his camel with about a quarter of his proper load, leaving his comrades to fight over the heavier burdens."

Of course there was a higher importance. God took the Tabernacle as His peculiar charge, and the Levites as His soldiers. Had the strictly military part of the expedition been administered with the same care, the host had been irresistible. God's care in sacred things was an example to the princes in secular things.

Another higher importance was that all this precise arrangement was typical. It reveals God's nature and ways. What He did in these matters He will do in others when like interests are involved. He will not overlook any of the details of salvation. The very tongs and ashes, the tent-pins and cords, will be attended to. See M. HENRY on iv. 21-23. But in tracing this typical import, one must avoid attaching special significance to each minor detail. "A variety of details was necessary to express one simple truth." "The simple idea expressed by such regulations, leaving no part or arrangement, however minute, to be formed according to the taste or judgment of human artificers, was that no human devices must mix in the service of God or in any thing typical of the way of salvation." MACDONALD, *Intro. to the Pentateuch*, Vol. II. p. 463.—Tr.]

#### HOMILETICAL HINTS.

[Ver. 4. "**Enter into the host—do the work in the Tent of Meeting.**" The ministry is: 1. *A good work*, 1 Tim. iii. 1. Ministers are not ordained to honor only, but to labor; not to have the wages, but to do the work. 2. *A good warfare*, 1 Tim. i. 18. They that enter the ministry must look upon themselves as entered into the *host*, and approve themselves good soldiers, 2 Tim. ii. 3." M. HENRY.

Vers. 5-15. The covering of the holy things. *The proper care of sacred things.* "1. For safety. 2. For decency and ornament; "adorn the doctrine of God our Saviour," Tit. ii. 10. "Strength and beauty are in His sanctuary," Ps. xvi. 6. 3. For concealment. It signifies the darkness of that dispensation. They saw only the coverings, not the holy things themselves (Heb. x. 1); but now Christ has "destroyed the face of the covering," Isa. xxv. 7. M. HENRY. And now, too, "we see through a glass darkly," 1 Cor. xiii. 12.

Ver. 18. "**Cut ye not off the tribe of the families of the Kohathites from among the Levites.**" What might have happened by Moses' fault he would be said to do, and would bear the guilt. So God holds ministers accountable. This lays a charge on pastors in relation to all elders, deacons, Sabbath School teachers, leaders of prayer-meetings, who under their superintendence minister in the sacred things of the gospel.—Tr.]

## THIRD SECTION.

Exclusion of Lepers and all Persons Levitically Unclean from the Holy Camp.  
Camp Laws for Those Morally Guilty.

## CHAPTER V. 1-10.

- 1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and  
 3 whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof  
 4 I dwell. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.  
 5, 6 And the LORD spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass  
 7 against the LORD, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his 'trespass' with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom  
 8 he hath trespassed. But if the man have no kinsman to recompense the 'trespass' unto, 'let the trespass be recompensed unto the LORD, *even* to the priest; 'beside  
 9 the ram of the atonement, whereby an atonement shall be made for him. And every 'offering of all the holy things of the children of Israel, which they bring  
 10 unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

<sup>1</sup> Or, *heave offering*.

<sup>2</sup> *guilt.* <sup>3</sup> *the very sum.* DE WETTE; according to its full value, BUNSEN; according to its total amount, ZUNK. <sup>4</sup> *the guilt recompensed belongs to the LORD, for the priest.* <sup>5</sup> *except.*

## EXEGETICAL AND CRITICAL.

In this section it becomes especially clear, that the component parts of the Book of Numbers appear under the concrete view-point, that the military encampment of God shall be kept sacred, particularly, too, because it should be free from every censure, and so be invincible. For as regards the matter composing this chapter, the greater part has formed the substance of previous writings. The first section, vers. 1-4, appears already in Lev. xi.-xv. The second section, vers. 5-10, is for the most part in the passage on the sin-offering, Lev. v. 14-26; comp. vii. 1-10. Thus the concrete reference, or the formal totality of the representation of the idea of this book demanded the apparent repetition, as this in fact obtains everywhere in the books of the Bible. It is not the materials that determine their formal disposition; but the power of the form reigns, organizes and animates the materials, as the soul does the body. In this its characteristic trait the Scriptures contrast with the many short-comings of more recent and modern criticism. Because men do not know the formative power of biblical ideas, they rummage the materials of the Bible helter-skelter, and endlessly, *e. g.* in respect to the Pentateuch, Job, the four Gospels, the relation between the Epistles to the Ephesians and to the Colossians.

In general, we may regard these concrete constructions as giving emphasis to previous constructions. The military camp is the congregation of God in higher potency.

Vers. 1-4. The period of exclusion was for the menstruous seven days; for momentary uncleanness, for bloody flux, an indefinite period, according to the continuance of the malady. "Only those named were affected by the law, not such as were rendered unclean only for the current day. Women confined were, according to Lev. xii., called unclean, but apart from holy things were not said to defile." ["God was not acting as a physician and merely consulting the health of the people, but exercised them in purity. For by joining with the lepers those who had an issue, *etc.*, he instructs the people simply to keep away from all uncleanness." CALVIN. Their camps.—The plural is supposed to refer to the successive encampments (BUSH). Others, both Jewish and Christian commentators, understand the reference to be to the arrangement of the encampment into three camps: (1) the Tabernacle, (2) the Levites, (3) the rest of Israel. Their would then refer to numbers (2) and (3). See BUSH *in loc.* —Ta.]

Vers. 5-10. Any sin that men commit [*e. g.* Lev. v. 21, 22 (vi. 2, 3). —Ta.], to do a trespass against the LORD; so that restitution may not be dispensed with [comp. Lev. v. 28-26 (vi. 4-7)]. Here the specification of

Lev. v. 23 (vi. 24) sqq. is supplemented by supposing a case where the man to whom restitution ought to be made is not present. From the words: if the man have no kinsman (*goel*) to whom restitution may be made for guilt, KAIL [also CALVIN.—Tr.] infers that it is assumed that the offended person himself is no longer alive. It is nearer the mark to see a *goel* [redeemer] in the qualified receiver of the debt (be it the offended person himself or a kinsman). The redeemer or receiver becomes here, in some measure, the freer of the guilty person that has confessed the consciousness of

his guilt. When, therefore, this one is wanting, the indemnity is to be paid to the priest, except the sin-offering, which is paid to God. Jehovah gives the indemnity to the priest. This then leads to the more general specification, that so-called *heave-offerings* [comp. Ex. xxv. 1-9] or *votive gifts* may be made to the priest. These gifts could be personal, so that they needed not to flow into the Temple treasury. By this it was made possible for these cases of guilt to be treated more confidentially, which also gave the greater encouragement to the confession of guilt and to restitution.

#### FOURTH SECTION.

**Marriage Inviolable in the Sacred Army. The Offering of Jealousy. The Water of Cursing.**

CHAPTER V. 11-31.

- 11, 12 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
- 13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she
- 14 be taken *with the manner*; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him,
- 15 and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her *offering* for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an *offering* of jealousy, an *offering* of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before
- 17 the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is *in* the floor of the tabernacle the priest shall take, and put *it* into the
- 18 water: And the priest shall set the woman before the LORD, and uncover the woman's head, and put the *offering* of memorial in her hands, which *is* the jealousy *offering*: and the priest shall have in his hand the bitter water that causeth
- 19 the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that
- 20 causeth the curse: But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:
- 21 Then the priest shall charge the woman with *an oath of cursing*, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to *rot*, and thy belly to swell;
- 22 And this water that causeth the curse shall go into thy bowels, to make thy belly
- 23 to swell, and thy thigh to *rot*. And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot *them out* *with the bitter*
- 24 water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become bitter*. Then the priest shall take the jealousy *offering* out of the woman's hand,
- 26 and shall wave the *offering* before the LORD, and *offer* it upon the altar: And the priest shall take a handful of the *offering*, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.
- 27 And when he hath made her to drink the water, then it shall come to pass, *that if* she be defiled, and have done trespass against her husband, that the water that

causeth the curse shall enter into her, <sup>1</sup>and become bitter, and her belly shall swell,  
 28 and her thigh shall rot: and the woman shall be a curse among her people. And  
 if the woman be not defiled, but be clean; then she shall be free, and <sup>2</sup>shall con-  
 29 ceive seed. This is the law of jealousies, when a wife goeth aside <sup>3</sup>to another in-  
 30 stead of her husband, and is defiled; Or when the spirit of jealousy cometh upon  
 him, and he be jealous over his wife, and shall set the woman before the LORD,  
 31 and the priest shall execute upon her all this law. Then shall the man be guilt-  
 less from iniquity, and this woman shall bear her iniquity.

<sup>1</sup> Or, being in the power of thy husband.

<sup>2</sup> Heb. under thy husband.

<sup>3</sup> Heb. fall.

<sup>4</sup> in the act.

<sup>5</sup> oblation.

<sup>6</sup> meal-offering.

<sup>7</sup> on.

<sup>8</sup> the.

<sup>9</sup> shrink.

<sup>10</sup> into.

<sup>11</sup> for bitterness.

<sup>12</sup> present it at.

<sup>13</sup> [Heb. shall be sown with seed. CALVIN.—Ta.]

#### TEXTUAL AND GRAMMATICAL.

[Ver. 13. "Και κοιμηθή τις μετ' αὐτῆς κοίτην ἀνέματος." LXX. "Et coierit aliquis cum ea coitu seminis." CALVIN.]

Ver. 20. אֹתָן יָתִין, etc. Καὶ ἔδωκε τις τὴν κοίτην αὐτοῦ ἐν σοί. LXX. Dederitque aliquis in te semen suum.

CALVIN.

The euphemism of the A. V. and of Dr. LANGE's translator, Pastor FAY, in rendering these verses may not endanger the correct understanding of the passage, as would be the case in Lev. xv, 18, where a literal rendering is given. See the Comm. there. But still it is safe not to attempt to be more delicate than God's written word. —Ta.]

#### EXEGETICAL AND CRITICAL.

a) **The offering of jealousy.** This law is so unique and peculiar that it is no wonder that theological literature has busied itself a great deal with the subject (see a list of the literature in KNOBEL, p. 20; KEIL, p. 210. Especially deserving of notice is OHLER's article in *HERZOG's R. Enc.* XIX., p. 472, *Eiferopfer*). KNOBEL expresses surprise that this ordinance should be put just here. Other modern "critical" deliverances can infer nothing better than that the extraordinary representations of this biblical passage afford an evident proof against the doctrine of inspiration. But both views spring from a want of penetration into the idea of this ordinance. As regards the place of this passage, it, as well as the two that precede [v. 1-4: 5-10], has to do with preserving the purity of Jehovah's military encampment. The jealous man, that suspects his wife of adultery, is a combatant of Jehovah's, and as such should keep himself pure. But, while in a jealous mood, he might transgress in two ways. He might in an outburst of anger abuse or repudiate his wife on mere suspicion: or also, as a loose character, he might continue to indulge his sensual lust with the woman, though he regarded her as a courtesan. Either would conflict in the grossest way with the theocratic personal dignity. Also the woman, moved by the man's arbitrariness, might capriciously surrender herself to the sensual pleasure. We have cause to deplore such a reciprocal effect as a great heathendom of disregard of personality within Christendom; especially among Romanish nations. Some of these, as the Spaniards, gratify their jealousy by revenge, while others, especially the French, suffer their suspicion to degenerate into an immoral tolerance that lets each do as he pleases. In either case marriage is desecrated, personality is degraded; and whereas, in the one case, the births of the woman must suffer injury from the anger of the man, in the other case, a condition of bastardy

spreads through the nation, that injures the moral roots of its existence. Hence the giving of the law took another course in order to preserve the integrity of marriage, by permitting the writing of divorce, yet under discipline and oversight, and by not forbidding the man to maintain concubines. The woman, it is true, seems to be at disadvantage by these legal enactments. Still she had her liberty if she remained unmarried, whereas the man also became a transgressor if he sinned with another man's wife. But this stricter position of the woman does not rest on merely psychological reasons. The giving of the Law operated still more in favor of sacred births than of sacred marriages. By the moral refinement of the births Israel was to be elevated from generation to generation, till it attained the realization of ethical virginity (see John i. 12, 13). Hence the holy legislation took in charge the natural right of jealousy, just as it did the matter of divorce. It did not, indeed, deal with the case where the woman could be convicted of her guilt, and so, on the other hand, fortifying the denial by a simple oath, could make the evil in this case only worse. Hence no other recourse than this was possible on legal ground. But the spirit of the legislation was quite conscious that even with this awful conjuration no absolute certainty was attained, but only a legal and social certainty. Moreover, it is assumed, not without reason, that the awful form of this cleansing procedure made it primarily a preventive measure that was not often carried into execution.

With respect to the significance of the particular parts of this transaction, it must assuredly be called an error when they are so often construed as if they would anticipate the punishment. The justice of the Scripture distinguishes between *suspicion* and certain *judgment*. Hence the justice of Joseph of Nazareth consisted in his seeking a middle course in his suspicion, and being unwilling to dismiss his betrothed with a public rebuke (see on Matt. i. 19). Thus it is a glaring assumption when the inferior sort

of material of the offering, viz. barley meal, that was else used to feed cattle, is made to signify that the adulteress does not distinguish herself from the beasts (PHILO), or that the woman has behaved like an irrational brute (JONATHAN, etc.). The same is true in respect to the mingling of dust with the holy water that the woman must drink. To the interpretation just mentioned, KATZ, as well as KNOBEL, objects that the woman bringing the offering might, in fact, be innocent. Yet further on he adopts the explanation: "Dust is poured into the water, not to signify that man is made of dust, and must return to dust again, but as an allusion to the serpent's eating dust (Gen. iii. 14), as a curse of sin, consequently as an image of deserving a curse, of the deepest shame and humiliation (Mic. vii. 17; Isa. xlix. 23; Ps. lxxii. 9)." The serpent, of course, sometimes feeds on the dust of the Temple; still it is not said that this was destined for its food. OKUNER here agrees with KATZ: "By drinking, the penetration of the curse into the inmost part of the body is effected (comp. the expression in Ps. cix. 18). We say effected, not symbolised. For according to the simple meaning of the words in ver. 27 the water is not merely to be regarded as a symbol and pledge, but the actual vehicle of the divine curse, KATZ says very justly (p. 801), etc." Is an hypothetical curse, that possibly may be not only without injurious effect, but may even bring about a blessing, to be called here directly a curse?

But besides these significations that forestall judgment, rabbinical exaggerations of a fabulous kind have especially obscured the passage. For instance, "the immediate effect" is thus described (SOTA, III. 4): "Hardly had she drunk the bitter water, when, if she were unclean, her countenance began to turn yellow, her eyes protruded, and her veins burst," etc. No wonder that the same treatise has it that, even before the decision, her veil and garments were torn off her, black clothes put on her, and a cord to girdle her breast.

b) *The moving cause*, vers. 10-14. The somewhat cumbersome expression admits indeed the assumption that the man's jealousy was well-founded, still without deciding. [The spirit of jealousy, ver. 14. Comp. Prov. vi. 34. Song of Sol. viii. 6.—TR.].

c) *The presentation of the woman before the priest with her offering*, ver. 15. The poor bond of union that still exists between both parties, is designated by the inferior offering, which still the man must provide, but the woman is to present. It is a meal offering, *mincha*, consisting of the tenth part of an epha of barley meal. Barley, worth only half as much as wheat, was the food of the poor, and even of the cattle. But these two, in their present relation, were a house that had become poor. They were to add neither oil nor frankincense, for it would be contrary to the truth, since, in such agitation, the life of the soul and the spirit of prayer are completely depressed, if both are not entirely wanting. This is indicated by the conclusion of the verse.

d) *The priest's procedure*. 1) The adjuration or administering the oath, vers. 16-22. The first efficacy

lies in the slow deliberateness and formality of the solemn procedure, by which time is allowed to the woman for awakening, for confession. One may regard it as correct when the TALMUD informs us: did she submit to confess, then her marriage letter (*ketuba*) was destroyed, by which she lost what her husband promised her at their marriage, but otherwise she departed without punishment. [How reconcile this with Lev. xx. 10, according to which an adulteress must suffer death? KATZ judiciously states that "nothing is said about what was to be done" in case of implied confession.—TR.] Therefore the priest placed her before the Lord at the altar of burnt-offering. In a mean earthen vessel he dipped holy water (wash-water of the fore-court? [see Translator's note below]) such as served for sacred uses in the Temple [Tabernacle], and put into it dust from the floor of the Temple, yet that means a sacred dust, so reckoned along with the Temple, which, just as the water, must imbue with sacred dread a conscience sensible of guilt. Then the woman's head is uncovered; she stands with flowing hair, not already as a great sinner, but as one provisionally shorn of her dignity, forsaken of her husband and all the world, whom one, moreover, may look in the eyes, and now the offering of rebuke is laid in her hands. She must hold it so a long while; the trembling hand of one conscious of guilt would readily let it fall. 2) Then follows the administration of the oath.—In very definite and drastic terms innocence and guilt are distinguished, and it is announced to her that the hypothetically bitter (see ver. 27) and cursing water, which she must now drink, will do her no harm in case she is innocent, but that it will do her harm in case she is guilty. Before the hypothetical announcement of the curse, is again intimated a pause full of anxiety, according to the words: "has any man lain with thee besides thy husband?" Then follows the awful formula of the oath, which, in case she is guilty, loads with a curse on the one hand her memory among the nation, and on the other her body, her female organization, with which she has sinned. Thereupon she must declare her readiness to drink the water with the words amen, amen, by which she makes the oath her own. ["Some think the Amen being doubled, respects both parts of the adjuration, both that which freed her if innocent, and that which condemned her if guilty." M. HENRY.—TR.]. Another pause. The priest writes the curse or form of oath on a tablet, and with the bitter water washes off the writing, so that she must in a symbolical way drink the very formula of oath. She drinks some of the water. 3) Now the priest completes the offering, and only after that she drinks all the water.

One must not mend this representation by condensation, since just its slow movement, with pauses, portrays the psychological intent of the action.

In regard to the corporeal side of the curse, it is indeed assumed that the effect will begin to appear at once, but not that it will at once be completed; a myth of the TALMUD that negative criticism eagerly appropriates. It has been supposed that the threatened sickness was dropsy of the ovary, or else dropsy in general (see KATZ



in *loc.*, KNOBEL, p. 28). Evidently a disease of females is meant, such as answers for a punishment of a sexual sin, and it is certain that even an inferior agitation of spirit in a woman can have such consequences. It is not easy to imagine how the "incorporated" curse, that KEIL assumes, and which OEHLEB (Henzog, *R.-Enc.* XIX. p. 474) would have only to be completed by ethical ingredients, can be transformed into a blessing in the body of the innocent woman. As an apologetical analogy for a dogma, this analogy is very far-fetched, unless one would affirm that in conjunction with the agitation accompanying the consciousness of guilt the bitter water itself must become poison to the woman that drank it.

But it must be specially noticed that the innocent and yet sorely-tried woman could, in this situation, rise to a very exaltation of trust in God. Standing there with her loosened hair, she must become to her husband the object of utmost compassion. Were there added to that the appearance of a joyous, heroic courage, the table would be turned; she triumphed over the husband. Hence nothing more was to be done to the man, when innocence had celebrated its victory over him. His jealousy was punished by being openly put to shame, and he must acknowledge her again as his married wife, whereas marriage intercourse was legally prohibited during his suspicion (according to SOTA i. 8, "hindered by watching him!") The innocent wife, on the other hand, receives notice of a blessing (ver. 28), which on her part, also, is psychologically well-founded, which, however, the TALMUD represents in an untrue fashion. The Gamara adds: "if previously her births were hard, afterwards they were easy; had she daughters before, she afterwards receives sons."

It is an abstract procedure of supra-naturalism when one would eliminate from this law of jealousy the psychological and ethical ingredients. It has indeed a human relationship with the ordeals of the middle ages, but these have on their part also a relationship to the theocratic faith of revelation, on whose summit appears this significant, divine ordinance, testifying as it does to wonderful wisdom and acquaintance with the heart. The New Testament aspect of the matter is, that the woman threatened with fearful vengeance is taken under the protection of the sanc-

tuary, as even now-a-days Christian authorities now and then take under their protection one threatened with Lynch-law by putting him in prison. The slow deliberateness of the proceeding may also serve to elucidate the fact that Christ wrote on the ground when the adulteress was brought before Him. Any way, He brought about a great, silent pause.

It has been assumed that this proceeding, which from the very first was hemmed about with many limitations (see OEHLEB, *ibid.* p. 476), was seldom used, and that later it was abolished (*ibid.*). But one could wish very much that the moral ideas corresponding to this typical law might everywhere make their light and right prevail.

[Ver. 17. **Holy water.** "Let my readers, however, consider whether He does not rather mean the water in which the ashes of the red heifer were sprinkled, and whereby solemn purifications were made (Num. xix. 1)." CALVIN. This suggestion does not deserve to be ignored as it seems to be by all later commentaries. Seeing the varied uses to which that water was put, it would naturally be the next to be thought of for the present purpose, at least after the ceremony of the red heifer was once instituted. But the record of the latter institution being given in connection with events occurring on the subsequent march, is not proof that it was not instituted before. In the case of the ordinances in v. 1-10, we see that they were instituted before.

Ver. 28. **וְנָתַתָּה זֶרַע**, "and she shall be sown with seed." The nearest meaning of the words would only suggest that the woman is to receive from her husband what is due to a wife (comp. Exod. xx. 10; 1 Cor. vii. 8). The phrase may be taken as the expression for what is honorable, looking toward offspring, as **שְׂכַבְתָּ זֶרַע** ver. 18, comp. Lev. xix. 20; xv. 18, refers to intercourse without such intent. Comp. Nah. i. 14. The phrase is ἀπ. λέγ.—Tr.].

#### HOMILETICAL HINTS.

Chap. V. The preservation of the purity of God's army. Jealousy as a legal suffering and as a passion. Jealousy, an obscure witness for the exclusiveness and sanctity of marriage. The power of conscience; both of a good and of a bad conscience.

## FIFTH SECTION.

### The Nazirite in God's Army.

#### CHAPTER VI. 1-21.

- 1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman "shall separate *themselves* to vow
- 3 a vow of a Nazirite, to separate *themselves* unto the LORD; He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any "liquor of grapes, nor eat "moist grapes,
- 4 or dried. All the days of his "separation shall he eat nothing that is made of the

5 'vine tree, from the kernels even to the husk. All the days of the vow of his 'separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth *himself* unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the 'consecration of his God is upon his head. All the days of his separation he is holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his 'consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two 'turtles, or two young pigeons, to the priest, to the door of the 'tabernacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned 'by the dead, and shall hallow his head that same day. And he shall 'consecrate unto the LORD the days of his 'separation, and shall bring a lamb of the first year for a 'trespass offering: but the days that were before shall be 'lost, because his separation was defiled.

13 And this is the law of the Nazarite: when the days of his separation are fulfilled, he shall be brought unto the door of the 'tabernacle of the congregation: And he shall offer his 'offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings. And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their 'meat offering, and their drink offerings. And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering: And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his 'meat offering, and his drink offering. And the Nazarite shall shave the head of his 'separation at the door of the 'tabernacle of the congregation, and shall take the hair of the head of his 'separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after the hair of his 'separation is shaven: And the priest shall wave *them* for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave 'shoulder: and after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his 'offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he 'vowed, so he must do after the law of his 'separation.

<sup>1</sup> Or, *makes themselves Nazarites.*  
<sup>4</sup> Heb. *separation.*

<sup>a</sup> *will do something special (great).*  
<sup>d</sup> *turtle-doves.*  
<sup>e</sup> *separate again.*  
<sup>h</sup> *meat-offering.*

<sup>2</sup> Or, *Nazariteship.*  
<sup>5</sup> Heb. *fall.*

<sup>b</sup> *must.*  
<sup>c</sup> *Tent of Meeting.*  
<sup>f</sup> *quail-offering.*  
<sup>i</sup> *thigh.*

<sup>3</sup> Heb. *vine of the wine.*

<sup>g</sup> *fresh.*  
<sup>j</sup> *on.*  
<sup>k</sup> *oblation.*  
<sup>m</sup> *voweth.*

#### EXEGETICAL AND CRITICAL.

1. [Nazarite should in strictness be written *Nazirite*. The accepted spelling has no doubt prevailed amongst Christians from its being supposed that this vow is referred to in Matt. ii. 23. *The Bib. Comm.—Tr.*]. The Nazirite, too, only attains his full significance by his relation to the army of God, to the affairs of Jehovah's kingdom. He is in this relation the counterpart of the emulous warrior; he has submitted himself to a special consecration to God, and therewith to death. Such consecrations occur among all considerable nations as heroism of spontaneous growth, espe-

cially among the Greeks and Romans, among Germans and Swiss, and not only in the shape of heroes, but also of heroines. To this class belong Kodrus, Leonidas, the two Decii Mus and many others of later date, not to speak of heroic army corps, both ancient and modern. Hence the Naziriteship, may not be regarded as an original, theocratic institution, any more than the institutions of divorce, of the oath, and similar things. But it is to be regarded as a theocratic arrangement which consecrated and sanctified a natural disposition and tendency to heroic self-sacrifice.

The Nazirite is, of course, related to the priest, more nearly approached to the priest, as also the

monk in Christian times, perhaps also in respect to particular priestly rights. Indeed, in certain respects, he submits to a stricter law. To the priest indulgence in wine was only prohibited before his entering on a sacred ceremony: to the Nazirite it was altogether prohibited. With respect to avoiding uncleanness from contact with the dead, he was even raised above the priest and put on an equality with the high priest. Yet he must not be identified with the ascetic in his contemplative tendency, as is done by PHILLO, OEHLEK, KEIL and others. It is true that the idea of universal priesthood appears in a stronger light in the Naziriteship, possessing as it did equal rank with the priesthood in many things, yet mainly in a practical direction; although on the other hand the former with their vows remind us of the Nazirites. Again the Nazirite has some of the characteristic traits of the prophet, with whom, also, he is classed by Amos ii. 11. And that leads to the inference that the Nazirite is always raised up by God for a special concern of the kingdom of God. His aim is not spiritual contemplation, or it would not be made so prominent that he consecrates himself to Jehovah in a special sense for a definite time. In this

sense also we understand the *Nazir* ver. 2. Hence the prophetic spirit, under the direction of the spirit of revelation, might also call forth life-long Naziriteships, pronouncing a special consecration to God over children not yet born. But such cases were, then, no arbitrary determinations of the future of the child on the part of the parents, such as occurred often in the middle ages, and made miserable the monks Gottschalk and Ulrich von Hutten. They were prophetic prognostications which the event justified, e. g. the times of Samson, Samuel and John Baptist. Every one of these proves that the Naziriteship had ever a great theocratic purpose; and the same may be said of the Naziriteship of James the Little. It only needs to be mentioned that in the Christian world the idea of the Nazirite was changed into a morally depraved caricature by the fourth monastic vow, but which as such also revealed beside a demoniacal power, and throws great shadows into our time.

The union of the Naziriteship with practical purposes appears in a great variety of ways. Samson was little disposed to contemplativeness; he was called to arouse in the children of Israel the consciousness of superiority with respect to the character of the Philistines. Thus, too, the Naziriteship of Paul, to which he was moved to submit himself by the counsel of the Nazirite James (Acts xxi. 26), had a definite object, also the union with four other Nazirites, whose expenses Paul paid. From the last mentioned fact it appears, that the expenses of Nazirites, which consisted especially in the appropriate offerings, might for poor persons be paid by those having means. In the history of Paul there appears already a very dark caricature of Naziriteship in the forty men that had taken a vow to kill him (Acts xxiii. 21). The appearance of a disposition to Naziriteship appears plainly also in the history of Daniel and of his three companions (Dan. i. 8), and not less in the history of Judith (chap. ix.). In the times of the Masce-

bes, when Israel was contending with heathenism, Naziriteship again made itself felt (1 Macc. iii. 49). "Under Jannæus there appeared once a band of three hundred Nazirites," OEHLEK. [See on all the points treated above SMITH's *Bib. Dict.*, Art. NAZARITE.—Tr.].

According to KNOBEL, this law of the Naziriteship did not belong to the fundamental laws of the theocracy. But why not? "Especially because the Naziriteship was not enjoined, and not even recommended, but only permitted, yet, of course, when once undertaken it must conform to definite rules." According to that criterion, how many ordinances must be dropped out of the fundamental laws of the theocracy! Even of the sacrifices, as has been remarked already, it is said that they were not originally commanded by Jehovah, but were only taken under control and care, theocratically sanctified (Jer. vii. 22; Amos v. 25). The literature relating to this matter is given by KNOBEL, p. 25; KEIL, p. 218. Compare also OEHLEK's article *Naziräat* in HENZOG's *R.-Enc.* The notices of the deliverances of the TALMUD, and also the divergence of theological interpretations in regard to this subject, give undeniable indications of how the fundamental idea of the Naziriteship has become obscured. Here is to be considered, too, the view that would derive the Naziriteship from foreign parts, especially from Egypt (SPENCER, MICHAELIS, S. OEHLEK, p. 206). The general, human substratum of the Naziriteship is heroism. The culminating points are: 1) the absolute prohibition to use wine, as the negative side of Naziriteship. 2) The entire preservation of and keeping pure the hair of the head, to which belongs also the injunction strictly to avoid contamination from a dead body, or atonement in case such contamination be incurred. 3) The extraordinary festive sacrifice to be offered at the expiration of the period of Naziriteship.

1. **The Nazirite, ver. 2.** Man or woman might voluntarily determine to be such. Only the vow of a woman, that was dependent on her father or on her husband, was conditioned on the acquiescence of the masculine head. [For the statement concerning woman's vows there is the authority of chap. xxx. But there is only probable inference for the statement concerning servants. See SMITH's *Bib. Dict.*, art Vows.—Tr.]. The same obtained in the case of vows of servants. The theocratic vow of parents regarding a child was occasioned by the spirit of revelation, as in Samson's case, whose mother was commanded to practise abstinence even until his birth (Judg. xiii.); or at least it was sanctioned by this spirit, as in the case of Samuel, and thus rested on prophetic prognosis. Such a vow, therefore, abrogated the law of voluntariness as little as does infant baptism.

2. **He shall separate himself from wine, etc., vers. 3, 4.** The primary object of this prohibition is already intimated in the history of Aaron's sons who were destroyed. Theocratic enthusiasm must as strictly as possible be preserved pure from all disturbance by the spirit of drunkenness. Hence the prohibition not only of wine and of all spirituous, strong drink, not only of flat wine, wine or other vinegar, but even

of grape juice just expressed (כֶּסֶם). The prohibition is symbolically intensified and completed by forbidding the enjoyment of fresh and even of dried grapes (raisins). KAIL's notion only obscures the simple, fundamental thought, when he says that the prohibition to use grapes looks to abstinence from all *delicia carnis* so damaging to sanctification. The grape confections of Hosea iii. 1 hardly serve to prove this.

The prince of the Mohamedan secret sect, called *The Old Man of the Mountain*, sent forth his assassins to the terror of the princes and statesmen whom he would rob. These assassins had also consecrated themselves to death, and fortified themselves for their undertaking by indulging in the fearfully intoxicating hashish. From this word, SYLVESTER DE SACY derives the designation *Assassins*. [See CHAMBERS' *Encycl. articles Hashish and Assassin*.—TE.] So, too, a modern conqueror sought to render his brave soldiers still braver by intoxication.

The mere abstinence from the use of wine did not of itself alone make a Nazirite. This is proved by the family of the Rechabites who formed a sort of hereditary abstinence society in the midst of Israel (Jer. xxxv. 6, 7), according to a command of their patriarch Jonadab. The same thing occurred now and then in the Orient, and finally in Mohammedanism became a law of world-wide influence. On the completion of his Naziriteship the Nazirite might again drink wine; a proof that the abstinence was sanctioned only for a special object.

3). Then shall no razor come upon his head, etc., ver. 5. The enthusiasm of the Nazirite was not to be made fanatic by the use of wine. On the other hand the consecrated growth of the hair was to serve as a symbol and animating sign (seal) of the strength of that enthusiasm. On the various misconceptions of this symbol, see KAIL, p. 215. A sign of mourning, MICHAELIS. A sign of separation, of renouncing the world (monkishness), HENSTENBERG. A sign of more perfect freedom, VITRINGA. On the contrary, a sign of dependence, with reference to 1 Cor. xi. 3, 16, BAUMGARTEN. "Lev. xxv. 6, 11 gives a clue to the proper signification, according to which, during the Sabbatic and Jubilee years, the grape-vines were not pruned, but suffered to grow luxuriant, and their fruit was not gathered, and which as such were called Nazirites. That is, the consecration of the vine is accomplished by letting its whole productive force develop unmolested, and by exempting what it produced from profane (?) interference and use. In like manner, the free growth of the Nazirite's hair is the symbol of strength and fullness of life," etc. The affair, however, seems to be somewhat different. Not every bush in its strength and fullness of life could be called a Nazirite. But the vine could be so-called, because from its very nature it was the symbol of inspiration and joy (Jno. xv. 11). Thus the hair-growth of the Nazirite would be the symbol of a higher power of life, of an inspiration dedicated to God. And this complete divine dedication of this heroic vigor might be contaminated and deprived of its vigor ever so easily. It was not noxious either to vigor, or to fullness of life, or

even to the symbol of it, the long growing hair when they came into the contaminating region of a dead person; but with this divinely consecrated growth of hair it was different. Its gleam, its validity vanished in the neighborhood of the dead. For the consecrated one becomes absorbed in his consecration as if he were nothing but life itself, and knew nothing but life. The sight of a corpse and contemplation of it can translate him into the sentiment of vulgar reality, and the beautiful faith of being invincible vanishes. Thus the undecorated hair of the Nazirite's head, the pledge of his consecration to God, which is at the same time a wreath, a diadem (צִיָּה) of God, that God has placed on his head, a wreath of victory put on him in advance,—that is, the proper signification of the Nazirite. The divine consecration to God must be regarded by the theocrat above all else as a consecration from God (as justification underlies sanctification). It cannot be said that this symbolism is merely conventional. When, for example, Paul says (1 Cor. xi.) that the woman ought, beside her uncut hair, to have also a covering on her head, it does not denote merely her dependence on the man, but also her womanly dignity, which she has through the man; she is the *dōga* of the man. But the man must neither have long hair, nor cover his head while he prays, because a direct, spiritual ray of God rests on his head, that makes him appear an image to God's honor. Because in the New Testament this is absolutely fulfilled, the symbol of the Naziriteship is laid aside for him (whereas the woman in the church must still be in dependence on the man for the sake of order). On the other hand the symbol still obtains in the Old Testament, hence the Jews remain covered during worship, and hence for the Nazirite also the symbol of letting the hair grow, also, under conditions, for the Israelites generally (see Jer. vii. 29; compare, in reference to the priests, Lev. xxi. 6). This significance of the hair of the head obtains also among Gentile nations, see KNOBEL, p. 29. Perhaps Absalom, with his long hair, meant to play the part of a Nazirite along with his other demagogical contrivances, and the Jews have regarded him as a Nazirite (see OEHLEB, p. 206).

4. *The period of the vow.* According to ver. 6, this is entirely indefinite. It depends on the self-determination of the Nazirite. The later Rabbinical limitation: the shortest time is thirty days, springs from their ignoring the original idea.

5. *He shall come at no dead body, and he shall not defile himself by funeral usages.* On this point the conditions are stricter for the Nazirite than for the priest, and, as has been already remarked, he stands on a par with the high-priest (see Lev. xxvii. 11). But it may happen that in an unlooked for way some one may die beside him, in his immediate proximity, so that according to Levitical law, he becomes unclean. Then he is unclean for seven days (xix. 11, 14, 16; xxxi. 19), and moreover the consecration of his head is nullified. "The defiled hair must be removed," says KNOBEL, "since it especially takes (!) and retains (!) such uncleanness (see Lev. xiv. 8), indeed, at the expiration of the Nazirite-

ship, it could not be offered to God." See the same author with reference to a similar custom among the Syrians. On the eighth day the purification of the Nazirite is accomplished by a sacrifice, as in the case of other acts of purification (see Lev. xv.), by a pair of doves as a sin-offering and burnt-offering, to which is added a lamb of a year old as a guilt-offering. KNOBEL explains the guilt-offering in an extraordinary way (p. 27); by his heedlessness the time is protracted in which he has withdrawn himself from his duty to his family by his idle life. Then he would have had to bring a capital guilt-offering at the expiration of his Naziriteship. The fellowship of death, into which he was inadvertently brought, was a communion of guilt; for guilt is the communion of the consequence of sin. Since, however, the Naziriteship was not a thing to be carried out piece-meal, as the reading of a breviary, the days so far accomplished were lost (Heb. fall). He must begin over again. Hence on the seventh day he must shear his head; the hair, as something desecrated, was simply cast away; according to tradition, it was buried.

In the case of a lifelong Naziriteship, the notion of the defilement of the hair seems to have been disregarded, e. g., in Samson's case (OSHLEB, p. 206). We will not enter here on the question, whether Samson's long hair was properly the "vehicle" of his strength. Anyway the growth of the hair was the usual symbol of a Nazirite; but the symbol in conjunction with the heart, is never mere symbol, but a vehicle, though an ethical and not a magical one.

6. *The festival offering at the close.* It is twice called the law of the Nazirite, vers. 18, 21, and it is assumed that something great has been performed. One he lamb for a burnt-offering; one ewe lamb for a sin offering; one ram for a peace offering (ver. 14). This recalls the great peace offering at the priest's consecration (Lev. ix.). The sin-offering allows us to infer, that even a Naziriteship is not carried out without shortcomings. But it is a small offering, and only follows the burnt-offering. But the ram of the Nazirite is more or less like the most superior sacrifices. "And he must bring a basket of unleavened bread of wave flour, i. e., with unleavened pastry of fine wheat flour, expressly cakes mixed with oil, and wafers anointed with oil (see Lev. ii. 4), and their meal offering and drink offering, i. e., according to xv. 3 sqq., the oblations of meal, cakes and wine belonging to the burnt-offering and thank offering," ver. 15.

The construction of ver. 15 is not quite clear, but is likely to be construed according to ver. 16 (both meal-offering and drink-offering). The most mysterious, and likely, too, the most important offering is, in this case, the hair of the Nazirite's head (ver. 18). He must shear or cut it himself, and then cast it into the fire that burns under the peace-offering. Thus he offers his hero-ornament to Jehovah as a whole sacrifice; he gives the Lord the glory for the beautiful work accomplished.

His consecrated hair was the counterpart of the diadem of the high-priest. It is reflected in the most various forms; in waving helmet plumes, iron crosses, horse-tails, eagle feathers. But these adumbrations of heroism are seldom

offered quite pure to Jehovah. But the Nazirite gives glory to God, as the elders of the Church triumphant cast down their crowns before the Lamb (Rev. iv. 10).

The repast of the peace-offering (ver. 19) concludes all, of which the priest, beside the wave breast and the heave thigh and two cakes out of the basket, receives the shoulder (the upper part of the fore quarter). According to KELL, this signified that the table communion with the Lord, shadowed forth in the repast of the peace-offering, took place in an eminent degree. But the peace-offering meal, as has already been remarked, is a meal of the one making the offering, in which Jehovah takes part, represented by His priest. Thus, then, the allowance of the shoulder says that the Nazirite can give more of what he enjoys to Jehovah than common sacrificers.

After the conclusion of the vow, the Nazirite could drink wine again, ver. 20.

On offerings of hair, besides those mentioned in the Bible, see OSHLEB, and especially KNOBEL, p. 29. The conventional ingredient in the meaning of the hair appears prominently in a war of the Argives with the Lacedæmonians. The former made a vow to cut their hair, the latter to let their hair grow (WEBER, *Lehrbuch der Weltgesch.*, I., p. 145).

#### DOCTRINAL AND ETHICAL.

1. [The Nazirite would be an extraordinary servant of Jehovah, a devoted hero in the sphere of divine things, i. e. of religion. The scriptural examples of Naziriteship do not give an instance of devotion to a particular deed. They were rather with reference to a general aim. The inspiration to special deeds in harmony with their consecration came to them in the course of their separation, and might be expected so to come. The rules of abstinence, the long hair, etc., marked them as consecrated and ready for extraordinary duty. The service was noble, whether it fell to the lot of the Nazirite actually to do a heroic deed or not, provided only the condition of the vow were strictly adhered to. During the wanderings, men or women might become Nazirites of special devotion to the hope of entering the promised land, and thus of the earnest, uncomplaining pilgrimage, following hard after God in all his leadings.]

The notion of something extraordinary, doing something more than others, is more than implied; it is expressed in the verb נָזַר, ver. 2. For it does not appear why the verb should not have the meaning actually ascribed to it elsewhere, excepting where used in connection with vows. Yet in Lev. xxvii. 2 this universal sense is allowed. The noun נֶזֶר is always rendered "wonderful thing." The meaning of ver. 2 would then be: When a man or woman would do something extraordinary by vowing a Nazirite vow. "*Si mirandum aliquis facerit.*" *Munster vers.* FACIUS.

The Lord Jesus sets before all that would follow Him the ideal of the Nazirite when He

says: "What do ye more than others?" Matt. v. 47. (*Que faites-vous d'extraordinaire?* French version. See VINET's sermon on this text in his *Nouveaux Discours*, etc., p. 128.)

2. Vers. 9-12. "More was required for the purifying of the Nazirite than of any other person that had touched a dead body. This teaches us, that sins of infirmity, and the faults we are overtaken in by surprise, must be seriously repented of, and that an application must be made of the virtue of Christ's sacrifice to our souls for the forgiveness of them every day, 1 John ii. 1, 2. It teaches us, also, that if those who make an eminent profession of religion do anything to sully the reputation of their profession, more is expected from them than others, for the retrieving both of their peace and of their credit." M. HENRY.

3. Vers. 18-21. "And when the Christian is finishing his course of faith and holiness, of self-denial and bearing the cross, and is about

to close his eyes in death, and open them in the realms of uninterrupted joy; he will still acknowledge that he has nothing to trust to but the blood of Christ, since the best which he hath done is mixed with sin, and needs forgiveness; he will give glory to the Lord of all that he hath done in any measure well, and depart, perhaps, with joyful, at least with peaceful expectations for the future, to go and drink the new wine of the kingdom with his beloved Redeemer in the realms of bliss." SCOTT.—TR.]

#### HOMILETICAL HINTS.

Chap. vi. 1-21. The Nazirite a type of Christian self-denial. The theocratic hero a type of Christian heroism. Difference between the free Naziriteship and the unfree monasticism. The former a holy form related to a holy object. The sombre counterfeit of the Naziriteship (unholy objects, unholy means).

## SIXTH SECTION.

### The Blessing on God's Army.

#### CHAPTER VI. 22-27.

22, 23 And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, \*saying unto them, 24, 25 The LORD bless thee, and keep thee: The LORD make his face shine upon thee, 26 and be gracious unto thee: The LORD lift up his countenance upon thee, and give 27 thee peace. And they shall put my name upon the children of Israel, and I will bless them.

\* say.

#### EXEGETICAL AND CRITICAL.

1. Now that the army of God is established in every respect, the next thing is to declare its signature and destiny. The name of Jehovah shall be shed over it as the brightness of the sun: on Jehovah's part this name shall rest on it; on its part it shall bear this name. To bear the name of Jehovah, the revelation of the covenant God in its universal historical significance, and bear it forth into the world, and especially itself to be blessed and become great in this name, as this destination was already intimated in the germ in the name of Shem, such is its great, concentric, exclusive vocation, toward which all its wars and victories should point. See Gen. xii. sqq.; Isa. xlii. sqq. Aaron and his sons were to be continuously the organs of the blessings into which this benediction would develop.

The *one* benediction subdivides into *three* chief blessings, and each blessing again into *two* members. It is a number six, that becomes in the unity of the name Jehovah the number seven.

2. The first blessing forms not only the general foundation of the whole benediction, of the entire salvation of revelation, but is at the same time the first special blessing. **Jehovah bless thee**, i. e. direct upon thee all prosperity in immeasurable progression; and **keep thee**, i. e. ward off every curse, all adversity from thee. That is the peace of the gracious providence of God, according to its two aspects, His positive and negative governance.

3. In the second blessing, the light of Jehovah's countenance rises on Israel. On the meaning of His countenance see the *Bible-work* on Gen. xii. 1-20, § 5, and the related passages in Exodus. The effect of the shining of the countenance of God, which Israel was the first to experience, is the experience of His redemption that blots out guilt, His grace.

4. The third blessing might appear to be identical with the second were one to take the **יְהוָה מְרַחֵם** only in its current sense, and the recurring **יְהוָה מְרַחֵם** just as in the second blessing. But, according to the progress of the thought, the countenance of Jehovah rises up over Israel in kindness, and thence sinks deep down on it;

it operates penetratingly as the sun in the zenith. Hence its operation manifests itself as peace, and if one take the *Dñw* in its full significance, then the second clause says: establish peace for thee, peace *par excellence*.

Thus if the name of God is laid on Israel from above, so, too, Israel is therewith in this name raised high aloft.

On the reference of this wonderful benediction to the mystery of the Trinity, see KEIL. It is not to be ignored, that the number three may be regarded as an Old Testament form of emphasis, and the six members as a three-fold parallelism of members. But just as little should one ignore that the three economies of divine revelation are very plainly reflected in this benediction. And thus it forms one of the most glorious of the typical germs of New Testament revelation in the Old Testament.

KNOBEL is of the opinion that the Elohist cited the Aaronic blessing already in Lev. ix. 22. But he overlooks the distinction between blessing in general and *this* blessing.

[And they shall put my name, *etc.* Ver. 27. "Hence we gather that whatsoever the ministers of the Church do by God's command is ratified by Him with a real and solid result; since He declares nothing by His ministers

which He will not Himself fulfil and perform by the efficacy of His Spirit. But we must observe that He does not so transfer the office of blessing to His priests as to resign His rights to them; for after having entrusted this ministry to them, He claims the accomplishment of the thing for Himself alone." CALVIN.—Tr.]

#### HOMILETICAL HINTS.

Chap. vi. 22-27. The Aaronic Blessing. A blessing of unity (*einheitlicher Segen*) for the people of God in their unity. For its departure into the world. The three-foldness of the Aaronic blessing no system, but a germ of the doctrine of the Trinity. The three blessings singly. Their gradation. The Aaronic blessing in the light of the New Testament. The six parts of the three parts of the blessing (bless, keep—making the face shine, be gracious—letting down the countenance on thee [by the Spirit] and the peace). Thus Jehovah blesses His own Himself by His servants. All blessing of God is included in His name, in His revelation of salvation. The name of God is to be distinguished from His being, but is the impress of His being in religious contemplation. The priest is to bless; the congregation pronounces the curse.

## SEVENTH SECTION.

### CHAPS. VII. VIII.

**The Endowment of the Tabernacle as the Future Centre of the Army of God, the Dwelling of Jehovah, by the Offering of the Princes.**

#### CHAPTER VII. 1-39.

- 1 AND it came to pass on the day that Moses had <sup>1</sup>fully set up the tabernacle, and had anointed it, and sanctified it, and all the <sup>2</sup>instruments thereof, <sup>3</sup>both the altar
- 2 and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of <sup>4</sup>the house of their fathers, <sup>5</sup>who were the princes of the
- 3 tribes, <sup>6</sup>and were over them that were <sup>7</sup>numbered, offered: And they brought their <sup>8</sup>offering before the LORD, six covered wagons, and twelve oxen; a wagon for two
- 4, 5 of the princes, and for each one an ox: and they brought them before the taber-
- 5 nacle. And the LORD spake unto Moses, saying, Take <sup>9</sup>it of them, that they
- 6 may be to do the service of the <sup>10</sup>tabernacle of the congregation; and thou shalt
- 7 give them unto the Levites, to every man according <sup>11</sup>to his service. And Moses
- 8 took the wagons and the oxen, and gave them unto the Levites. Two wagons and
- 9 four oxen he gave unto the sons of Gershon, according <sup>12</sup>to their service: And four
- 10 wagons and eight oxen he gave unto the sons of Merari, according <sup>13</sup>unto their ser-
- 11 vice, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary <sup>14</sup>belonging unto
- 12 them <sup>15</sup>was that they should bear upon their shoulders.
- 13 And the princes offered <sup>16</sup>for dedicating of the altar in the day that it was
- 14 anointed, even the princes offered their offering before the altar. And the LORD
- 15 said unto Moses, They shall offer their <sup>17</sup>offering, each prince on his day, for the
- 16 dedicating of the altar.

12 And he that offered his 'offering the first day was Nahshon the son of Ammina-  
 13 dab, of the tribe of Judah: And his 'offering *was* one silver charger, the weight  
 whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after  
 the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil  
 14, 15 for a "meat offering: One "spoon of ten *shekels* of gold, full of incense: One  
 16 young bullock, one ram, one lamb 'of the first year, for a burnt offering: One 'kid  
 17 of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five  
 rams, five he goats, five lambs 'of the first year: *this was* the offering of Nahshon  
 the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:  
 19 He offered *for* his 'offering one silver charger, the weight whereof *was* a hundred  
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-  
 20 tuary; both of them full of fine flour mingled with oil for a "meat offering: One  
 21 "spoon of gold of ten *shekels*, full of incense: One young bullock, one ram, one  
 22 lamb 'of the first year, for a burnt offering: One 'kid of the goats for a sin offering:  
 23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs  
 'of the first year: *this was* the 'offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, *did*  
 25 *offer*: His 'offering *was* one silver charger, the weight whereof *was* a hundred and  
 thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;  
 26 both of them full of fine flour mingled with oil for a "meat offering: One golden  
 27 "spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb 'of  
 28 the first year, for a burnt offering: One 'kid of the goats for a sin offering:  
 29 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs  
 'of the first year: *this was* the 'offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben,  
 31 *did offer*: His 'offering *was* one silver charger of the weight of a hundred and thirty  
*shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both  
 32 of them full of fine flour mingled with oil for a "meat offering: One golden "spoon  
 33 of ten *shekels*, full of incense: One young bullock, one ram, one lamb 'of the first  
 34, 35 year, for a burnt offering: One 'kid of the goats for a sin offering: And for a  
 sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs 'of the  
 first year: *this was* the 'offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of  
 37 Simeon, *did offer*: His 'offering *was* one silver charger, the weight whereof *was* a  
 hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of  
 the sanctuary; both of them full of fine flour mingled with oil for a "meat offering:  
 38, 39 One golden "spoon of ten *shekels*, full of incense: One young bullock, one ram,  
 40 one lamb of the first year, for a burnt offering: One 'kid of the goats for a sin  
 41 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,  
 five lambs 'of the first year: *this was* the 'offering of Shelumiel the son of Zuri-  
 shaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad,  
 43 *offered*: His 'offering *was* one silver charger of the weight of a hundred and thirty  
*shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary: both  
 44 of them full of fine flour mingled with oil for a "meat offering: One golden "spoon  
 45 of ten *shekels*, full of incense: One young bullock, one ram, one lamb 'of the first  
 46, 47 year, for a burnt offering: One 'kid of the goats for a sin offering: And for a  
 sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs 'of the  
 first year: *this was* the 'offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the children of  
 49 Ephraim, *offered*: His 'offering *was* one silver charger, the weight whereof *was* a  
 hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of  
 the sanctuary; both of them full of fine flour mingled with oil for a "meat offering:



50, 51 One golden *spoon* of ten *shekels*, full of incense: One young bullock, one ram,  
52 one lamb *of* the first year, for a burnt offering: One *kid* of the goats for a sin  
53 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,  
five lambs *of* the first year: this *was* the *offering* of Elishama the son of Am-  
mihud.

54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children  
55 of Manasseh: His *offering was* one silver charger of the weight of a hundred and  
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary:  
56 both of them full of fine flour mingled with oil for a *meat offering*: One golden  
57 *spoon* of ten *shekels*, full of incense: One young bullock, one ram, one lamb *of*  
58 the first year, for a burnt offering: One *kid* of the goats for a sin offering:  
59 And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs  
*of* the first year: this *was* the *offering* of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin,  
61 *offered*: His *offering was* one silver charger, the weight whereof *was* a hundred and  
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary:  
62 both of them full of fine flour mingled with oil for a *meat offering*: One golden  
63 *spoon* of ten *shekels*, full of incense: One young bullock, one ram, one lamb *of*  
64 the first year, for a burnt offering: One *kid* of the goats for a sin offering:  
65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs  
*of* the first year: this *was* the *offering* of Abidan the son of Gideoni.

66 On the tenth day Abiezer the son of Ammishaddai, prince of the children of  
67 Dan, *offered*: His *offering was* one silver charger, the weight whereof *was* a hun-  
dred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the  
sanctuary; both of them full of fine flour mingled with oil for a *meat offering*:  
68, 69 One golden *spoon* of ten *shekels*, full of incense: One young bullock, one ram,  
70 one lamb *of* the first year, for a burnt offering: One *kid* of the goats for a sin  
71 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,  
five lambs *of* the first year: this *was* the *offering* of Abiezer the son of Ammi-  
shaddai.

72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher,  
73 *offered*: His *offering was* one silver charger, the weight whereof *was* a hundred  
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-  
74 tuary; both of them full of fine flour mingled with oil for a *meat offering*: One  
75 golden *spoon* of ten *shekels*, full of incense: One young bullock, one ram, one  
76 lamb *of* the first year, for a burnt offering: One *kid* of the goats for a sin offering:  
77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs  
*of* the first year: this *was* the *offering* of Pagiel the son of Ocran.

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali,  
79 *offered*: His *offering was* one silver charger, the weight whereof *was* a hundred  
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-  
80 tuary: both of them full of fine flour mingled with oil for a *meat offering*: One  
81 golden *spoon* of ten *shekels*, full of incense: One young bullock, one ram, one  
82 lamb *of* the first year, for a burnt offering: One *kid* of the goats for a sin offering:  
83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs  
*of* the first year: this *was* the *offering* of Ahira the son of Enan.

84 This *was* the *dedication* of the altar, in the day when it was anointed, by the  
princes of Israel: twelve chargers of silver, twelve silver bowls, twelve *spoons* of  
85 gold: Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl  
seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*,  
86 after the shekel of the sanctuary: The golden *spoons were* twelve, full of incense,  
*weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the  
87 *spoons was* a hundred and twenty *shekels*. All the oxen for the burnt offering  
*were* twelve bullocks, the rams twelve, the lambs *of* the first year twelve, with

88 their <sup>1</sup>meat offering: and the <sup>2</sup>kids of the goats for sin-offering twelve. And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the  
89 <sup>3</sup>dedication of the altar, after that it was anointed. And when Moses was gone into the <sup>4</sup>tabernacle of the congregation to speak with <sup>5</sup>him, then he heard the voice <sup>6</sup>of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubim: and he spake unto him.

<sup>1</sup> Heb. *who stood*.

<sup>2</sup> That is, *God*.

<sup>3</sup> *finished setting up*.

<sup>4</sup> *vessels*.

<sup>5</sup> *and*.

<sup>6</sup> *their fathers' houses*.

<sup>7</sup> *these*.

<sup>8</sup> *mustered*.

<sup>9</sup> *oblation*.

<sup>10</sup> *Tent of Meeting*.

<sup>11</sup> *to the proportion of*.

<sup>12</sup> *belonged*.

<sup>13</sup> *they bare*.

<sup>14</sup> *a dedication-gift*.

<sup>15</sup> *meal-offering*.

<sup>16</sup> *bowl; saucer, BUNSEN, ZUNZ*.

<sup>17</sup> *a year old*.

<sup>18</sup> *he-goat*.

<sup>19</sup> *omit of one*.

# EXEGETICAL AND CRITICAL.

1. In this section, also, we have not to do with scattered elements, but solely with the furnishing of the Tabernacle for leading the campaign, viz., so far as this is affected by the offering of the princes of the tribe, and (in chap. viii.) by the office of Moses, the functions of Aaron and the service of the Levites.

The expression on the day that Moses finished setting up the tabernacle, ver. 1, must not be pressed, as if the gifts of the princes began immediately after the erection of the Tabernacle and the anointing of the Sanctuary [see the view of KEIL and others at i. 1.—Tr.]. The actual order, according to which the gifts of the princes follow here, must also have its foundation in the order of time. Between the erection of the Tabernacle on the first day of the first month (Exod. xl. 17) and the beginning of the march from Sinai on the twentieth day of the second month (Num. x. 11) there intervened about fifty days. Of these, say, ten were used for the anointings and consecration of the priests, at the end, say, twenty for the preparations (viii.—x. 10), then there remain still twenty days for the outline of legislation that lies between, especially as the numbering of the people fell in this period only in respect to its formal conclusion. Besides this, there is no necessity to force a literal redaction into this period.

2. The significance of this whole section [including chap. viii.] appears at once from the offering first made by the princes in common: six wagons (see more particularly in KNOBEL and KEIL) and twelve oxen. Of these, Moses gave two wagons [with the four accompanying oxen] to the Gersonites, because they had in charge the transportation of the lighter articles, the coverings. To the Merarites he gave four wagons [and eight oxen] because they must transport the heavy planks and pillars. The Kohathites got no wagons, because they were to carry the holy vessels, the actual Sanctuary, on bearing-

poles. עֲרֵלֹת is rendered "state carriages" by the LXX.; "freight wagons" by the VULGATE. KNOBEL says: wagons that went gently or softly, which could be true only of four-wheeled wagons, whereas KEIL says two-wheeled wagons.

3. Vers. 10-88. Following the preceding gift, the princes give singly their offerings for the requirements of the Tabernacle itself, but all of them the same quota, and that in the order in

which they were named at the numbering of the people. The particularisation of the gifts is made prominent by each one having his particular day for making his offering. The offerings are as follows:

1) A silver charger of 180 shekels weight; 2) a silver bowl (both filled with sacrificial flour and oil for a meal-offering); 3) a golden paten full of incense; 4) a bullock, a ram, a male sheep of a year old for a burnt-offering; 5) a mature he-goat for a sin-offering; 6) two oxen, five rams, five young he-goats, and five male sheep a year old for a thank-offering. The adding up of all the offerings follows in vers. 84-88. The sum of all the silver is reckoned at 2,400 shekels; the sum of all the gold at 120 shekels.

[“If a silver shekel be taken, roughly, as weighing 2.5 of a shilling, and a golden shekel 1.15 of a sovereign, the intrinsic worth, by weight, of each silver charger will be 825s., of each bowl 175s., of each golden spoon 280s. Consequently the aggregate worth, by weight, of the whole of the offerings will be £488. But the real worth of such a sum, when measured by the prices of clothing and food at that time, must have been vastly greater. It must not be forgotten, too, that the Tabernacle itself had been recently constructed at a vast cost.” *The Bib. Comm.*—Tr.].

The gradual presentation of these offerings, with festive pauses, before the eyes of the nation, served not merely to awaken universal sacrificial rejoicing; the nation must also have a view of the glittering treasures which, as the army of God, it was for the future to protect, and which were so much the more valuable to it because they served as a symbol of the spiritual treasures of Israel, and for the mediation of those treasures. [It is natural to inquire, why this prolixity in narrating the principal transactions of this chapter? For substance the whole is told in vers. 10, 11, 84-88. Why then this great repetition? The suggestions of Dr. LANGES above may be some explanation of the immediate effect intended by these transactions, which it is conjectured, and no doubt correctly, took place in a public and solemn way. But that does not account for the manner of recording the transactions. That was written, not for their sakes alone, but for our learning, that we through patience and comfort of the scriptures might have hope (Rom. iv. 28; xv. 4). On this point the comment of M. HENRY represents the proper view. “God appointed that it should thus be done on several days: that an equal honor might thereby be put on each several tribe; in Aaron’s breast-plate each had

his precious stone, so in this offering each had his day. All their offerings were exactly the same, without any variation, though it is probable that neither the princes nor the tribes were all alike rich. But thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal interest in the sacrifices that were offered upon it. Though one tribe was posted more honorably in the camp than another, yet they and their services were all alike acceptable to God. Nor must we have the faith of our Lord Jesus Christ *with respect to persons*, Jas. ii.

1. Though the offerings were all the same, yet the account of them is repeated at large for each tribe, in the same words. We are sure there are no vain repetitions in scripture; what then shall we make of these repetitions? Might it not have served, to say of this noble jury, that the same offering which their foreman brought, each on his day brought likewise? No, God would have it specified for each tribe. And why so? (1) It was for the encouragement of these princes, and of their respective tribes, that, each of their offerings being recorded at large, no slight might seem to be put upon them; for rich and poor meet together before God. (2) It was for the encouragement of all generous acts of piety and charity, by letting us know that what is given is lent to the Lord, and He carefully records it, with every one's name prefixed to his gift, because what is so given He will pay again. He is not unrighteous to forget either the cost or the *labor of love* (Heb. vi. 10). We find Christ taking particular notice of what was cast into the treasury (Mark xii. 41)."

We have thus a sample of sacred, divine book-keeping, whose separate lesson is that God is careful in all dealings with His people down to details and minutiae. And this revelation is so comforting that we must not grudge the large space allowed to these entries, and wish that they were replaced by records that would clear up many things in this part of Scripture that are now very obscure.

Moreover this chapter may be appealed to in proof of the genuineness of this book. A later author would never have dreamed of composing such a record as this.—T.E.]

According to KEIL, all these sacrificial beasts were immediately sacrificed day by day as they were presented. "And, indeed, not as provision for the future, but for immediate consumption according to usage." KEIL seems to distinguish too little between offering and killing. The expression *וְקָרְבַּנִּי* applies equally well to the offerings of wagons and of metallic vessels. Such an aimless consumption of so valuable a stock of animals close on the departure of the expedition is not intimated by any mention of sacrificial ceremony in the narrower sense. Moreover the complete consecration of the altar took place, according to Lev. ix., directly after the erection of the Tabernacle. The expression *הִנָּחָה* ["dedication-gift," vers. 10, 84, 88], according to the verb and Ps. xxx. 1, does not so much designate the first, solemn consecration, but the consecration by the first continuous use. Were the one hundred oxen, etc., that, according to Ezra vi. 17, served for the consecration of the

new temple, slaughtered on one day or feast? This, says ver. 88, is the dedication of the altar after it had been anointed.

4. And when Moses was gone into the Tent of Meeting ver. 89. The proper soul of the Tabernacle was God's spirit of revelation as it conversed with Moses, and through him made itself known to the people. When Moses went into the Tent of Meeting (it was primarily a tent of the meeting of Jehovah with Moses) to speak with Him (*i. e.*, of course with Jehovah who was there enthroned). The discourse of Jehovah alternated with the *inquiries and petitions*, with the prayer-life of the prophet. Then he heard the voice of Him that made Himself speak (*וַיִּשְׁמַע הִתְּחַלֵּף* *Hithp. the one condescending to converse*) with him from off the mercy seat.—There came to him the voice of revelation from off the mercy-seat that was on the ark between the cherubim. KEIL seems to assume that only one occurrence is spoken of here. But obviously what is spoken of is the form of revelation that obtained continually during the expedition of the army.

#### DOCTRINAL AND ETHICAL.

[The following edifying reflections are from M. HENR, whose comments often most sparkle with wit and wisdom from above where others find the record dry as a ledger.

On ver. 2. "Those that are above others in power and dignity, ought to go before others, and endeavor to go beyond them, in everything that is good. The more any are advanced, the more is expected from them, for the greater opportunity they have of serving God and their generation. What are wealth and authority good for, but as they enable a man to do so much more good in the world."

"No sooner is the Tabernacle fully set up, than this provision is made for the removal of it. Note. Even when we are but just settled in the world, and think we are beginning to take root, we must be preparing for change and removes, especially for the great change. When we are here in this world, everything must be accommodated to a militant and moveable state."

On vers. 7-9. "Observe here, how God wisely and graciously ordered the most strength to those that had the most work. Each had wagons according to their service. Whatever burden God in His providence lays upon us, He will, by His sufficient grace, proportion the strength to it (1 Cor. x. 13)."

On vers. 10-88. "They brought some things to remain for standing service; twelve large silver dishes and as many large silver cups or bowls; the former to be used for the meat-offerings, the latter for the drink-offerings; the former for the flesh of the sacrifice, the latter for the blood. The latter was God's table, (as it were), and it was fit that so great a King should be served in plate.—Note. In works of piety and charity, we ought to be generous according as our ability is. The Israelites indeed might well afford to part with their gold and silver in abundance to the services of the sanctuary, for they needed it not to buy meat, and victual their camp, who were daily fed with bread from heaven; nor did they

need it to buy bread, or pay their army, who were shortly to be put in possession of Canaan."

"They brought their offerings each on a several day, in the order that they had lately been put into, so that the solemnity lasted twelve days. —Thus it would be done more decently and in order; God's work should not be done confusedly, and in a hurry; take time, and we shall have done the sooner, or, at least, we shall have done the better. —God hereby signified how much pleased He is, and how much pleased we should be with the exercises of piety and devotion. The repetition of them should be a continual pleasure to us, and we must not be weary of well-doing. If extraordinary services come to be done for twelve days together, we must not shrink from it, nor call it a task and burden."

"Nahshon, the prince of the tribe of Judah, offered first, because God had given that tribe

the first post of honor in the camp. Judah, of which tribe Christ came, first, and then the rest. Thus, in the dedication of souls to God, every man is presented in his own order, *Christ the First-Fruits* (1 Cor. xv. 23)."—TR.]

#### HOMILETICAL HINTS.

Chap. vii. The gifts (temple tax) of the princes. The duty of the princes that of all magnates generally. The slow procession of the princes with their gifts—a festal contemplation for the nation. An example for all. Silver and gold are the Lord's (Hag. ii. 9). The external treasures of the Temple commended to the protection of the congregation. An image of the spiritual treasure of the Temple that is entrusted to the congregation, and for which it must pledge its life (word, sacrament and confession).

### The office of Moses; the functions of Aaron; and the service of the Levites.

#### CHAPTER VIII. 1-26.

1, 2 AND the LORD spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou <sup>1</sup>lightest the lamps, the seven lamps shall give light <sup>2</sup>over against the 3 candlestick. And Aaron did so; he <sup>1</sup>lighted the lamps thereof <sup>2</sup>over against the 4 candlestick, as the LORD commanded Moses. And <sup>1</sup>this work of the candlestick was of <sup>2</sup>beaten gold; <sup>3</sup>unto the shaft thereof, unto the flowers thereof, was <sup>4</sup>beaten work: according unto the <sup>5</sup>pattern which the LORD had shewed Moses, so he made the candlestick.

5, 6 And the LORD spake unto Moses, saying, Take the Levites from among the 7 children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle <sup>1</sup>water of purifying upon them, and <sup>2</sup>let them shave all their flesh, 8 and let them wash their clothes, and <sup>3</sup>so make themselves clean. Then let them take a young bullock with his <sup>4</sup>meat offering, *even* fine flour mingled with oil, and 9 another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the <sup>1</sup>tabernacle of the congregation: and thou shalt gather the 10 whole <sup>2</sup>assembly of the children of Israel together. And thou shalt bring the Levites before the LORD: and the children of Israel shall <sup>3</sup>put their hands upon the 11 Levites: And Aaron shall <sup>4</sup>offer the Levites before the LORD for <sup>5</sup>an offering <sup>6</sup>of the children of Israel, that they <sup>7</sup>may execute the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to 13 make an atonement for the Levites. And thou shalt set the Levites before Aaron, 14 and before his sons, and <sup>1</sup>offer them for <sup>2</sup>an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall 15 be mine. And after that shall the Levites go in to do the service of the <sup>1</sup>tabernacle of the congregation: and thou shalt cleanse them, and <sup>2</sup>offer them for <sup>3</sup>an offering. 16 For they *are* wholly given unto me from among the children of Israel; instead <sup>4</sup>of such as open every womb, *even instead* of the firstborn of all the children of Israel, 17 have I taken them unto me. For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of 18 Egypt I sanctified them for myself. And I have taken the Levites <sup>1</sup>for all the

19 firstborn of the children of Israel. And I have given the Levites as a 'gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the 'tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the 'tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23, 24 And the LORD spake unto Moses, saying, This is it that *belongeth* unto the Levites: from twenty and five years old and upward they shall 'go in to wait upon the service of the 'tabernacle of the congregation: And from the age of fifty years they shall "cease waiting upon the service *thereof*, and shall serve no more: But shall minister with their brethren in the 'tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

<sup>1</sup> Heb. *let them cause a razor to pass over, etc.*

<sup>2</sup> Heb. *wave offering.*

<sup>3</sup> Heb. *given.*

<sup>4</sup> Heb. *return from the warfare of the service.*

<sup>5</sup> Heb. *wave.*

<sup>6</sup> Heb. *they may be to execute, etc.*

<sup>7</sup> Heb. *to war the warfare of, etc.*

<sup>a</sup> *settled up.*

<sup>b</sup> *this was the work, omit was of.*

<sup>c</sup> *vision; image, BUNSEN: form, ZUNZ.*

<sup>d</sup> *Tent of Meeting.*

<sup>e</sup> *from among.*

<sup>f</sup> *instead of.*

<sup>g</sup> *enter into the row of the.*

<sup>h</sup> *in front of.*

<sup>i</sup> *turned, or solid.*

<sup>j</sup> *sin-water; atoning-water, BUNSEN.*

<sup>k</sup> *congregation.*

<sup>l</sup> *of every first-birth that breaks the womb, etc.*

<sup>m</sup> *purified themselves.*

<sup>n</sup> *go out of the row of the.*

<sup>o</sup> *set up.*

<sup>p</sup> *from the foot to the flower.*

<sup>q</sup> *meal-offering.*

<sup>r</sup> *lay.*

#### TEXTUAL AND GRAMMATICAL.

[Ver. 7. הַטָּהֳרִי הַטָּהֳרִי see GREEN, § 83, 1 a, 121, 3. Comp. 2 Chron. xxx. 18.

Ver. 16. כָּל-בְּכוֹרֵי for בְּכוֹרֵי כָּל, comp. iii. 13.—Tr.].

#### EXEGETICAL AND CRITICAL.

1. **Speak unto Aaron, etc., vers. 1-4.** The most important function of the high-priest at the head of the military expedition of God's people appears here to be that he shall provide well for the candlestick of the Tabernacle, and so set the lights that they shall all shine *forwards* from the candlestick. Herewith the chronicler finds it not superfluous to lay stress again upon the fact, that the candlestick was made of gold, that it was of solid gold and was entirely conformed to the vision of Moses on the mountain. Every word is a condemnation of the pretended middle-age of Aaron. See the comments on Exod. xxv. 31-40.

2. **Take the Levites from among the children of Israel, etc., vers. 5-26.** The Levites are set apart as a body of servants for the Tabernacle. In regard to their installation: a. they are purified according to an intensified conception of Levitical purity, but not sanctified after the manner of the priests. The purification takes place in three acts. *First:* Sprinkling with sin-water. For various explanations of what water is meant see KEIL, *in loc.* [The water mixed with ashes of the red heifer. Num. xix., LYRA, *Exodus*, AINSWORTH; see on v. 17.—Tr.]. It

was probably water mingled with the ashes of the sin-offering (Lev. iii. 12), an anticipation of the later ritual water of purification (Num. xix.). *Second:* Shearing the hair, and indeed that of the whole body. Yet it is not meant that they should make themselves bald as in the case of lepers; but only a cropping is meant, whereby also the notion is limited with respect to the body. *Third:* Washing the clothes. b. The consecration sacrifice. Two bullocks are destined for the sacrifice; one for a burnt-offering combined with a meal-offering, the other for a sin-offering. Next the Levites are placed before the Tabernacle amid the assembly of the whole congregation. The children of Israel (KEIL says, only the princes of the tribes) lay their hands on them, for they are to represent the congregation. c. But Aaron was to *wave them from the children of Israel* [ver. 11]. Here the notion of *waving* becomes especially clear; by a symbolical act they are severed from the congregation, shaken loose, so to speak. KEIL supposes that Aaron in a solemn way led the Levites up to the altar and then back. But this would have been no sufficient symbolism of the thought. If the assembly of the people stood opposite them, then the Levites were alternately led to it and then again led back from it, of course in the direction of the altar of burnt-offering (vers. 11, 18, 14).

["Most likely Aaron pointed to the Levites, and then waved his hands as in ordinary cases of making this offering. The multitude of the Levites seems to preclude the other modes suggested." *The Bib. Comm.*—*Tr.*].

Then follows the sacrificial act of the Levites, and after that they are given over to Aaron as a staff of servants, with which the waving is once more mentioned, as if their dissolution from the people and their consecration for Aaron were to be distinguished. Next follows a repeated explanation concerning the destination of the Levites to represent the first-born of the nation in the service of Jehovah (vers. 15-19, comp. iv. 4-38). Jehovah had acquired the first-born for Himself by sparing the first-born in Egypt. He exchanged the Levite for them; but these, the Levites in the narrower sense He in turn gave to Aaron and his sons, to attend the service of the Sanctuary, which, properly, the children of Israel had to care for. *By this representation they constitute an atonement (לִפְדוֹת) for the children of Israel in as far as the latter would thus be restrained from coming too near to the Sanctuary, which would be followed by a calamity. It is furthermore narrated that the prescribed acts of consecration took place, and that thereupon the Levites entered in, i. e., not into the Temple [Tabernacle], but into their service in the fore court. [Ver. 19. "It is a very great kindness to the Church, that ministers are appointed to go before them in the things of God, as guides, overseers and rulers in religious worship, and to make that their business. When Christ ascended on high He gave these gifts. Eph. iv., 8, 11, 12." M. HANAY.—*Tr.*]*

8. This is it that belongeth unto the Levites, etc., vers. 23-26. Here are given supplementary limitations of the Levitical term of service. "From twenty-five years of age to fifty they are fit for going forth as a military expedition in the service of the Tabernacle. After this period they are exempt from this service; yet they are to remain as helps to the Levites in discharging their functions in the Tabernacle. מְשִׁמֵּת in contrast with עֹבְדֵי is the over-

sight of all the vessels of the Tabernacle; comp. שָׂכַר אֶת-הַכֵּלִים iii. 8; עֲבָדָה the service, e. g., in taking down and setting up the Tabernacle, its purification, carrying water and wood for the altar and sacrificial service, slaughtering the sacrificial beasts for the general daily and festival sacrifices of the congregation, etc., ver. 26 b." *KEIL.* *KEIL* also calls to mind that David, according to 1 Chr. xxiii. 24, drew the Levites into service as early as their twentieth year and on, "because the Levites had no longer to carry the Tabernacle and all its vessels." One might also conjecture that in chap. iv. the thirty years were originally appointed only for the Kohathites, because these stood next to the priests, and had to carry the sacred vessels, but that, by misunderstanding of later copyists, the number thirty was ascribed also to the Gershonites and Merarites. ["It is remarkable, that no law was made concerning the age at which the priests should begin to officiate; and though various blemishes disqualified them for the service of the Sanctuary, yet they continued their ministrations till death, if capable. On the other hand, nothing is said concerning any bodily defects or blemishes disqualifying the Levites, but the time of their service is expressly settled. Their work was far more laborious than that of the priests, it is probable that, without necessity, the priests would not begin very early to officiate; and the wisdom and experience of age would increase, rather than diminish, their fitness for the sacred duties of their office." *SCOTT. Tr.*]

#### HOMILETICAL HINTS.

Chap. viii. The candlestick and the Levites. What they have in common; the care of the glory of the Sanctuary. Their consuming themselves in the service of God. The candlesticks must cast their gleam forwards into the Temple. The service of the Levites at the sanctuary transmitted to the entire Christian Church. The universal priesthood of all believers should become active in their Levitical ministry.

## EIGHTH SECTION.

**The Little Passover for Rehabilitating those that had been Unclean for the Camp. The Stranger as a Convert.**

#### CHAPTER IX. 1-14.

1 AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the  
2 children of Israel also keep the passover at his appointed season. In the four-  
3 teenth day of this month,<sup>1</sup> at even, ye shall keep it in his appointed season:  
according to all the rites of it, and according to all the ceremonies thereof, shall  
4 ye keep it. And Moses spake unto the children of Israel, that they should keep  
5 the passover. And they kept the passover on the fourteenth day of the first

month<sup>1</sup> at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

- 6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and  
7 before Aaron on that day. And those men said unto him, We *are* defiled by the dead body of a man: wherefore <sup>a</sup>are we kept back, that we may not offer an <sup>a</sup>offering  
8 of the LORD in his appointed season among the children of Israel? And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.  
9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, <sup>a</sup>yet he shall keep the passover unto the  
11 LORD. The fourteenth day of the second month<sup>1</sup> at even they shall keep it, *and*  
12 eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it: according to all the <sup>a</sup>ordinances of the  
13 passover they shall keep it. But the man that *is* clean, and is not in a journey, and forbear<sup>b</sup>eth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the <sup>a</sup>offering of the LORD in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the <sup>a</sup>ordinance of the passover, and according to the <sup>a</sup>manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

<sup>1</sup> Heb. *between the evenings*.

<sup>a</sup> statutes.

<sup>a</sup> [and will keep.—Tr.]

<sup>b</sup> (rights.)

<sup>a</sup> should we be excluded.

<sup>a</sup> statute.

<sup>a</sup> oblation.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 6. וַיְהִי אֲנִשִּׁים. "Many codices have וַיְהִי אֲנִשִּׁים; yet comp. Gen. i. 14." MAUREN.]

Ver. 10. רַחֲקָה is one of the words marked as suspicious by *puncta extraordinaria*. KEIL says: "probably first of all simply on the ground that the more exact definition is not found in ver. 13. The Rabbins suppose the marks to indicate that רַחֲקָה is not to be taken here in its literal sense, but denotes merely distance from Jerusalem, or from the threshold of the outer court of the temple." LANGE's remark is: "the expression רַחֲקָה only occasions critical considerations; it is immaterial whether the man is on a distant way, or at a distance on his way."—וַיְהִי is to be rendered as in ver. 14. The latter case implies the liberty of omitting the celebration of the Passover as something not obligatory on a stranger; comp. Exod. xii. 48. Similarly it was not obligatory on an Israelite to observe the Passover, if he was Levitically disqualified at the period of its observance.

Ver. 14b. וַיְהִי לָכֵן stands for וַיְהִי לָכֵן, as in Exod. xii. 49; comp. EWALD, § 295, d." KEIL. But as וַיְהִי לָכֵן is the same as *ye have*, the object possessed may be regarded as in the accusative; *there shall be to you*, that is, *ye shall have one statute*. The disagreement in number and gender between the seeming subject and the verb וַיְהִי in similar expressions to the present is in favor of this construction. See NABELEBACH, § 100, 4, rem. 1.—Tr.]

#### EXEGETICAL AND CRITICAL.

1. The present section gives us very plain evidence that all the representations of the book of Numbers up to this point are devoted to the equipment of the army of God for its military expedition. For instance, in respect to time, this regulation concerning the celebration of the Passover by such as were become unclean reaches very far back beyond the fourteenth day of the first month. But it is placed in this connection because here it treats of the completeness of the celebration of the Passover by the entire army of God, and because those who were unclean and those on journeys would be absent at the legal period. This gap must also at length be filled up. The chief stress is thus on the Little Passover. As KNOBEL neglects the fundamental idea of the whole section, it is, of course, no wonder that he

writes: "It is not explained why the author gives this regulation only here, and not before chapters i.—iv." Midnight darkness! [On the Little Passover see SMITH's *Bib. Dict.* article PASSOVER.—Tr.]

2. Vers. 1-5. *The celebration of the Passover.* The text here makes a striking return to the institution of the Passover (Exod. xii.). Yet it can hardly be for the purpose of obviating a misunderstanding that the Israelites might have had concerning Exod. xii. 24, 25, viz., that they were not to resume the celebration of the Passover until they entered Palestine. But it was for the purpose of establishing the regulation for the complete celebration of the Passover. KEIL correctly supposes that the blood of the Passover, now that the altar was set up, was sprinkled on the altar, as was the blood of all slaughtered animals (Lev. xvii. 3-6). Difficulty is made by some (KURTS) in reference to sprinkling so much

blood of so many lambs as something beyond the ability of the priests [who were so few, *viz.*, Aaron, Eleazar and Ithamar, as Nadab and Abihu were now dead] to do. On this subject KETZ treats [showing that the difficulty is exaggerated, (1) in reference to the number of lambs killed, (2) in reference to the necessity of slaughtering them in the court of the Tabernacle.—*Tr.*]

8. Vers. 6-14. *The Little Passover.* The men that approach Moses and Aaron with their inquiry appear to have been disquieted by the fear of a collision of duties. They see themselves legally prevented from taking part on the 14th of Nisan in the celebration of the oblation for Jehovah, which certainly consisted in the atoning blood. This was in consequence of the law Lev. vii. 21 regarding any one defiled by contact with a dead body (דָּמָם שְׂדֵה). Yet the law required the celebration to be on that day. [The inquiry seemed prompted by the desire of sharing a privilege rather than by the fear of coming short in duty; see *Text. and Gram.* on ver. 10. *Certain men.* "Probably (comp. BLUNT's *Script. Coincidences*, pp. 62-65) Mishael and Elizaphan, who buried their cousins, Nadab and Abihu, within a week of this Passover (Lev. x. 4, 5). None would be more likely to make this inquiry of Moses than his kinsmen, who had defiled themselves by his express direction. '*The Bib. Com.*'"—*Tr.*]. That Moses even here does not immediately give his decision, but desires first to inquire of the Lord, accords with the great fidelity and prudence of the prophet.

Moreover the decision appears in every respect an illumination. With the unclean are associated also those that are delayed by a journey.

But the period for the Little Passover is exactly determined; it must be one month later. But because with this permission there might easily be joined arbitrary license, the exact observance of the rite, in the first place, is insisted on, and, secondly, the abuse of this regulation for a more convenient celebration in the second month, the feigned hindrance as a neglect of the Passover, is made punishable even with death. For the celebration of the Passover is, next to circumcision, the sign of Israelitish fidelity. This ordinance is also extended to the stranger, so far as he desires to be an Israelite (Exod. xii. 48).

#### HOMILETICAL HINTS.

Chap. ix. 1-14. The Little Passover a proof of the imperfection of the law of the letter, which occasions an apparent conflict of duties (keeping the Passover at the time legally appointed, and avoiding the Passover on account of uncleanness), but also a proof of the spiritual germ in the legislation.—Better not celebrate the Passover, than celebrate it in a state of uncleanness. Application to the communion. The false application, that thinks it is necessary to feel free from sin, is reproved by the formulas of preparation. The Little Passover a type of private communion and of the communing of the sick.

## NINTH SECTION.

### The Cloud as the Symbolic Leader of the Army of God.

#### CHAPTER IX. 15-23.

15 And on the day \*that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it *by day*, and the appearance of fire by night. And when the cloud was taken up from the \*tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel \*pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they \*pitched: as long as the cloud abode upon the tabernacle they \*rested in their tents. And when the cloud \*tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they \*abode in their tents, and according to the commandment of the LORD they journeyed. And *so* it was, when the cloud \*abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. Or *whether it were* two days, or a month, or \*a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they jour-



23 neyed. At the commandment of the LORD they \*rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

<sup>1</sup> Heb. *prolonged*.

<sup>2</sup> *that he set up the tabernacle.*  
<sup>3</sup> *did it happen that the cloud, etc.*

<sup>4</sup> Heb. *was*.

<sup>5</sup> *Tent.*  
<sup>6</sup> *longer time.*

<sup>7</sup> *camped.*

#### TEXTUAL AND GRAMMATICAL.

[Ver. 15. *וַיָּחַד*, here and in following verse the future or imperfect denoting repeated action; see GREEN, § 283, 4.—*וַיָּחַד* *לְאֹהֶל הָעֵדוּת*, “the dwelling of the tent of witness” (לְ used for the genitive to avoid a double construct state: EWALD, § 292, a) KEIL.

Ver. 17. *וַיָּחַד* *לְפָנֵי הָעֵדוּת*, the infinitive constr. used genitively after a substantive in the construct state; but represents a direct sentence, = “as often as the cloud arose.”

Ver. 20. *וַיָּחַד* *מִיָּמִים*; an instance of the absolute state of the substantive where we would expect the construct state, *e. g.*, *מִיָּמִים* *כִּסְפָּר*. The substantive is co-ordinated with its attribute, and the latter gives the impression of being used as a substitute for an adjective that is wanting, or as an intensified adjective notion. Comp. EWALD, § 287, h.—TR.]

#### EXEGETICAL AND CRITICAL.

We have finally a statement of the guidance of the divine army in a symbolical form, yet in very definite traits. Two considerations make it plain that the cloud over the Tabernacle did not lead the expedition in a literal sense. When they began their march the banner of Judah took position in the van, and joined to Judah were Issachar and Zebulun. Not till after these did the Levites come with the Tabernacle. And this was agreeably to military usage; the Tabernacle with its sacred treasures ought not to be exposed to hostile attack. Thus it could not be the guiding head of the army in a literal sense. Moreover it is said in ver. 18: “at the commandment (*mouth*) of the Lord the children of Israel camped.” Therefore the opinion of KNOBEL and ZUNZ accords poorly with Biblical theology, when they explain that the Israelites read the meaning of God in the motion of the cloud. The departure takes place here, as did the departure out of Egypt, according to the word of the Lord to Moses (x. 18). What the Lord said to Moses is immediately illustrated, for the religious view of the people, by the cloud and pillar of fire which is now joined to the Tabernacle. KEIL seems to conceive of the matter as a wholly material, standing miraculous sign; that the cloud appears lifted up, to indicate an advance, and then stands again over the Tent when the procession should rest. So, too, he assumes that the glory of the Lord, in an outward fashion, continually filled the Holiest of all, appealing to Exod. xl. 34-38. But the glory of the Lord as the manifested divine splendor of the God who reveals Himself, presupposes eyes of faith that are looking on, and they showed themselves, *e. g.*, when the high-priest went into the Holiest of all. According to a fundamental law of the patriarchal and prophetic sphere, the word of God precedes, then follows the visible sign; within the sphere of the legal discipline of the people, this order is reversed, *e. g.*, the celebration of the Passover. Thus God's word in the mouth of the prophet led Israel, and the cloud led them as a sign of

this. But the divine illumination of Moses did not once disdain to co-operate with the knowledge of the desert of his brother-in-law Hobab: “Leave me not,” he said to him, “forasmuch as thou knowest how we are to encamp in the wilderness” (x. 31). In like manner, too, he had earlier taken human counsel with his father-in-law Jethro (Exod. xviii.). KEIL justly remarks: the explanation cannot be justified: “the cloud covered the dwelling of the Tent of Testimony,” *i. e.*, at the compartment in which the Testimony was, the Holiest of all (ROSENMULLER, KNOBEL [BUSH, *The Bible Comm.*—TR.]). [The controlling statement in reference to this matter is Exod. xl. 34, which expressly affirms that the cloud covered the whole Tent of Meeting. Accordingly (ver. 15) the addition of the phrase *Tent of Testimony* must not be taken as nearer specification of the locality; for which moreover the לְ does not suit, (see *Text. and Gram.*). It is intended to describe the whole Tabernacle with reference to a particular fact that was important with respect to what is stated about the cloud. The testimony was the tables of the decalogue that were in the ark of the covenant (Exod. xxv. 16). These formed the basis of Jehovah's covenant with Israel and the pledge of His presence in the Tabernacle. **The Tabernacle (or dwelling) of the tent of the testimony** therefore names the whole Tabernacle with reference to that which explains why the cloud should rest on it. See KEIL *in loc.*—TR.]

#### HOMILETICAL HINTS.

Chap. ix. 15-23. The pillar of cloud and of fire on the Tabernacle. Over the Christian house of God. The guidance of Israel by the pillar of cloud and of fire. The guidance of the Christian Church by faith's gleam of light and of life. The fidelity of the Church towards the guidance of God. God's guiding sign in every Christian's path in life.

The great word: according to the mouth of the Lord they encamped; and according to the mouth of the Lord they marched forth. God's

protection is conditioned by His word. The mouths of men, the more certain and the greater purer, richer, riper the word of the Lord in the protection of the Lord.

## TENTH SECTION.

The Trumpets are appointed to give the signals for departure.

### CHAPTER X. 1-10.

1, 2 AND the LORD spake unto Moses, saying, Make thee two trumpets of silver ;  
 3 of a whole piece shalt thou make them : that thou mayest use them for the calling  
 4 of the assembly, and for the journeying of the camps. And when they shall blow  
 5 with them, all the assembly shall assemble themselves to thee at the door of the  
 6 tabernacle of the congregation. And if they blow *but* with one trumpet, then the  
 7 princes, *which are* heads of the thousands of Israel, shall gather themselves unto  
 8 thee. When ye blow an alarm, then the camps that lie on the east parts shall go  
 9 forward. When ye blow an alarm the second time, then the camps that lie on the  
 10 south side shall take their journey : they shall blow an alarm for their journeys.  
 But when the congregation is to be gathered together, ye shall blow, but ye shall  
 not sound an alarm. And the sons of Aaron, the priests, shall blow with the trum-  
 pets ; and they shall be to you for an ordinance for ever throughout your genera-  
 tions. And if ye go to war in your land against the enemy that oppresseth you,  
 then ye shall blow an alarm with the trumpets ; and ye shall be remembered be-  
 fore the LORD your God, and ye shall be saved from your enemies. Also in the  
 day of your gladness, and in your solemn days, and in the beginnings of your  
 months, ye shall blow with the trumpets over your burnt offerings, and over the  
 sacrifices of your peace offerings ; that they may be to you for a memorial before  
 your God : I am the LORD your God.

\* of rounded twisted work ; embossed work (BUNSEN) ; solid (ZUNZ).  
 • And when.      • take their journey.

• statuta.      • Tent of Meeting.  
 • oppressor.

### EXEGETICAL AND CRITICAL.

The two silver trumpets (תְּצַוֶּצֶרֶת, to be distinguished from the horn, שׁוֹפָר, see Lev. xxv.), appointed to give all the signals for the army of God, but especially to sound the signal for departure, form a beautiful and fitting conclusion of all the preparations for the march.

They were made of wrought silver. According to the representation on the Arch of Titus, and on Jewish coins, which show what they were at a later date, they seem to have been straight trumpets. [See SMITH'S *Bib. Dict.* article CORNER.—TR.]

They belonged to the central Sanctuary, were sacred implements, in some sense, were, as the censers, symbols of prayers (ver. 9), and might not be blown by any but the priests.

They were first blown for the guidance of the army through the desert, but afterwards also when any war broke out, then at festivals, and particularly at the festival sacrifices, at national feasts, and afterwards generally at the enlarged festival cultus. Although most likely they sounded but one note, they were yet made to utter a very expressive language, so that in their employment we have unmistakably a type of our military signals. Their various signifi-

cations were as follows: 1) If both were blown (ver. 3), then the whole congregation (virtually by their representatives, according to KEIL?) assembled before the door of the Tabernacle. 2) If only one was blown (ver. 4), then the princes of the tribes were to assemble with Moses (at the Tabernacle). 3) If they were not merely blown in single, interrupted blasts (תִּקְעַת, but in a protracted peal (תִּקְעַת תְּרִימָה), then it was the signal for departure. 4) The first peal summoned the banner of Judah with his associates to depart (ver. 5). The second peal concerned the division toward the south (ver. 6a). The arrangement is not further expressed in detail, because further on the departure is more exactly described. Moreover one could suppose that the first signal concerned also the Tabernacle, seeing that, in fact, it proceeded from the central Sanctuary, whereas the third [?] signal might suffice to notify all the following divisions. The peal is expressly reserved only for the marching processions ; for the assembling of the congregation trumpet blasts suffice.

Furthermore the trumpets were appointed on the one hand to call to war (ver. 9), and on the other to the feasts of peace (ver. 10). Among sacrifices, however, none but burnt-offerings and peace-offerings were glorified by the trum-

pets; the former by trumpet peals, the latter by trumpet blasts. Once more in ver. 10 the enforcement of the commandments by the clang of trumpets is emphasized. And in this place also we hear again the solemn declaration of the Law-Giver: I am Jehovah your God.

As the State has imparted a special language to military music, so the Church has done to its bells; one might even say it has completely so done to its melodies in the songs of the Church. In the institution of the trumpets, moreover, there is included the unity of ingredients belonging both to the Church and to the State. They are the instruments of the legal theocracy whose idyllic or paradisaical intervals are proclaimed by the horn.

[Your solemn feasts "are the feasts mentioned in chapters xxviii. and xxix. and Lev. xxiii." K&L. Other occasions when the blowing of trumpets is mentioned: xxxi. 6; 2 Chr.

xiii. 12, 14; xx. 21, 22, 28; 1 Chr. xv. 24; xvi. 6; 2 Chr. v. 12; vii. 6; Ezra iii. 10; Neh. xii. 35, 41; 2 Chr. xxix. 27. Metaphorical reference to the custom: Isa. lviii. 1; xxvii. 18; Joel ii. 15, 16; 1 Cor. xiv. 8.—Ta.]

#### HOMILETICAL HINTS.

Chap. x. 1-10. The silver trumpets the signals of the congregation. The distinction in their use (one or two blasts, or a winding peal). So the Christian bells in their unity and distinction. How they seem to speak so differently according to the different disposition of the hearers. As a merry peal; in funeral tolling; in the fire alarm. There are enemies of faith that hate Christianity to the very sound of its bells (and of the organ too); whereas to others the tones of bells are like a language of the gospel. The bell proclaims and celebrates the sacred season, the organ the sacred place.

## SECOND DIVISION.

TO KADESH. THE DEPARTURE AND MARCH UNTIL THE DEFEAT OF THE ARMY. THE REVELATION OF THE SPIRITUAL INSUFFICIENCY OF THE TYPICAL ARMY OF GOD.

CHAPS. X. 11—XIV. 45.

### FIRST SECTION.

The Departure. Order of March. Hobab the Desert Guide [CHAP. X. 11-28]. The Watchwords of Moses for the March [CHAP. X. 29-36].

CHAPTER X. 11-28.

- 11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And
- 12 the children of Israel took their journeys out of the wilderness of Sinai; and the
- 13 cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses.
- 14 In the first place went the standard of the camp of the children of Judah according to their <sup>a</sup>armies: and over his host was Nahshon the son of Amminadab. And
- 15 over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. And over the host of the tribe of the children of Zebulun was Eliab the
- 16 son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, <sup>b</sup>bearing the tabernacle.
- 18 And the standard of the camp of Reuben set forward according to their <sup>a</sup>armies:
- 19 and over his host was Elizur the son of Shedeur. And over the host of the tribe
- 20 of the children of Simeon was Shelumiel the son of Zurishaddai. And over the
- 21 host of the tribe of the children of Gad was Eliasaph the son of Deuel. And the Kohathites set forward <sup>b</sup>bearing the sanctuary: and <sup>c</sup>the other did set up the tabernacle against they came.
- 22 And the standard of the camp of the children of Ephraim set forward according
- 23 to their <sup>a</sup>armies: and over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedah-

- 24 zur. And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.
- 25 And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps *throughout* their hosts: and over his host *was* Ahiezer
- 26 the son of Ammishaddai. And over the host of the tribe of the children of Asher
- 27 *was* Pagiel the son of Ocran. And over the host of the tribe of the children of
- 28 Naphtali *was* Ahira the son of Enan. *Thus were* the journeyings of the children according to their *armies*, *when they set forward*.

<sup>1</sup> That is, the Gershonites and the Merarites, see ver. 17, i. 51.

<sup>2</sup> Heb. *These*.

<sup>3</sup> hosts.

<sup>4</sup> who bore.

<sup>5</sup> and.

<sup>6</sup> closing all the camps.

<sup>7</sup> according to.

#### EXEGETICAL AND CRITICAL.

1. The date of the departure: the twentieth day of the second month of the second year. The disappearance of the cloud from the dwelling of the Tabernacle gave the sign for the departure.

2. The beginning and the preliminary goal of the march: from the desert of Sinai to the desert of Paran. Especially deserving of notice is the expression: **the cloud abode in the desert of Paran**. The cloud abode there, i. e., the Tabernacle also abode there, the congregation abode there. It took its abiding residence in the desert. The intermediate stations are not given here, though they are in xxxiii. The way in respect to its hardship is described Deut. i. 19. Some matters of moment that preceded the actual settlement in the desert are related in what follows to xiv. 45. In the first half, as far as xiii. 16, we learn the chief events of the march until the arrival at Hazeroth toward Paran: *Hobab; Taberah: the lusting after the flesh-pots of Egypt; the rebellion in reference to the induction of the elders into office and to their inspiration; the presumption of Miriam and of Aaron*. In the second half, as far as xiv. 45, we learn of the fatal events connected with sending out the spies, and with the report of the latter.

3. **The desert of Paran**. See an extended notice of this in KNOBEL p. 41: KEIL in *loc.*, and our former notices. The desert of Paran (from פָּרָן? "unclosing, opening") borders on the south of Palestine, on the west side of the mountains of Edom, having an indefinite extent. Particular features of it are designated by a mount Paran, by a plateau Paran, by a place Paran, a ravine Paran, etc. Thus it was composed of single deserts and was bordered by other deserts. [It is not plain whether Dr. LANGE refers to Scripture notices of Paran, or to modern explorations. In either case the statement is inaccurate; Scripture does not distinguish so many local features, and modern exploration does not trace the name in anything but *Wady Feiran*. If the latter be Rephidim (see under i. 1-4), it cannot be Paran.—TR.]

4. **The departure**: (a) The banner of Judah (comprehending their tribes, as do also the banners that follow). (b) The Gershonites and Merarites as bearers of the Tabernacle. (c) The banner of Reuben. (d) The Kohathites with the Sanctuary. The other Levites were obliged to be in advance, in order to set up the

Tabernacle at a resting place for the bearers of the Sanctuary who followed later. (e) The banner of Ephraim [comp. Ps. lxxx. 2]. (f) The banner of Dan. It is obvious from ver. 33 that the Tabernacle, or rather the ark of the covenant as its most peculiar sanctuary, might change its position according to different situations. Also from Josh. vi. 7; chap. iii. 4. But in the latter case, also, an armed troop preceded it for its protection.

5 [E. H. PALMER (*The Desert of the Exodus*) says: "I concur with WILTON (*The Negeb*, p. 124) in believing that the wilderness of Paran comprised the whole desert of *Et Tih*, and that Mount Paran was the southernmost portion of the mountain plateau in the north-east, at present inhabited by the *Azazimeh* Arabs, and known as *Jebel Magrah*. In this *Ain Gadis*, or Kadesh, is situated, and as it lies below the southern border of the Negeb, it is not included in the region into which Israel made the unsuccessful attempt to penetrate." p. 420. He describes the desert of *Et Tih* as follows: It "is a limestone plateau of irregular surface, the southern portion of which projects wedge-wise into the Sinaitic Peninsula. It is bounded on the north by the Mediterranean Sea and the Mountains of Judah [*The Negeb* mentioned above]; on the west by the isthmus of Suex; and on the east by the *Arabah*, that large valley or depression which runs between the Gulf of *Akabah* and the Dead Sea. The southern edge, which, as just now remarked, projects wedge-wise into the Sinaitic Peninsula, terminates in a long cliff or escarpment, steep and abrupt on the south western side, and gradually falling away toward the south-east. The surface of the plateau itself, is an arid, featureless waste, its monotony relieved only by a few isolated mountain groups. It is drained for the most part by *Wady el A'riah* [the River of Egypt], which takes its rise in the highest portion of the southern cliff, and flows northward toward the Mediterranean, being joined in its course by several large valleys flowing down from *Jebel el E'yimeh* [the south-eastern side of the triangle], and by systems of water-courses which come down from the hilly country in the north-east. The country is nearly waterless, with exception of a few springs situated in the larger wadies; but even here water can only be obtained by scraping small holes or pits (called *themail*) in the ground, and bailing it out with the hand. All that is obtained by the process is a yellowish solution, which baffles all attempts at filtering.

The ground is for the most part hard and unyielding; and is covered in many places with a carpet of small flints. In spite of the utterly arid nature of the soil, a quantity of brown, parched herbage is scattered over the surface, and affords excellent fuel for the camp-fire. During the greater part of the year this remains to all appearances burned up and dead, but it bursts into sudden life with the spring and winter rains. In the larger wadies, draining as they do so extensive an area, a very considerable amount of moisture infiltrates through the soil, producing much more vegetation than in the plains. Sufficient pasturage for the camels is always to be had in these spots, and here and there a few patches of ground are even available for cultivation." pp. 282-285, *Harper's edition*. The desert of Paran must not be confounded with *Wady Feiras*, the modern Arabic representative of the name (*ibid.* p. 81), a beautiful region, so named from an ancient city Paran, whose ruins are still there.

Towards this wilderness, that is the eastern part of it of which the River of Egypt forms the western boundary line, the Israelites now took their journey, "unaware as yet that on its wastes the next eight and thirty years of their existence would be spent." (*The Bible Comm.*). Several encampments were made, and remarkable providences experienced before they entered it. It is therefore mentioned here by anticipation. Comp. SMITH'S *Bib. Dict.*, Article KADESH and PARAN.—Tr.]

#### HOMILETICAL HINTS.

THE MARCH OF GOD'S HOST FROM KADESH, AND ITS STAY THERE. THE RUIN OF THE FIRST GENERATION.

#### Chaps. x. 11—xx. 18.

Chap. x. 11 : The very hopeful start. Chap. xi. : The first rebellion. A contest between murmuring and prayer. A contest between the home-sickness of the lust of the flesh for Egypt, and inspired, wondrously blest hope in Jehovah's help, and helping through in the way of the future. Chap. xii. : A contest of spiritual and priestly arrogance with the spirit of right. Chaps. xiii., xiv. : A contest between despondency and obstinacy, and the firm heroism of those that were faithful to God. Chap. xv. : A contest between the degeneracy of the wilderness, and giving renewed stringency to the law. Chaps. xvi., xvii. : A contest between religious enthusiasm and political insurrection on the one hand,

and the priestly-political arrangement instituted by God with its authorities, on the other. At the same time a contest between the condemnation to death, and the priestly atonement. Chap. xviii. : Prerogatives of the priests and Levites settled. Chap. xix. : Provision made for the duty toward dead bodies, and for the purity of the living congregation. Chap. xx. 1-13 : The contest between the murmuring congregation, and Moses and Aaron at the water of strife.

Chap. x. 11-28. The host of God sets out at God's signal for decamping, the lifting up of the cloud. The movement of the form of faith, of the religious idea in the direction of the future. The date of the departure. Such a date in the world's history is unforgotten. The order of the departure; no tumultuous movement; no uproar as a start. The direction of the departure from Sinai to Canaan, or from the mountain of the law to the promised land. Primarily toward Paran, or to Kadesh. The sanctuary in the midst, the ark in advance. A movement that does not enclose the sanctuary is no march for the people of God. The banners in advance of the tribes. The actual peculiarities of the tribes constitute no conflict with unity, but the soul of the unity.

[On x. 12. "All our removes in this world are but from one wilderness to another. The changes which we think will be for the better do not always prove so; while we carry about with us, wherever we go, the common infirmities of nature, we must expect, wherever we go, to meet with its common calamities; we shall never be at rest, never at home, till we come to heaven, and all will be well there." M. HENRY.

On x. 18. "Some think that mention is thus frequently made in this and the foregoing chapter of the *commandment of the Lord*, guiding and governing them in all their travels, to obviate the calumny and reproach which were afterward thrown upon Israel, that they tarried so long in the wilderness, because they had lost themselves there, and could not find the way out. No, the matter was not so; in every stage, in every step, they were under divine directions; and if they knew not where they were, yet He that led them did. Note. Those that have given up themselves to the direction of God's word and Spirit, steer a steady course, even when they seem bewildered. While they are sure they cannot lose their God and Guide, they need not fear losing their way (*ibid.*)—Tr.]

#### Hobab the Desert-guide. The Watch Words of Moses for the March.

#### CHAP. X. 29-36.

- 29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good  
30 concerning Israel. And he said unto him, I will not go; but I will depart to  
31 mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou

32 mayest be to us instead of eyes. And it shall be, if thou go with us, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.  
 33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to  
 34 search out a resting place for them. And the cloud of the LORD was upon them  
 35 by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and  
 36 let them that hate thee flee before thee. And when it rested he said, Return, O LORD, unto the many thousands of Israel.

<sup>1</sup> Heb. *ten thousand thousands*.

a native place.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 36. *וְשָׁב* with the simple accusative of place whither. Comp. this construction of *וְשָׁב* in 2 Sam. xv. 34.

The transitive force preferred by some (MAURER, *The Bib. Comm.*) could give no satisfactory sense here. The word in Isaiah and Jeremiah, in view of the captivity, has a developed, pregnant sense that would be an anachronism in this place (see NABOLSEBACH on Isa. i. 27), or it would mean return to Egypt.

"The inverted *nuna*, *נ*, at the beginning and close of vers. 35, 36, which are found, according to R. MENACHEM'S *de Lonsano Or Torah* (f. 17), in all the Spanish and German MSS. and are sanctioned by the Masorah, are said by the TALMUD (*tract. de Sabbatho*) to be merely *signa parentheses*, *quæ monerent præter historiam seriem versuum 35 et 36 ad capitulum finem inseri* (comp. MATT. HILLERS *de Arcano Kethib et Keri libri duo*, pp. 158, 159). The Cabbalists, on the other hand, according to R. MEWACH. *l. c.* find an allusion in it to the *Shechinah*, "*quæ velut oborea ad tergum facies sequentes Israelitas ex impensio amore respiceret*." In other MSS., however, which are supported by the *Masora Erford.* the inverted *nun* is found in the words *וְשָׁב* (ver. 35) and *וְשָׁב* (xl. 1): the first, *ad innuendum ut sic retrorum agantur omnes hostes Israelitarum*; the second, *ut esset symbolum perpetuum perversitatis populi, inter tot illustria signa liberationis et maximorum beneficiorum Dei acerbè quisitantium, ad declarandam ingratitudinem et contumaciam suam* (comp. J. BUXTORF, *Tiberias*, p. 169)." KEIL.—Tr.]

#### EXEGETICAL AND CRITICAL.

1. **Moses and Hobab.**—Vers. 29-32. On the relation of the names Raguel, Exod. ii. 18, Jethro, Exod. iii. 1, and Hobab, see SMITH'S *Bib. Dict.* articles, *HOBAB*, *JETHRO*, *RAGUEL*. Even if the grandfather stood as a patriarch over the father, still it is not to be supposed that also the daughters of the father would be simply called the daughters of the grandfather and given in marriage. This consideration justifies the assumption of JOSEPHUS, *Ant.* 2, 12, 1, that Raguel and Jethro were two names for one person. The honorable name Raguel, "Friend of God," would then be chosen in the first passage, Exod. ii. 18, as accounting for the pious and obliging behaviour of the priest toward Moses. And when here a Hobab is named as father-in-law (*אֲבִירָא*) of Moses, it has a twofold explanation; either the same word may mean both father-in-law and brother-in-law; or, after the death of the actual father-in-law, the eldest brother of a wife stepped into the place of the father-in-law. When we consider how easily at that time marriage could be dissolved, and that the repudiated wife had even still a legitimate domicile in her paternal house, it were very natural that, on the death of her father, her eldest brother could assume the legal character of a father-in-law (*אֲבִירָא*). If accordingly we assume that Jethro, who, before the giving of the law came to Moses in the wilderness (Exod. xviii. 1), had in the meantime died, then the difficulty may be solved by assuming that Hobab had succeeded to the dignity of the name. Hobab's (*אֲבִירָא*, "love, a lover") being called the son of Raguel, any way makes no particular difficulty.

According to our text, it may be supposed that Hobab came to Moses with Jethro, and remained with him, after the latter had returned to his priestly office in Midian (xviii. 27). Both stood in the balance between sympathy for their tribe and the attraction of the Mosaic faith (Exod. xviii. 10-12). The father remained, like John the Baptist, with his people, the son most probably with Moses. Now that the march to the northward must begin, Hobab, who hitherto had been able to preserve a connection with his people in the neighborhood of Sinai, must now part from them. Hence the request of Moses that he should march along with them and partake of the glorious destiny that Jehovah had promised to His people. Hobab hesitates, because he wishes to remain with his people. Moses begs pressingly and humbly: Leave us not, for thou knowest where we must encamp in the wilderness, and thou shalt be our eye.—Out of this KNOBEL makes another contradiction: "According to the Elohist, ix. 17, such a guide was not necessary, since the cloud going in advance of them indicated the camping-grounds." KEIL has scarcely deprived this negative literalism of its force by remarking, that although the pillar of cloud guided the march of Israel, yet Hobab might still have afforded important services to the Israelites. Here the negative and positive literalism stand face to face. "What Hobab did whether is not mentioned, but 'as no further hesitancy is reported, but the departure of Israel is announced immediately after, Hobab must therefore have complied' (KNOBEL). This is reduced to a certainty by the fact, that in the commencement of the times of the Judges the sons of the brother-in-law of Moses went out with the children of Judah into the wilderness south of Arad (Judg. i. 16); they therefore had come

with the Israelites to Canaan, and still dwelt in that region in the time of Saul (1 Sam. xv. 6; xxvii. 10; xxx. 29" (KEIL). Further discussion see in KNOBEL, p. 48.

2. The first three days' journeys.—The whole route from Sinai to Kadesh in the quickest and most direct course is estimated to be eleven days' journeys (KEIL, p. 281): it is therefore not without significance that the first three days' journeys are made prominent; immediately after that the first great disturbance of the march appears to have occurred. There may be, besides, the symbolical meaning conveyed, that in the typical kingdom of God, under the law, it fares well only three days, while the real kingdom of God has to pass only three troubled days at once (Hos. vi. 2).

KNOBEL would make the tent here mean that the Ark of the covenant went three days ahead; in which case, however, the Israelites would have lost sight of it altogether. "The Elohist has it different," he proceeds, "according to whom the Ark of the covenant did not go in advance, but in the midst of the tribes." Thus would another contradiction be discovered! First of all a distinction must be made between the Ark of the covenant and the holy things collectively, and then between these and the component parts of the Tabernacle. This distinction KEIL rightly recognises, with the explanation: From this time on the cloud, which embodied (?) the presence of Jehovah, was associated with the Ark of the covenant as with the visible throne of His gracious presence ordained by Jehovah Himself. With which should now be combined, that the guiding cloud in the literal sense covered at the same time the whole army. But let us perceive what the text further says.

Ver. 35. When the Ark arose, Moses spake: Rise up, Jehovah, etc. [comp Ps. lxxviii.].—And when it settled down he said: Turn thee about Jehovah, to the crowd of the thousands of Israel.—We repeat, it is not according to the analogy of Scripture to suppose that Moses learned and uttered the divine word as the interpreter of the cloud. Rather is the word of God here also intended to make us notice the symbolical significance of the cloud. ["Moses (ver. 35) calls them not the enemies of the people, but of God, in order that the Israelites might be assured that they fought under His auspices; for thus might both a more certain victory be expected, since the righteous God, who avenges iniquity, was defending His own cause; and also it was no slight matter of consolation and rejoicing when the people heard that whosoever should arise to harass them unjustly were also the enemies of God, since He will protect His people as the apple of His eye. Therefore has the Prophet (Ps. lxxviii. 1) borrowed this passage in order to arm the Church with confidence and to maintain it in cheerfulness under the violent assaults of its enemies." Again, ver. 36. "Moses to correct their impatience (at the delays of the

journey) reminds the people that their halts were advantageous to them, so that God, dwelling at home like the father of a family, might manifest His care of them; for the allusion is to men who take advantage of a time of repose and release from other business, to occupy themselves more unrestrainedly in paying attention to their own family." CALVIN.—Tr.]

#### HOMILETICAL HINTS.

Chap. x. 29-36. Hobab, or human knowledge and science as guides of the way. The significance of Jethro, Hobab, Hiram and others for the history of the kingdom of God. The first three happy days' journey in the covenant of the law. Their resemblance to the fourth, fifth and sixth centuries. The warlike watchword of Moses at the start; the festal watchword at the last. War and peace have their times even for the kingdom of God.

[Chap. x. 29. "Those that are bound for the heavenly Canaan should invite and encourage all their friends to go along with them, for we shall have never the less of the treasures of the covenant and the joys of heaven for others coming in to share with us. And what argument can be more powerful with us to take God's people than this, that God *hath spoken good concerning them*? It is good having fellowship with those that have fellowship with God (1 John i. 3) and going with those with whom God is, Zech. viii. 23." M. HENRY.

Chap. x. 80. "The things of this world which are seen draw strongly from the pursuit of the things of the other world, which are not seen. The magnetic virtue of this earth prevails with most people above the attractions of heaven itself." *Ibid.*

Chap. x. 31, 82. "The great importunity Moses used with Hobab to alter his resolution. He urges (1) That he might be serviceable to them, not to show where they must encamp, nor the way they must march (the cloud was to direct that), but to show the conveniences and inconveniences of the place they must march through and encamp in, that they might make the best use of the conveniences and the best fence against the inconveniences. Note, it will very well consist with our trust in God's providence to make use of the help of our friends in those things wherein they are capable of being serviceable to us. Even they that were led by a miracle must not slight the ordinary means of direction." *Ibid.* Moses does not flatter Hobab with the notion that he can confer a favor on God; a mistaken way of urging sinners that is not uncommon. (2) "That they would be kind to him. Note (a) We can give only what we receive. This is all we dare promise, to do good, as God shall enable us. (b) Those that share with God's Israel in their labors and hardships shall share with them in their comforts and honors. *If we suffer with them, we shall also reign with them*, 2 Tim. ii. 12; Luke xxii. 28, 29." *Ibid.*—Tr.]

## SECOND SECTION.

The three great uprisings against Moses, and Jehovah's judgments and compassions. A. The burning of the camp: Taberah. B. The longing for Egypt (the elders, the quails) and the graves of lust. C. Miriam and Aaron at Hazereth.

## CHAPS. XI.—XII. 16.

How soon it appears that the typical host of God, or the legal military organization of Jehovah is far from being a real army of God, consisting of spiritual men. In a similar way, too, the divine champions of the middle ages showed themselves, and proximately we, too, the protestant contending armies from the Hussites down, remind one of the same. Only the first three days remain externally undisturbed, but inwardly the army had already gathered tinder. But the three uprisings that now appear constitute an undoubted climax: a. Irruptive meeting and burning of the camp. b. Home-sickness of the accompanying mixed multitude, spreading like contagion through the entire host, and graves

of lust. c. Fanatical exaltation even of pious enthusiasm and of the priesthood, of Miriam and of Aaron against the prophetic integrity of Moses and the non-suited of the Aaronitic priesthood along with the leprosy of Miriam. Thereupon, of course, should follow the last and almost universal insurrection of the people in consequence of the report of the spies that had been sent to Canaan, expressed in the double form of despondency and obstinacy, and which provoked the divine judgment: this generation shall perish in the desert. Yet the history of this insurrection is so comprehensive that we must treat of it in a section by itself.

## A.—TABERAH (PLACE OF BURNING). THE MUTINY AND THE BURNING OF THE CAMP. CHAPTER XI. 1-3.

- 1 *'AND when the people 'complained,' it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and*  
 2 *'consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and 'when Moses prayed unto the LORD, the fire was 'quenched.*  
 3 *And he called the name of the place 'Taberah: because the fire of the LORD burnt among them.*

<sup>1</sup> Or, *were, as it were, complainers.*  
<sup>2</sup> Heb. *sunk.*

<sup>3</sup> Heb. *it was evil in the ears of.*  
<sup>4</sup> That is, *A burning.*

<sup>5</sup> *And the people were as those that complain of evil in the ears of Jehovah.*  
<sup>6</sup> *devoured in the region (DE WETTE and ZUNZ: at the extremity) of the camp.*  
<sup>7</sup> omit *when.*

## EXEGETICAL AND CRITICAL.

Vers. 1-3. The revelation of destruction begins small, *viz.*, with ambiguous utterances of a murmuring disposition, as at something evil; a disposition that reaches the ears of God, not as prayer, but as unsanctified utterances. The punishment is as obscurely expressed as is the charge of fault. Although the narrator knows that a fire of Jehovah has gone forth from His wrath, the terrified people know nothing of it when a conflagration appears at the extremity of the camp, burning ensues in the extremest tents. Then the people also cry to Moses, while he in deliberate fashion makes his effective intercession. The mysterious connection between

the fire of displeasure, of distraction, of anger and outward misfortune of every sort, especially ruinous conflagration, is an ancient and ever new history. Taberah was no encampment but the burnt place at the first encampment, the graves of lust (see xxiii. 16, 17). So KEIL against KNOBEL.

## HOMILETICAL HINTS.

Religious and moral causes of many conflagrations: discontent, excitement, want of spiritual wakefulness and moral vigilance. The modern Taberah, or the crowd of conflagrations of the present time. [Moses was one of those worthies who *by faith quenched the violence of fire* (Heb. xi. 34) M. HENRY.—Tr.].



**B.—THE HOMESICKNESS FOR EGYPT AND THE GRAVES OF LUST (THE ELDERS AND THE QUAILS). CHAPTER XI. 4-85.**

4 And the *mixed multitude* that *was* among them *fell* a lusting : and the children  
5 of Israel also *wept* again, and said, Who shall give us flesh to eat ? We remem-  
ber the fish, which we did eat in Egypt freely ; the cucumbers, and the melons,  
6 and the leeks, and the onions, and the garlic : But now our soul *is* dried away :  
7 *there is* nothing at all, *besides* this manna, *before* our eyes. And the manna *was*  
8 as coriander seed, and the *colour* thereof as the *colour* of bdellium. And the  
people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar,  
and *baked it* in *pans*, and made cakes of it : and the taste of it was as the taste  
9 of *fresh oil*. And when the dew fell upon the camp in the night, the manna fell  
upon it.

10 Then Moses heard the people weep *throughout* their families, every man in the  
door of his tent : and the anger of the LORD was kindled greatly ; *Moses* also was  
11 displeased. And Moses said unto the LORD, Wherefore hast thou *afflicted* thy  
servant ? and wherefore *have* I not found favour in thy sight, that thou layest the  
12 burden of all this people upon me ? Have I conceived all this people ? have I be-  
gotten them, that thou shouldest say unto me, Carry them in thy bosom, as a  
*nursing father* beareth the sucking child, unto the land which thou swarest unto  
13 their fathers ? Whence should I have flesh to give unto all this people ? for they  
14 weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all  
15 this people alone, because *it is* too heavy for me. And if thou deal thus with me,  
kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me  
not see my wretchedness.

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of  
Israel, whom thou knowest to be the elders of the people, and officers over them ;  
and bring them unto the *tabernacle* of the congregation, that they may stand there  
17 with thee. And I will come down and talk with thee there : and I will take of the  
spirit which *is* upon thee, and will put *it* upon them ; and they shall bear the bur-  
18 den of the people with thee, that thou bear *it* not thyself alone. And say thou unto  
the people, Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye  
have wept in the ears of the LORD, saying, Who shall give us flesh to eat ? for *it*  
*was* well with us in Egypt : therefore the LORD will give you flesh, and ye shall  
19 eat. Ye shall not eat one day, nor two days, nor five days, neither ten days nor  
20 twenty days ; But even a *whole month*, until it come out at your nostrils, and it  
be loathsome unto you : because that ye have despised the LORD which *is* among  
21 you, and have wept before him, saying, Why came we forth out of Egypt ? And  
Moses said, The people, among whom I *am*, *are* six hundred thousand footmen ;  
22 and thou hast said, I will give them flesh, that they may eat a *whole month*. Shall  
*the flocks* and *the herds* be slain for them, to suffice them ; or shall all the fish  
23 of the sea be gathered together for them, to suffice them ? And the LORD said unto  
Moses, Is the LORD's hand waxed short ? thou shalt see now whether my word shall  
come to pass unto thee or not.

24 And Moses went out, and told the people the words of the LORD, and gathered  
*the seventy men* of the elders of the people, and set them round about the *tabernacle*.  
25 And the LORD came down in a cloud, and spake unto him, and took of the  
spirit that *was* upon him, and gave *it* unto the seventy *elders* : and it came to pass,  
26 that, when the spirit rested upon them, they prophesied, *and did not cease*. But  
there remained two of the men in the camp, the name of the one *was* Eldad, and the  
name of the other Medad : and the spirit rested upon them ; and they *were* of them  
that were written, but went not out unto the *tabernacle* : and they prophesied in

27 the camp. And there ran a young man, and told Moses, and said, Eldad and  
28 Medad do prophesy in the camp. And Joshua the son of Nun, the servant of  
29 Moses, 'one of his young men, answered and said, My lord Moses, forbid them. And  
Moses said unto him, 'Enviest thou for my sake? would God that all the **LORD'S**  
30 people were prophets, and that the **LORD** would put his Spirit upon them. And  
Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the **LORD**, and brought quails from the sea,  
and let *them* fall by the camp, 'as it were a day's journey on this side, and 'as it  
were a day's journey on the other side, round about the camp, and as it were two  
32 cubits *high* upon the face of the earth. And the people stood up all that day, and  
all *that* night, and all the next day, and they gathered the quails: he that gathered  
least gathered ten homers: and they 'spread *them* all abroad for themselves round  
33 about the camp. And while the flesh *was* yet between their teeth, ere it was chewed,  
the wrath of the **LORD** was kindled against the people, and the **LORD** smote the  
34 people with a very great 'plague. And he called the name of that place 'Kibroth-  
35 hattaavah: because there they buried the people that lusted. And the people  
journeyed from Kibroth-hattaavah unto Hazeroth; and 'abode at Hazeroth.

<sup>1</sup> Heb. *lusted a lust.*

<sup>2</sup> Heb. *month of days.*

<sup>3</sup> Heb. *they were in, etc.*

<sup>4</sup> Heb. *returned and wept.*

<sup>5</sup> Heb. *as it were the way of a day.*

<sup>6</sup> Heb. *eye of it as the eye of.*

<sup>7</sup> That is, *The graves of lust.*

<sup>8</sup> *rabble.*

<sup>9</sup> *boiled.*

<sup>10</sup> *by.*

<sup>11</sup> *man-nurse.*

<sup>12</sup> *small and great cattle* (DE WETTE, and commonly: *sheep and cattle*).

<sup>13</sup> *Tent.*

<sup>14</sup> *but not longer* (DE WETTE: *since then not again*; BUNSEN, LUTHER, as the A. V., see *Text. and Gram.*).

<sup>15</sup> *from his youth up* [from his elite; see *Text. and Gram.*—Tr.].

<sup>16</sup> *spread themselves out round about the camp.*

<sup>17</sup> *only on the manna our eyes (are turned, ZUNZ).*

<sup>18</sup> *the pot.*

<sup>19</sup> *and in the eyes of Moses it was evil.*

<sup>20</sup> *Tent of Meeting.*

<sup>21</sup> *appearance.*

<sup>22</sup> *oil cakes.*

<sup>23</sup> *done evil to.*

<sup>24</sup> *omit the.*

<sup>25</sup> *men, the elders.*

<sup>26</sup> *see Text. and Gram.*

<sup>27</sup> *Art thou jealous.*

<sup>28</sup> DE WETTE: *overthrow.*

#### TEXTUAL AND GRAMMATICAL.

[Ver. 15. הָרַג *hara* absol. repeated after the same verb, expresses here impetuous procedure, killing at once.

EWALD, § 280 b.

Ver. 25. יָכַפּוּ וְלֹא יִסְכְּפוּ is correctly rendered by the LXX., καὶ οὐκ ἐν σπουδῇ; the A. V. has the support of the Vulgate.

Ver. 27. הַנֶּעֱרַר, the article denotes that the noun is taken in a generic or universal sense; comp הַכֶּלֶל Gen. xiv. 13; הַחֹמֶר Exod. iv. 2, EWALD, § 277, a: GREEN, § 245, 5. So the Greek and we say "the hireling seeth the wolf coming." Jno. x. 12.

Ver. 28. כִּבְרוֹתָיו: LANGER, KEIL, FURST, *Lex. sub. voc.* take כִּבְרוֹתָיו as equivalent to בְּחִירוֹת (Eccl. xi. 9; xii. 1) the plural for the abstract "youth," from a root כָּבַר "to mature." This is favored by the CHALD., PARAP. and many interpreters. The LXX. renders it ἐκλεκτός, *Vulg. electus e pluribus*, thus taking it as Kal. pars. part. from כָּבַר "to choose" (= PRÆSUS). This agrees with the first mention of Joshua, Exod. xvii. 9, where, first chosen of Moses himself at Rephidim, he is deputed to choose combatants to fight the Amalekites. The word may even refer to the seventy now gathered, and affirm that Joshua was one of those chosen. "He was nearly forty years old when he saw the ten plagues," SMITH'S *Bib. Dict.* art. JOSHUA. He might at this period be called a young man (so the A. V.). But adopted as Moses' servant not earlier than in his fortieth year, he could not be said to have served him "from his youth" (MAUREL, LANGER, KEIL). It would anyway be unsuitable to so describe a service of such recent commencement. The rendering "from his chosen ones" or elite seems preferable. Comp. בְּחִירוֹת, Pa. lxxxix. 20.

Ver. 32. According to the K'thibh הָשִׁלְתִּי; according to the K'ri הָשִׁלְתִּי —Tr.]

#### EXEGETICAL AND CRITICAL.

1. *The occasion of the second, greater visitation.* The sullen temper of the congregation was not subdued by the first visitation, but assumes now a particularly dangerous, elegiac character. Not only will the people not go forward, but they will return home to the flesh pots. The God-forgetting yearning after pleasure, after the fancied, idealized pleasure of the world, that has become a sympathetic power of seduction, has, by the

spirit of faith, been justly taken as an allegorical type of all kindred outbreaks of base despondency in the church of God. "Looking back and longing for the flesh-pots of Egypt" is the expressive name for this. In thinking of their present troubles and privations, they entirely lost sight of the great deliverance from Egyptian bondage and of all Jehovah's miraculous guidance to the present time. On the other hand, the idea of the enjoyments of Egypt, in which the people had had but a very meagre share, swells in their imagination into an illusive picture of lavish de-

lights in the lap of abundance. ["The mixed multitude," with whom the discontent began, may have had a large share in the abundance of Egypt; and even the Israelites themselves doubtless had abundance of the things enumerated in the text.—TR.]

2. *The outburst of wicked longing.* The children of Israel wept again; comp. Exod. xvi. 8, which tells of an occasion when they wept before, at least inwardly. Now, however, the weeping becomes almost a litany. First, as regards the object of their longing: meat, fish, cucumbers, melons, leeks, onions, garlic [see the corresponding articles in SMITH'S *Bib. Dict.*, and KNOBEL and KEIL *in loc.* The Author passes them with a similar reference.—TR.]. Second, the subjective disposition: feeling of debility—nothing but manna is here; why unsatisfying? On the manna see on Exod. xvi. 14 [and SMITH'S *Bib. Dict.*]—All the branches of the tribes catch the contagion,—they weep before the doors of their tents.

3. *The guilt of the people before Jehovah and the distress of Moses.* The question, how did Jehovah's wrath express itself? presents no difficulty to the exegetes that write: "The whole bearing of Moses shows, that two things excited his displeasure at once, not only the people's inconsiderate insurrection against Jehovah, but also Jehovah's *inconsiderate* (!) anger at the people (KURTZ, KEIL). As if Moses as a prophet had not felt the whole wrath of Jehovah in his inmost soul, and that with the feeling that all was up, or that it seemed to be all up with this people and his whole mission to them.

And, in fact, this was one of the greatest defeats of the people of God, a moment far more disconsolate than the history of the golden calf, or the destruction of Jerusalem; a moment that, in reference to the despair of the people of God, repeated itself as a type in the crucifixion of Christ, and in reference to the feeling of Moses, repeated itself in the feeling of Jesus in the Garden of Gethsemane. Was Moses to go to Canaan, conquer the promised land, found the kingdom of God, with the people in this state of mind? If the character of heathenism reveals itself in a longing of the fleshly mind for the lost golden age, for the old saturnalia, so here there burst forth an intensified heathenism in Israel itself; an *elegiac retrorsum*, by which at a later period Israel lost the New Testament, by which the more recent Romanticism made of its longing for the Middle Ages an elegiac poesy, and which just in the most modern tendencies of the present time takes the form of an absolute *retrorsum*.

But if Moses does not here simply rush in with intercession, as he did at Sinai when the Golden Calf was set up, the explanation is, that the present trial is much greater, and becomes a temptation to himself by reason of his sympathy for the gloominess and lamentation of the sorrowing people. It would really seem to him now as if it were impossible, with this pitiful people, to found a kingdom of God. Corresponding to this is his complaint to Jehovah, ver. 11. Shall he bear the burden of this whole people, *i. e.*, the burden of a people that weighs so heavily? That seems to him in conflict with the compassion of God. The people behave like a screaming, self-

willed infant in swaddling-clothes. No prophet can, in this way, bear a whole nation into the inheritance of a great promise of world-wide importance. On this KNOBEL makes the characteristic remark: "the author has a fancy for making him use such vehement language to God," (p. 51). Jehovah understands his Moses better. He must really be helped. The thing of first importance is to raise up again the courage of the people! Moses would rather die than see the people go to ruin in this condition. His mood reminds one of Hagar in the desert; she cannot see her languishing child die. They weep to me, he complains; his heart is ready to break.

4. *The first relief.* The prospect of miraculous help that Moses now enjoys is increased sevenfold. The order for Moses to summon before the Tent **seventy men of the elders of Israel**, that are at the same time **officers**, is joined with the announcement to the people: to-morrow, and from to-morrow onwards for a whole month shall ye eat flesh—eat to loathing.

It is evident that the present has nothing to do with the seventy associate judges whom Moses instituted at Sinai (Exod. xvii.), as KEIL has clearly proved in opposition to KNOBEL. Still less has it any connection with laying the foundation of the Sanhedrim of later times. See the particulars in KEIL *in loc.* But it is also evident that the present has nothing to do with prophesying men in general; least of all would speaking with tongues have been of any service to the people in their then situation. The appointment of the men relates to the promise given to the people: to-morrow ye shall eat flesh. **Jehovah will put on the seventy men of the spirit which is upon Moses.** A distribution of the spirit into seventy parts is out of the question. KEIL justly rejects this representation, as also a similar one of CALVIN'S (it was a "sign of indignation" against Moses), and appeals to THEODORER'S explanation: from one flame a thousand may be kindled without diminishing the former. Just as little, according to the context, has the present anything to do with a general and abiding appointment, as has already been remarked. But to the promise of enjoying flesh for an entire month is joined already a slight threat: **until it come out at your nose** is explained by the addition: **and it be loathsome to you.** KEIL takes this literally: their vomiting shall not only drive the flesh out of their mouth, but also out of their nose. Moses still doubts: six hundred thousand men shall have enough meat for an entire month? That would require them to slaughter all their herds. The addition: **or shall all the fish of the sea be gathered together for them**, is not without significance as to their place of encampment. But Jehovah demands of Moses unconditional faith in His omnipotence, and therewith in His promise. Moses believes and obeys.

The seventy men stood round about the Tent in a semi-circle (thus KEIL interprets כְּכִיבָהּ, ver. 24), and the sign with which Jehovah effected the spiritual anointing consists in this, that He comes down on him with the cloud, that at other times rose directly up.

That the cloud was not moved by the wind is a negation of importance only to that supra-naturalism that supposes it must deny secondary causes. There was even a strong south wind used, not only to bring on the abundance of quails, but also to cast them on the camp. Moses understood the *harmonia preestabilita* between the kingdom of nature and the kingdom of grace under divine illumination. It was a solitary factor in the history of the world, as was the passage through the Red Sea. The army of God must go on and on, and it has gone onward from that day to the present. The inspired hope blazed up anew in Moses, and in the whole troop of his assistants. The latter prophesied in this solitary situation, and not again afterwards. What they prophesied is for our informant something too plain to need statement. The fire of hope even flew from the Tabernacle and the main gathering away over the camp. Two of the men that had been summoned had remained in the camp, Eldad ("God is friend") and Medad (friendship); but even there they began to prophesy. On hearing this Joshua showed great zeal; they seemed not to be ordained by his honored master; Moses should forbid them. The great answer of Moses: wilt thou be a zealot for me? has been disregarded by all hierarchs from that time to the present. It is clear to the sincere prophet that at this moment Joshua is not zealous for God. It has been usual at this place to call to mind the sons of Thunder (Mar. ix. 38); many a confessionalist may as properly be called to mind. Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them! Moses now returns into the camp with the elders, also the people are to sanctify themselves against the following morning.

5. *The quails and the graves of lust.* Comp. Exod. xvi. "Here, too, is meant a spring migration from south to north that happens in the second month, or about May (x. 11). The wind was from the south-east (Ps. lxxviii. 26), and blew from the Eleanitic gulf. Quails depend much on the wind in their flight; especially in harvest, when they are very fat, on the north wind," etc. (KNOXEL). Thus the wind that Jehovah sent spread the quails over the camp a day's journey hither and a day's journey thither, that must mean: in every direction, or in length and breadth, but not: "so that on both sides they fell to the ground a day's journey in breadth" (KEIL), thus right and left by the camp. Moreover the representation about two cubits above the face of the earth, is not to be taken as meaning that they "lay two cubits deep piled on one another." A flight of quails never so fatigued might spread itself over the ground; still it would not fall as if dead, one on another, two cubits deep. Literally then it would need to mean: two days' journey in length and breadth they lay two cubits on top of each other. That would have been provision for many years; but then, too, it would have crushed in the tents of the Israelites. Therefore KEIL adds: naturally not everywhere in the space indicated, but primarily near the camp, and in spots about two cubits high.

But a literal construction does not permit this restriction. Here even the VULGATE, along with many Rabbins, stands up for a vivid and natural construction: *volabant in aere duabus cubitis altitudine super terram*, against the construction of KEIL, who follows MICHAELIS. BOCHART represents an explanation still more supra-naturalistic: the quails lay perhaps in rows two cubits deep, so that the Israelites in gathering them may have gone between. But it is certainly allowable to understand the verb *שָׁלַח* as meaning, not a literal throwing, but flinging, in the way that a strong wind would do. Had they been spread out a day's journey on either side of the camp, then the gathering could not have been done in two days and the intervening night. He that gathered least gathered ten homers; according to the reckoning of THENIUS nearly two bushels [Dresden measure. See SMITH'S Bible Dictionary, art. *Weights and Measures*. See *ibid.*, art. *Quails*: "There is every reason for believing that the 'homers' here spoken of denote simply 'a heap': this is the explanation given by ONKELOS and the Arabic versions of SAADIAS and ERFENIUS, in Num. x. 31." Considering the uncertainty about Hebrew measures of this early date, we cannot look to the homer as a definite factor in judging of this account. The phenomenon seems to have been a two days' flight of quail. The unique Hebrew phrase literally translated is: as the way of a day thus, and as the way of a day thus. The comparison implied in *כֵּן*, "thus, or so," may be to the description of the flight of quail in the preceding clause. The phrase seems better suited to describe the passage of the quail than anything else. *כֵּן*, "a way," as a rule, takes its definition from the subject with which it is joined. Comp. Job xxxviii. 19, 24, 25; "the way of light," "the way of lightning." In the present case, then, it would not denote a space or area at all, but a course or flight. The only measure of the phenomenon, then, is that enough was gathered for a month's use for this mighty multitude. Unless "a way" be restricted to the quails for its definition, we have no definition. For it cannot be decided whether the "day's journey" means that of a multitude, or of a man, or of a man on a camel (see BUSH *in loc.*). It agrees with this view when it is stated that the people stood up all that day and all the night and all the next day, and they gathered the quails. The passage lasted two days and the intervening night, and so long the "killing" lasted. Israelites would not gather what had died of itself (Lev. xxii. 8).—[TA.] When it is said that the provisions were heaped about the camp, it does not mean that the quails fell only about the camp. The camp itself formed a narrow circuit, the periphery of the quail-fall a wider: but the quail-fall covered both.

The narrative hastens on to the judgment. The flesh was yet between their teeth: that can mean: hardly had they begun to eat the flesh; but it may also mean, it had not yet ceased. Only the latter can be intended, for otherwise the whole feeding would have been illusory. The explanation: "they had not yet

chewed it," mars the vivid expression. KEIL and KNOBEL differ widely in regard to the mortal punishment. "This overthrow (הַרְסָה) must not be regarded as the effect of an immoderate use of the quails, and because quails feed on things that are noxious to men, so that the use of their meat brings on convulsions and dizziness (see the proofs in BOCHART, *Hieros.* II., p. 657 *sqq.*), as KNOBEL supposes, but an extraordinary judicial punishment brought on the people by God for their lusting" (KEIL). The text takes the medium between these two, even by the expression *graves of lust*, and with the remark: *there they buried the people that lusted*. Indeed, the connection between sin and punishment, strong appetite and intemperance (especially, we may suppose, among the rabble, with whom the commotion originated), appears here too plain for one to suppose that it will glorify the miracle to rupture this connection with violence.

[The nausea resulting from a month's consecutive use of quails had nothing to do with the mortality attending the present use. KEIL, with whom many agree, is right in referring the latter to a direct judgment of God. The text says nothing of greedy or immoderate use of the meat. It was the *moral* quality of the lusting that was punished. The nausea, moreover, would be no proof of immoderate use of the food, except in the sense that every-day use of such meat is immoderate. It is a familiar fact among bird-hunters (or often alleged to be such) that no one can eat a pheasant daily for a month. Revolting makes it impossible. We may suppose the same would be true of quails in the east, especially considering also the *cuisine* of the desert.—Tz.]

6. *Supplementary remarks.* The slighting of the manna occasions a repeated description of it (vers. 4-8; comp. Exod. xvi.: Num. xxi. 5). In regard to the relation of these seventy men out of the elders to the elders that Moses appointed, Exod. xix., the following distinctions appear manifest: (1) judges and prophets; (2) standing officers, and those that were called to render an extraordinary assistance. The number seventy goes all through the Holy Scripture as symbolical of the total of the nation. According to the expression of Moses, ver. 22, about the fish of the sea, we must suppose that the locality "graves of lust" was not far from the Eilatitic gulf. The remark of Keil: what could be the use of such a detour? overlooks the difficulties that a great expedition had to encounter in the desert, seeing it was conditioned on pasturage and springs. The situation of the graves of lust is unknown, and there are only indefinite conjectures in regard to Hazeroth.

[E. H. PALMER (*Desert of the Exodus*) thinks he has identified Kibroth-hattaavah. He thus describes his discovery (p. 212 *sq.*): "A little further on, and upon the water-shed of *Wady el Hebeibeh*, we came to some remains which, although they had hitherto escaped even a passing notice from previous travellers, proved to be among the most interesting in the country. The piece of elevated ground which forms this water-

shed is called by the Arabs *Erweis el Ebeirig*, and is covered with small inclosures of stones. These are evidently the remains of a large encampment; but they differ essentially in their arrangement from any others which I have seen in Sinai or elsewhere in Arabia; and on the summit of a small hill on the right is an erection of rough stones surmounted by a conspicuous white block of pyramidal shape. These remains extend for miles around, and, on examining them more carefully during a second visit to the Peninsula with Mr. Drake, we found our first impressions fully confirmed, and collected abundant proofs that it was in reality a deserted camp. The small stones which formerly served, as they do in the present day, for hearths, in many places still showed signs of the action of fire, and on digging beneath the surface, we found pieces of charcoal in great abundance. Here and there were larger inclosures marking the encampment of some person more important than the rest, and just outside the camp were a number of stone heaps, which, from their shape and position, could be nothing else but graves. The site is a most commanding one, and admirably suited for the assembling of a large concourse of people.

"Arab tradition declares these curious remains to be 'the relics of a large Pilgrim or *Hajj* caravan, who in remote ages pitched their tents at this spot on their way to *Ain Hudherah*, and who were soon afterwards lost in the desert of the *Tih*, and never heard of again.'

"For various reasons, I am inclined to believe that this legend is authentic, that it refers to the Israelites, and that we have in the scattered stones of *Erweis el Ebeirig* real traces of the Exodus.

"Firstly: they are said *tahu*, to have 'lost their way,' the Arabic verb from which the name *Tih*, or 'Wilderness of the Wanderings' is derived. Secondly: they are described as a *Hajj* caravan. At the first glance this would seem an anachronism, as the word is employed exclusively by the Muslims, and applied to their own annual pilgrimage to Mecca. But this very term owes its origin to the Hebrew *Hagg*, which signifies 'a festival,' and is the identical word used in Exod. x. 9 to express the ceremony which the children of Israel alleged as their reason for wishing to leave Egypt—namely: 'to hold a feast unto the Lord in the wilderness.' It could not apply to the modern Mohammedan *Hajj* caravan, for that has never passed this way, and would not under any circumstances find it necessary to go to *Ain Hudherah*; but the children of Israel did journey to Hazeroth, and the tradition is therefore valuable in determining the latter site, as well as their subsequent route on leaving the Peninsula. The length of time which has elapsed since the events of the Exodus furnishes no argument against the probability of this conclusion, for there are other monuments in the country in even better preservation, and of a date indisputably far anterior. It is a curious fact that, if you ask twenty different Arabs to relate to you one of their national legends, they will do so in precisely the same words, thus showing with what wonderful precision oral tradition is handed

down from generation to generation among them.

"These considerations, the distance (exactly a day's journey) from 'Ain Hudherah, and these mysterious graves outside the camp, to my mind prove conclusively the identity of the spot with the scene of that awful plague by which the Lord punished the greed and discontent of His people (Num. xi. 33-35)."

The same author identifies Hazeroth with 'Ain Hudherah as ROBINSON and others before him. But previous travellers have looked at it only from a distance. PALMER explored the very spot and thus describes it: "Through a steep rugged gorge, with almost perpendicular sides, we looked down upon a wady-bed that winds along between fantastic sandstone rocks, now rising in the semblance of mighty walls or terraced palaces, now jutting out in pointed ridges—rocky promontories in a sandy sea. Beyond this lies a perfect forest of mountain peaks and chains, and on their left a broad white wady leads up toward the distant mountains of Tih. But the great charm of the landscape lies in the rich and varied coloring; the sandstone, save where some great block has fallen away and displayed the dazzling whiteness of the stone beneath, is weathered to a dull red or violet hue, through which run streaks of brightest yellow and scarlet, mixed with rich dark purple tints. Here and there a hill or dike of greenstone, or a rock of rosy granite, contrasts or blends harmoniously with the rest; and in the midst, beneath a lofty cliff, nestles the dark green palm-grove of Hazeroth," *ibid.* p. 217. See BARTLETT: *From Egypt to Palestine*, Chap. XIII.—Tr.]

#### DOCTRINAL AND ETHICAL.

1. On xi. 4. The beginning of the pathological ill-humor proceeds from a common, dubious crowd that joined in the exodus from Egypt, probably people attached by marriage, bastards, servants, fortune-seekers of every sort. Any way, the theocratic-classical conception

of the rabble, the mongrel mass, the scrapings (רָבִיבָה) presents itself here as quite justified.

The more recent morality justly forbids our calling the humbler people a rabble; but on the other hand the eternal morality of the word of God is also justified that forbids our calling the rabble the nation.

["Hence we are taught, that the wicked and sinful should be avoided, lest they should corrupt us by their bad example; since the contagion of vice easily spreads. At the same time we are warned, that it does not at all avail to excuse us, that others are the instigators of our sin; since it by no means profited the Israelites, that they fell through the influence of others, inasmuch as it was their own lust which carried them away." CALVIN *in loc.* See his entire comment on chap. xi., which is admirable for its practical applications.—Tr.]

#### HOMILETICAL HINTS.

The longing for the flesh pots of Egypt. The illusions regarding a bondage from which they had hardly more than escaped. *Nunquam retrorsum.*

The complaint of Moses. The fearful burden rolled on the hearts of those that are faithful by the frivolity and worldly-mindedness of the mass of the nation. The awakening of men of enthusiastic hope in Jehovah's miraculous help.

Two kinds of despair: despair of human help, from which issues new hope in God's miraculous help; and despair of God's help, which also deprives human help of its power. The quails, or the way of all animals under the providence of God.

Eldad and Medad, or those inspired of God beside those ordained, and the contrast between Joshua's judgment and that of Moses (comp. Luke ix. 49, 50).

The punishment in granting earthly good that is impatiently sought after; or the graves of lust. [See M. HENRY on xi. 4-36.—Tr.]

### C.—MIRIAM AND AARON AGAINST MOSES. MIRIAM'S LEPROSY.

#### CHAP. XII. 1-16.

1 AND Miriam and Aaron spake against Moses because of the 'Ethiopian woman  
2 whom he had 'married: for he had 'married an 'Ethiopian woman. And they  
3 said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by  
4 us? And the LORD heard *it*. (Now the man Moses *was* very meek, above all  
5 the men which *were* upon the face of the earth.) And the LORD spake suddenly  
6 unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the 'taber-  
7 nacle of the congregation. And they three came out. And the LORD came down  
8 in the pillar of the cloud, and stood *in* the door of the 'tabernacle, and called Aaron  
9 and Miriam: and they both came forth. And he said, Hear now my words: If  
10 there be a 'prophet among you *I* the LORD will make myself known unto him in a

- 7 vision, and will speak unto him in a dream. My servant Moses is not so, who is  
 8 faithful in all mine house. With him 'will I speak mouth to mouth, 'even  
 apparently, and not in dark speeches; and the similitude of the LORD 'shall he  
 behold: wherefore then were ye not afraid to speak against my servant 'Moses?  
 9, 10 And the anger of the LORD was kindled against them: and he departed. And  
 the cloud 'departed from off the tabernacle; and, behold, Miriam became leprous,  
 white as snow: and Aaron 'looked upon Miriam, and, behold, she was leprous.  
 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon  
 12 us, wherein we have done foolishly, and wherein we have sinned. Let her not be  
 as one dead, of whom the flesh is half consumed when he cometh out of his mother's  
 13 womb. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech  
 thee.  
 14 And the LORD said unto Moses, If her father had but spit in her face, should  
 she not be ashamed seven days? let her be 'shut out from the camp seven days,  
 15 and after that let her be received in *again*. And Miriam was 'shut out from the  
 camp seven days: and the people journeyed not till Miriam was brought in *again*.  
 16 And afterward the people removed from Hazeroth, and pitched in the wilderness  
 of Paran.

<sup>1</sup> Or, Cushite.

<sup>a</sup> Tent of Meeting.

<sup>b</sup> omit will.

<sup>c</sup> removed.

<sup>b</sup> Tent.

<sup>a</sup> and as an appearance.

<sup>1</sup> turned.

<sup>a</sup> prophet of Jehovah. among you, I make myself, etc.

<sup>1</sup> he beholds.

<sup>b</sup> shut up without the, etc.

<sup>b</sup> Heb., taken.

<sup>a</sup> against Moses.

<sup>1</sup> received.

[Ver. 6. מָנַחֵם — נָתַן לָהֶם, the nominal suffix standing for the dative of the personal pronoun; as Gen xxxix. 21 וַיִּתֵּן יְהוָה "he gave him grace," for "he gave him grace;" comp. Lev. xv. 3. ΝΑΝΘΕΛΑΒΗ, § 78, 1 c, rem. Thus also נָתַן stands in the constr. state with יְהוָה "a prophet of Jehovah to you." So also כְּחַל. The LXX. construes יְהוָה with נָתַן, προφήτης ὑμῶν κυρίου; also the Vulg.—Ta.]

Ver. 13. Ought one, instead of the strange form מָן לָא, to read with MICHAELIS and others מָן לָא? It might even be more expressive of the emotion that Moses felt. ["The connection of the particle מָן with לָא is certainly unusual; but yet it is analogous to the construction with such exclamations as מָן (Jer. iv. 31; xlv. 3), and הֵן (Gen. xli. 11; xvi. 2, etc.); since לָא in the vocative is to be regarded as equivalent to an exclamation; whereas the alteration into מָן does not even give a fitting sense, apart altogether from the fact that the repetition of מָן after the verb, with מָן לָא before it, would be altogether unexampled." KNI.—Ta.]

#### EXEGETICAL AND CRITICAL.

1. From the Graves of Lust the children of Israel marched to Hazeroth, where they abode for a season. Here Moses had to sustain another insurrection. It was in so far the worst of all as it proceeded from his own brother and sister, Miriam and Aaron, who were his assistants, and it assumed the garb of a higher holiness by virtue of which they would supersede him, or at least would assume equal rank. Female, fanatical enthusiasm and ruffled clericalism had combined against his freedom of spirit, the word of God and his vocation. The occasion was a marriage, which in Israelitish pride they regarded as an objectionable, mongrel marriage; but the consequence was this, that they were at least prophets of equal authority, who, if they did even let him be of account in their college, could conveniently outvote him. Thus, indeed, female fanaticism and priestly presumption in combination have often outvoted the representatives of God's word.

Our section is brief, but its contents are rich in relation to the outbreaks of fanaticism, to mixed marriages, the forms of revelation, the true divine interdicts that may authenticate theocratic sanctuaries, and the higher power of

spiritual intercession when opposed to the condemnatory spirit of a carnal fanaticism.

2. And Miriam, ver. 1. She was the real instigator, as indeed, time out of mind, sisters have inclined to meddle with the marriage affairs of their brothers; hence the form מִרְיָם. Aaron suffered himself to be carried away, as he had before done in the affair of the golden calf. A fancy for images, dependence on female fanaticism, meddling with the marriage rights of men has ever been an infirmity of priests.

3. Because of his wife the Cushite, whom he had married, ver. 1. According to the propensity of fanaticism in all ages to exaggerate, to caricature, and to abuse, one might suppose that Zipporah were meant. Such was the view of CALVIN and many others, KNOBEL among them, for whom of course this supposition offers the opportunity of detecting a contradiction. But, apart from the fact that the matter is treated as something quite new, it is against this view that it is added: for he had married a Cushite. This latter, therefore, makes necessary the assumption of MICHAELIS, EWALD, KNI and others, that Zipporah had died some time previously. The history of Joseph proved that marriage with an Egyptian woman was not antitheocratic. The prohibition to marry with the daughters of Canaan had special reasons of religious self-preservation.

The union of Moses with an Ethiopian woman has been ascribed to theological motives. BAUMGARTEN conceives the motive to have been, to represent the fellowship between Israel and the heathen. According to GERLACH it signified the future calling of the Gentiles. There may be more reason in the "Jewish fabling," according to which the Cushite woman was in the train of the army of God even from Egypt, even if the statement that Moses married the Ethiopian princess Tharbis in Meroe, before the Exodus (JOSEPHUS, *Antiq.* 2, 10, 2) may be fabulous. That a feminine spirit out of heathendom might be carried away by the theocratic hope as a disciple of Moses, is proved by the history of Tamar, of Rahab and of Ruth. It is true that the High-Priest was allowed to marry only a Hebrew virgin; but that was a limitation belonging to his symbolic position, and the remark that Moses for this reason gave up all claim to the priesthood has no value. The prophetic class, on the other hand, had the task of illustrating the greatest possible letting down of legal restraint, and it offers a remarkable parallel that the next greatest man of the law, Elijah, lived for a considerable time as the table companion of a heathen widow of Zarephath.

4. **Hath the Lord indeed spoken only by Moses,** ver. 2. They appear to be willing to allow him still co-ordination, whereas their mind is to bring about the subordination of the younger brother. Thus, also, the older brothers of Jesus asserted themselves presumptuously against Him. Aaron wore the breast-plate, Urim and Thummim; Miriam, as a prophetess, had already led the chorus of the women of Israel. There appears to crop out a prelude of the spiritualism of the rebellion of Korah.

5. **Now the man Moses was very meek,** ver. 3. An intimation that he endured in silence and committed his justification to God. If we assume a later redaction of the memorabilia of Moses, then this statement is easily explained as a gloss. Anyway the defence of the view that Moses wrote this himself is no affair affecting faith. See KEIL for the discussions relating to this. [The defence of the integrity of this text may be of great importance even if it be not an "affair affecting faith." There is really no more ground for impugning it than any other simple statement about Moses made by himself; as for instance: "O my Lord, I am not eloquent; but I am slow of speech." Exod. iv. 10; Exod. xi. 8; Num. xii. 7, may also be compared. The common objection to it, that it is self-praise, is urged from the view-point of Christian ethics. Certainly before the day of David, who sang the praises of the meek (137) and of their meekness, no one would have been charged with praising himself who called himself meek. CALVIN's sensible comment touches the core of the matter: "The eulogium of his meekness amounts to this: as if Moses would say, he swallowed that injury in silence, inasmuch as he imposed a law of patience on himself because of his meekness." Only it need not be admitted that the text was an "eulogium," though it is such now. It would not even now-a-days be thought a proof

of self-conceit, or more than a modest man might say, if one were to state that he swallowed more affronts than any man of his time. Apart from this unreasonable objection to the words, it is "manifest that the observation referred to occupies a necessary place in the history, being called forth by the occasion, and that the object of its insertion was by no means to magnify Moses." MACDONALD on *The Pentateuch*, I., p. 846.—Tr.]

6. Vers. 4, 5. Moses, Aaron and Miriam, whose discourse Jehovah had heard, are suddenly cited to the fore-court of the Tent. This notice affords KNOBEL another opportunity for detecting a contradiction. Women in the Sanctuary! Yes, indeed, in the fore-court; in fact there was at a later period an entire fore-court for women. The three presented themselves there and are summoned. The cloud sinking down parts Aaron and Miriam from Moses, after they had approached before the door of the Tent. What they now hear seems to have the form of an inspiration from Jehovah, who manifested Himself in the dividing cloud.

7. **If there be a prophet among you,** etc., vers. 6-8 b. The usual form of revelation is: **Jehovah makes himself known in an appearance, or in a dream.** The dream-vision as a third form is to be understood as included. The form of revelation in which Jehovah makes Himself known to Moses is superior, because Moses is faithful in all His [Jehovah's] house. [כֹּהֵן] may be taken to mean "entrusted with;" but the 3 seems to favor the other rendering. But, of course, the house of Jehovah is not merely the Sanctuary, but all Israel as the house of Jehovah (KEIL).

[My house, when said by Jehovah, must mean the same as "the house of Jehovah," when said by Moses. The latter in the Pentateuch never means anything but the Tabernacle. Comp. Exod. xxiii. 19; Deut. xxiii. 18 (19); also Josh. vi. 24; ix. 28. KEIL says: "It is not primarily His dwelling, the holy Tent (BAUMGARTEN),—for in that case the word 'whole' (כָּל) would be quite superfluous." But כָּל cannot so extend the meaning of "house of God," any more than "all the apple" can be made to comprehend the apple and the tree on which it grows. It is better to understand by "my house" the Tabernacle, including the economy that it represents. The Apostle's reference to this phrase, Heb. iii. 2-6, quite consists with this, and most of all his words: "whose house we are," which KEIL quotes in favor of the other view. For these words in their context present an antithesis to "His (God's) house." Moses ministered in a house of types; Christ in the real house, of which believers are the ingredients.—Tr.]

To him Jehovah speaks mouth to mouth, i. e. the sound of the words objectively as inspiration and subjectively as law, is thoroughly correct. And it may subserve this that Moses is denied the dangerous gift of eloquence, and that he must speak in lapidary style. Hence, too, his sort of vision is peculiar; free from obscure or enigmatical forms of fantasy or poesy



(חידה), ideal realism. He beholds the form of Jehovah, His essential form (Exod. xxxiii. 11; Deut. xxxiv. 10). Still one could not take these words absolutely, without being in conflict with Jno. i. 18, and even Exod. xxxiii. [No more conflict than Jno. v. 87, *ὅτι εἶδος αὐτοῦ ἐωράκατε*.—Tr.] If the prophets saw what was divine only piece-meal and in various forms (Heb. i. 1), so then Moses, too, did not see it synthetically, but analytically. It is therefore saying too much when one affirms: "God spake with Moses without figure and in the complete transparency of spiritual communication."—What distinguishes him in the Old Testament is the totality and the objective precision of his perception of the law, but still on that account conditioned by visions, as *e. g.* the vision of the Burning Bush; and if "all the prophets only continued to build on the foundation that Moses laid," still, on the other hand, each prophet saw a special aspect of the kingdom of God in such a light as Moses had not yet seen it. KANT says: "On this unique position of Moses to God and to the Theocracy, clearly affirmed in our verses, the Rabbins have justly founded the view of the superior degree of the inspiration of the *Thorah*." But we may add: on this misunderstanding of this conditioned uniqueness, the Sadducees, too, founded their doctrine. The New Testament, also, is, according to historical relations, founded on the Old Testament; but, according to inward, essential relations that well up out of the divine depths into the light of day, the Old Testament is rather founded on the New, and in a certain sense John the Baptist is called the greatest prophet of the Old Testament.

8. Wherefore were ye not afraid? Ver. 8 c. They lived with him so long, and yet knew so little his exalted position. He stood too near to them, and they themselves, with their self-consciousness, stood too much in their own light. Again an old history that becomes ever new.

9. And the anger of the Lord was kindled against them; and He departed, ver. 9; the cloud removed from off the Tent, ver. 10. It removes; "it mounts aloft." This lifting up and moving off of the cloud might be portrayed without its significance being regarded. It was the first punishment and a chief one. Aaron was inwardly crushed, the fire on his altar went out, the pillar of smoke no longer mounted up as a token of grace, the cultus was for the moment at a stand-still, and it was as if an interdict of Jehovah lay on the cultus of the Sanctuary. Hence Miriam is not the only one punished when suddenly she stood there snow-white from leprosy. She would

stand above Moses snow-white in righteousness, while she looked down on him as unclean. She would be a lady over the Church, for she dominated over Aaron, and now, even as a leper, she must be excluded from the Church. Now Aaron implores Moses, as his lord, to intercede. Here only the spiritual high-priesthood of a divine compassion can deliver the helpless high-priest himself. Lay not the sin upon us, ver. 11; let us not atone for it. We have played the fool (לֵא, Niph.). So, too, Luther once said, when looking back to the deliverance concerning the double marriage of Philip of Hesse. His sister seems to him as it were already consumed by the leprosy, as a still-born child may already appear almost corrupted at birth. Mournful image under which Miriam now appears here! He almost speaks as if Moses should heal her. Moses understands it as an indirect request to intercede for her. The reply of Jehovah is the granting of the request in the form of a sharp reproof (ver. 14). The figurative expression compares her, who desired to be the prophetic regent of the nation, to a dependent maiden in whose face her father had spit on account of unseemly behaviour. Such an one must conceal herself seven days on account of her shame. The same is dictated to Miriam. "A usage among the Arabs is that, when a son and competitor in a race is beaten, the father spits in his face as a sign of his reproof (VON SCHUBERT, *Reise II.*, p. 408)." KNOBEL. She is shut up seven days as a leper. Confounded by the sense of guilt, Aaron could not see the sign of hope in the snow-white leprosy. At bottom the confession of Miriam appeared already in that, because the blow proceeded from conscience. In ordering her to a seclusion of seven days, there was implied, however, even already the divine sentence of pronouncing her clean, because the leper pronounced clean could only after seven days be received again (Lev. xiv. 8). The reception back again required the prescribed sacrifice. Therefore so long the people must remain encamped in Hazeroth. After the seven days the departure from Hazeroth took place. KNOBEL cannot see how the stern features and the mild features in Moses are to be harmonized (p. 30). Of course this is [for him] another contradiction!

#### HOMILETICAL HINTS.

Miriam and Aaron in their would-be pious zeal against the alleged mixed marriage of Moses. Two-fold character of the so-called mixed marriages (see on Gen. vi. 1-8, *Doct. and Eth.*, § 8; 1 Cor. vii.). The intercession of Moses must mediate again and again.

## THIRD SECTION.

**The Fall of the Old Generation in the Wilderness of Paran. The Spies. The Despondency, the Stubbornness and the Judgment.**

CHAPS. XIII. 1—XIV. 45.

In this section we read the history of Israel in the wilderness in the narrower sense, the tragic history of their first cardinal and temporary rejection. God never rejected His entire people, though He did reject single generations of the nation in a *conditional* sense. This first time *one* generation died in the wilderness; another time *two* generations died in the Babylonish captivity; and after the destruction of Jerusalem and later, countless generations fell under the sentence of dispersion. Moreover, individual tribes more or less detached themselves from the total of Israel before the deportation of the Ten Tribes to Assyria. But never did the entire nation go to destruction. Again and again the prophets renew the promise of salvation to a pious remnant, an election, and that

in a form ever greater and more glorious. But as, on the one hand, the entire nation is never meant, so also, on the other, the single individual as such is never meant. Even the vacillating, lost multitude is indeed judged as a nation, but not in the relation of the individual to Jehovah, and in the end there shall issue from each visitation a fruit of righteousness. It is the history of humanity on a reduced scale. It is characteristic, that several modern critics, from GOETHE on, have desired to eliminate this providential central point of the wanderings of Israel, the proper theocratic idea of it, in order to make prominent in the history what remains almost an insignificant military caravan expedition through the desert.

**The Spies and their Report.**

CHAP. XIII. 1-33.

1 AND the LORD spake unto Moses, saying, "Send thou men, that they may  
2 search the land of Canaan, which I give unto the children of Israel: of every  
3 tribe of their fathers shall ye send a man, every one a ruler among them. And  
Moses by the commandment of the LORD sent them from the wilderness of Paran:  
4 all those men were heads of the children of Israel. And these were their names;  
5 Of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon,  
6 Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh.  
7, 8 Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim.  
9 Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu.  
10, 11 Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph,  
12 namely, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan,  
13 Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael.  
14, 15 Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel  
16 the son of Machi. These are the names of the men which Moses sent to spy out  
the land. And Moses called Oshea the son of Nun, Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get  
18 you up this way southward, and go up into the mountain: And see the land,  
what it is; and the people that dwelleth therein, whether they be strong or weak,  
19 few or many. And what the land is that they dwell in, whether it be good or bad;  
and what cities they be that they dwell in, whether in tents, or in strong holds;  
20 And what the land is, whether it be fat or lean, whether there be wood therein, or  
not. And be ye of good courage, and bring of the fruit of the land. Now the  
time was the time of the first ripe grapes.

- 21 So they went up, and 'searched the land from the wilderness of Zin unto Rehob,  
 22 as men come to Hamath. And they ascended 'by the south, and came unto  
 Hebron; 'where Ahiman, Sheshai, and Talmi, the children of Anak, *were*. (Now  
 23 Hebron was built seven years before Zoan in Egypt.) And they came unto the  
 'brook of Eshcol, and cut down from thence a branch with one cluster of grapes,  
 and they bare it between two upon a staff; and they *brought* of the pomegranates,  
 24 and of the figs. The place was called the 'brook 'Eshcol, because of the cluster of  
 25 grapes which the children of Israel cut down from thence. And they returned  
 from 'searching of the land after forty days.
- 26 And they went and came to Moses, and to Aaron, and to all the congregation of  
 the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back  
 word unto them, and unto all the congregation, and shewed them the fruit of the  
 27 land. And they told him, and said, We came unto the land whither thou sentest  
 us, and surely it floweth with milk and honey; and this *is* the fruit of it.  
 28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* 'walled,  
 29 and very great: and moreover we saw the children of Anak there. 'The Amale-  
 kites dwell in the land of the south: and the Hittites, and the Jebusites, and the  
 Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by  
 30 the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us  
 31 go up at once, and possess it; for we are well able to overcome it. But the men  
 that went up with him said, We be not able to go up against the people; for they  
 32 *are* stronger than we. And they brought 'up an evil report of the land which they  
 had 'searched unto the children of Israel, saying, The land, through which we have  
 gone to search it, *is* a land that eateth up the inhabitants thereof; and all the  
 33 people that we saw in it *are* 'men of a great stature. And there we saw the giants,  
 the sons of Anak, *which come* of the giants: and we were in our own sight as grass-  
 hoppers, and so we were in their sight.

<sup>1</sup> Or, valley.

<sup>2</sup> That is, a cluster of grapes.

<sup>3</sup> Heb. men of stature.

<sup>4</sup> Send for thee.

<sup>5</sup> spy.

<sup>6</sup> princes.

<sup>7</sup> in the South.

<sup>8</sup> camps.

<sup>9</sup> speed.

<sup>10</sup> and there were.

<sup>11</sup> spying.

<sup>12</sup> fenced.

<sup>13</sup> Amalek dwells.

<sup>14</sup> out.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 22. It is generally thought that instead of מִן הַיָּם we should read מִן הַיָּם, "for a plural precedes, and such is the reading of the Sam., 2 Codd. K, and all the ancient versions except OXENLOS and Gr. Ver." MAUREA.

"Two facts are mentioned in vers. 22-24, which occurred in connection with their mission, and were of great importance to the whole congregation. These single incidents are linked on, however, in a truly Hebrew style, to what precedes, viz., by an imperf. with Vav consec," KEIL. See further in *Exeget. and Crit.*—Ta.]

#### EXEGETICAL AND CRITICAL.

1. *The sending out of the spies*, vers. 1-20. The occasion of this is, on the one hand, the desire of the people (Deut. i. 22), on the other the command of Jehovah. The locality from which the sending proceeds is the wilderness of Paran (xii. 16), or, more exactly defined, Kadesh (xiii. 26; Deut. i. 20). On the site of Kadesh see KEIL *in loc.* [and Translator's note below]. The men who were chosen for the expedition were required to be princes of the branch of a tribe from the individual tribes, (not the princes of the several tribes themselves), men of importance and reliable.\* They are definitely enrolled ac-

cording to the particular tribes. All twelve tribes are represented, except Levi, which is omitted according to its destination. But KNOBEL is at pains to make it appear that Ephraim, too, is without representation, or that, according to one source, Joshua was not among the spies, while, according to the other, he was (see the note in KEIL, *in loc.*).

The official change of the name Oshea to Joshua, which Moses effected on the occasion of this expedition, was already prepared by previous significant things, just as the official naming of Peter in the Evangelical history. The significant thing is that such names grow up by degrees until they are punctuated. One may still distinguish from this the author's prolepsis.

\* [DR. LANGE inserts in the Scripture text *in loc.* the meanings of the names, vers. 4 sqq. For convenience they are added here. Shamua—announcement, message. Zaccur—a male. Shaphat—judge. Hori—elder and prince. Caleb—one who attacks. Jephunneh—a wayward. Igal—he will redeem. Oshea—help. Nun—posterity. Palti—deliverance. Raphu—healed. Gaddiel—

happiness of God. Sodi—confidant. Gaddi—my happiness. Susi—horseman. Ammiei—of the people of God. Gemalli—camel-owner? avenger. Sethur—veiled, secret. Michael—who is as God. Nabbi—hidden. Vophsi—a rich one? prince. Guel—highness of God. Machi—a poor one. Joshua—whose help Jehovah.—Ta.]

2. *The instruction to the spies*, vers. 17-20. (a). Whither? Into the south-land (*Negeb*) of Canaan, and then to the mountains. Against KNOBEL, who thinks that only the mountains of Judah are meant, KEIL justly maintains that all the mountain land of Canaan is meant, the mountains of the Amorites (Deut. i. 7, 19). [See Translator's note below]. As a matter of course, KNOBEL's aim is to detect a discrepancy.

(b). For what object? To inspect the land, (1) the people; (2) the cities (whether fenced or encampments); (3) the vegetation. They were to bring back with them samples of the fruits of the land. It was about the season of the first ripe grapes. "In Palestine the first grapes ripen in August, partly even in July (comp. ROBINSON, II., p. 100), whereas the vintage takes place in September and October (comp. V. SCHUBERT, R. III., p. 112 sq.; TOLLE, *Denkschriften aus Jerusalem*, p. 111)."

3. *The journey*, ver. 21. The most northern part of the wilderness of Paran was the wilderness of Zin (in the TALMUD: low palm). From this latter (the *Wady Murreh*) they started and came as far as Rehob, "to come to Hamath," i. e., from where one comes to Hamath. In any case this Rehob lay in the extreme north of Palestine, for Hamath, called later Epiphania, was situated on the Orontes. ROBINSON supposed he identified Rehob in the place *Kalat Honin* which KEIL disputes [see also SMITH's *Bib. Dict.*, sub. voc.—TR.].

Here connects the statement of their return, ver. 25.

At this point KEIL makes a very appropriate remark with reference to EWALD, where see his note. It is a peculiarity of Hebrew historic narrative that it places the end and result of events as much as possible at the head of the account, and then afterwards brings in the details of the more important accompanying circumstances. KEIL cites as examples 1 Kings vi. 9, 15; Josh. iv. 11 sqq.; Judg. xx. 85 sqq. In poetry this is the character of the novel as distinguished from the form of the romance. In this way Gen. ii. is related to Gen. i. Thus here the narrative in vers. 22-24 is overtaken, because with the antithesis: "the large grapes, but the children of Anak, too," the tragic knot is tied. Thus then they came to Hebron (union), there were Ahiman (brother of the gift?), Sheshai (the white?) and Talmai (abounding in furrows? fruit-land), the sons of Anak an ancient giant race (long-necked), Deut. ix. 2. Goliath is an example of there being straggling remnants of these in later times. They were descended from Arbah, from whom Hebron was called Kirjath Arbah; but Anak designates the people, see Josh. xv. 14; Judg. i. 20. Hebron was a very ancient city (see on Gen. xiii. 18); it was built seven years before Zoan in Egypt, ver. 22. "Zoan, i. e., Tanis of the Greeks and Romans, San of the Arabians, Dechane in the Coptic writings, was situated on the east side of the Tanitic arm of the Nile, not far from its mouth, and was the residence of Pharaoh in Moses' time," KEIL, see Gen. xiii. 18; xxiii. 2 sqq.

It is still a question whether אֲנָכִים is to be substituted for אֲנָכִים. The narrator says: "and one

came also." And what reason could he have for that? It seems to be wholly assumed that the twelve spies always remained together. Verily not a good method of scouting. Moreover, at a later period, Joshua sent out only two spies to Jericho. One may assume that these twelve also subdivided themselves variously. Thus, then, a few in particular came to Hebron.

Thus, also, after another episode they came to the brook Eshcol (cluster of grapes, grapes) ver. 23. And they cut down the great cluster that two men bore on a pole. This could only be on their return home. Their motive for so carrying it was to preserve it fresh. They took in addition some pomegranates and figs. It has been conjectured that a valley to the north of Hebron is meant, where grow the largest and most beautiful grapes of the land, also pomegranates, figs and other fruits in abundance (KEIL with reference to ROBINSON, I. p. 816 compared with p. 814, and II. p. 442). In that case the spies with their great cluster needed care to get by the children of Anak unobserved (see KEIL on a double derivation of the name). [On Eshcol see Translator's note below].

4. *The Report of the Spies*, vers. 26-33. The spies give confirmation before the assembly of the people, that the land agrees with the old promise, and they exhibit their fruits; then, however, there immediately follows a *but, but*—the אֲנָכִים: a strong nation; fenced cities; sons of Anak are there; Amalekites in the south; Hittites, Jebusites, Amorites in the mountains; Canaanites in the lowlands by the sea and by Jordan (Gen. xx. 1). Caleb seeks to soothe the excited people by resolute confidence of conquest. That Joshua does not make a speech confirms KNOBEL in the assumption that he was not one of them. The rest of the spies, of course, oppose Caleb. The land, they say, eateth up its inhabitants. The strange expression would say: they so press one another for its possession that they grind each other up. A second exaggeration: all the people that we saw in it are men of great stature. And still further they contradict themselves: we also saw giants there; of course they would make the impression that these children of Anak were like the dreadful giants that lived before the flood. In the last exaggeration was manifested the extravagance of the cowards: we were in our own sight as grasshoppers, and so we were in their sight. Truly an expressive type of the lying fear with which worldly-mindedness has ever depicted the difficult approaches to the kingdom of God.

[Kadesh, ver. 26. In a copious note at the end of chap. xiii., the Editor of *The Bible Comm.* maintains that "Kadesh is to be identified with *Ain-el-Weibeh*, which lies in the Arabah, about ten miles north of the place in which Mt. Hor abuts on that valley." ROBINSON (II., § xii., June 2) leads in this view, and is followed by many. The view commended by LANGE in referring to KEIL, and which is maintained by RITTER, KURTZ and Mr. THURPP, the original writer on Numbers in the *Bib. Comm.* and many others, is that advocated by Messrs. ROWLANDS and WILLIAMS (*Holy City*, I. 463 sq.), and by

Mr. WILSON (*Negeb*, pp. 79, 80). This view identifies Kadesh with *el-Ain*, which is about sixty miles west of Mt. Hor, and twenty miles further north (according to the map in PALMER's *Desert of the Exodus*), or about fifty miles west of *Ain-el-Weibeh*. In this view E. H. PALMER concurs, who says: "The name Kadesh (though belonging more particularly to the open space immediately below the cliff (*Sela*) in which *Ain Gadis*, or the spring of Kadesh, rises, might easily have been extended to the whole region, as the name of the spot in which the most important events took place. This would account for the apparent discrepancies in the Biblical references to the locality, which at one time is said to be in the wilderness of Paran (xiii. 26), at another, in the wilderness of Zin (Deut. xxxii. 51), and again, is defined with Heshmon as being one of the uttermost cities of the tribe of Judah southward [Josh. xv. 8, 4, 27]."

"I concur with WILSON (*The Negeb*, p. 124) in believing that the wilderness of Paran comprised the whole desert *Et Tih*, and that Mt. Paran was the southernmost portion of the mountain plateau in the northeast, at present inhabited by the Asazimeh Arabs and known as *Jebel Magrah*. To one encamped in the wilderness of Kadesh, that is the open plain into which *Wady Gadis* debouches, *Jebel Magrah* would be

always the most conspicuous object in the scene, and would completely shut out the view of the more fertile mountains beyond. . . .

"The Israelites were encamped, according to my theory, at the foot of the line of cliffs in which *Ain Gadis* takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains. The spies were to get them up by the way of the *Negeb* [south-land], not by the plains in which the Canaanites were assembling, but to go up into the mountains. This they could only do by skirting the southern end of the Asazimeh mountains, and striking into the heart of the plateau at *Wady Ghamr*. Having then penetrated into Palestine by this road, and searched the country as far as the plain of Coele-Syria, they returned by way of Hebron, and explored (as coming from the North, they might now do without suspicion) the route by the western edge of the mountain. In one of these extensive valleys (perhaps in *Wady Hanein*, where miles of grape-mounds even now meet the eye [not more than sixteen miles north of Kadesh.—*Tr.*]), they cut the gigantic cluster of grapes, and gathered the pomegranates and figs."—*Desert of the Exod.*, chap. xxv.—*Tr.*]

### Despondency, Stubbornness and Judgment.

#### CHAPTER XIV. 1-45.

- 1 AND all the congregation lifted up their voice, and cried; and the people wept
- 2 that night. And all the children of Israel murmured against Moses and against
- 3 Aaron: and the whole congregation said unto them, Would <sup>a</sup>God that we had died
- 4 in the land of Egypt! or would <sup>a</sup>God we had died in this wilderness! And where-
- 5 fore <sup>a</sup>hath the LORD brought us unto this land, to fall by the sword, that our wives
- 6 and our children should be a prey? were it not better for us to return into Egypt?
- 7 And they said one to another, Let us make a captain, and let us return into Egypt.
- 8 Then Moses and Aaron fell on their faces before all the assembly of the congrega-
- 9 tion of the children of Israel.
- 10 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of
- 11 them that <sup>a</sup>searched the land, rent their clothes: And they spake unto all the
- 12 <sup>a</sup>company of the children of Israel, saying, The land, which we passed through to
- 13 <sup>a</sup>search it, *is* an exceeding good land. If the LORD delight in us, then he will
- 14 bring us into this land, and give it us; a land which floweth with milk and honey.
- 15 <sup>a</sup>Rebel not ye against the LORD, neither fear ye the people of the land; for
- 16 they *are* bread for us: their <sup>a</sup>defence is departed from them, and the LORD *is* with
- 17 us: fear them not. But all the congregation <sup>a</sup>bade stone them with stones. And
- 18 the glory of the LORD appeared in the <sup>a</sup>tabernacle of the congregation before all
- 19 the children of Israel.
- 20 And the LORD said unto Moses, How long will this people <sup>a</sup>provoke me? and
- 21 how long will it <sup>a</sup>be ere they believe me, for all the signs which I have <sup>a</sup>shewed
- 22 among them? I will smite them with the pestilence, and <sup>a</sup>disinherit them, and
- 23 will make of thee a greater nation and mightier than they.

13 And Moses said unto the LORD, 'Then the Egyptians shall hear *it*, (for thou  
 14 broughtest up this people in thy might from among them;) And they *will* tell *it*  
 to the inhabitants of this land: *'for* they have heard that thou LORD *art* among  
 this people, that thou LORD art seen face to face, and *that* thy cloud standeth over  
 them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a  
 15 pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the  
 16 nations which have heard the fame of thee will speak, saying, Because the LORD  
 was not able to bring this people into the land which he swore unto them, there-  
 17 fore he hath slain them in the wilderness. And now, I beseech thee, let the power  
 18 of my LORD be great, according as thou hast spoken, saying, The LORD *is* long-  
 suffering, and of great mercy, forgiving iniquity and transgression, and by no  
 means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto  
 19 the third and fourth generation. Pardon, I beseech thee, the iniquity of this peo-  
 ple according unto the greatness of thy mercy, and as thou hast forgiven this peo-  
 20 ple, from Egypt even 'until now. And the LORD said, I have pardoned according  
 21 to thy word: But *as truly as* I live, 'all the earth shall be filled with the glory of  
 22 the LORD. 'Because all those men which have seen my glory, and my miracles,  
 which I did in Egypt and in the wilderness, and have tempted me now these ten  
 23 times, and have not hearkened to my voice; Surely they shall not see the land  
 which I swore unto their fathers, neither shall any of them that 'provoked me see  
 24 it: But my servant Caleb, because he had another spirit with him, and hath fol-  
 lowed me fully, him will I bring into the land wherein he went; and his seed shall  
 25 possess it. '(Now the Amalekites and the Canaanites dwelt in the valley.) To-  
 morrow turn you, and get you into the wilderness by the way of the Red Sea.

26, 27 And the LORD spake unto Moses and unto Aaron, saying, How long *shall I*  
*bear with* this evil congregation, which murmur against me? I have heard the  
 28 murmurings of the children of Israel, which they murmur against me. Say unto  
 them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears,  
 29 so will I do to you: Your carcasses shall fall in this wilderness, and all that were  
 'numbered of you, according to your whole number, from twenty years old and  
 30 upward, which have murmured against me, Doubtless ye shall not come into the  
 land, *concerning* which I 'swore to make you dwell therein, save Caleb the son of  
 31 Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should  
 be a prey, them will I bring in, and they shall know the land which ye have de-  
 32, 33 sired. But *as for* you, your carcasses, they shall fall in this wilderness. And  
 your children 'shall wander in the wilderness forty years, and bear your whore-  
 34 doms, until your carcasses be wasted in the wilderness. After the number of the  
 days in which ye searched the land, *even* forty days, each day for a year, shall ye  
 35 bear your iniquities, *even* forty years, and ye shall know 'my 'breach of promise. I  
 the LORD have said, I will surely do it unto all this evil congregation, that are  
 gathered together against me: in this wilderness they shall be consumed, and there  
 they shall die.

36 And the men which Moses sent to 'search the land, who returned, and made all  
 the congregation to murmur against him, by bringing up a slander upon the land.  
 37 Even those men that did bring up the evil report upon the land, died by the plague  
 38 before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh,  
 39 'which were of the men that went to search the land, lived *still*. And Moses told  
 these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the  
 mountain, saying, Lo, we *be here*, and will go up unto the place 'which the LORD  
 41 hath promised: for we have sinned. And Moses said, Wherefore now do ye trans-  
 42 gress the commandment of the LORD? but it shall not prosper. Go not up, for the  
 43 LORD *is* not among you: that ye be not smitten before your enemies. For the  
 Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword:  
 because ye are turned away from the LORD, therefore the LORD will not be with

44 you. But they presumed to go up unto the hill top: nevertheless the ark of the  
45 covenant of the LORD, and Moses, departed not out of the camp. Then the Ama-  
lekites came down, and the Canaanites which dwelt in that hill, and smote them,  
and discomfited them, *even* unto Hormah.

<sup>1</sup> Heb. *shadow*.  
<sup>4</sup> Heb. *lifted up my hand*.

<sup>a</sup> omit God.  
<sup>b</sup> congregation.  
<sup>c</sup> reject.  
<sup>d</sup> destroy.  
<sup>e</sup> have told.  
<sup>f</sup> and all.  
<sup>g</sup> Also the Amalekites and the Canaanites dwelling in the land.  
<sup>h</sup> shall be shepherds.  
<sup>i</sup> remained alive of the men, etc.

<sup>3</sup> Or, *hitherto*.  
<sup>5</sup> Or, *feed*.

<sup>b</sup> doth—bring.  
<sup>c</sup> said to stone.  
<sup>d</sup> not trust in me.  
<sup>e</sup> Yet the Egyptians have heard that thou broughtest.  
<sup>f</sup> omit for.  
<sup>g</sup> omit Because.  
<sup>h</sup> my alienation.  
<sup>i</sup> of which the LORD spake.

<sup>3</sup> Heb. *If they*.  
<sup>6</sup> Or, *altering of my purpose*.

<sup>e</sup> spied out.  
<sup>f</sup> Tent of Meeting.  
<sup>g</sup> done.  
<sup>h</sup> thou broughtest.  
<sup>i</sup> Lord.  
<sup>j</sup> rejected.  
<sup>k</sup> mustered.  
<sup>l</sup> spy out.

### TEXTUAL AND GRAMMATICAL.

[Vers. 13, 14. The 1—] conjoin paratactically several affirmations, according to the simple Heb. idiom, where we would use subordinate clauses, or parenthesis, or both—and, and the like, or several of these together. See Exod. II. 11-13. In such cases there is no rule but that of a fine interpreting sense. KEIL in the present case translates: "Not only the Egyptians have heard—they have also told."

Ver. 21. וַיִּמְלֵא וַיְהִי. In Hebrew the passive may retain the accusative of the remoter object. This is the case with all verbs that in the active take two accusatives; e. g. וַיְהִי וַיִּמְלֵא אֶת-הַכֹּהֵן Lev. xiii. 49, "and it shall be shown (to) the priest," which is equivalent to "the priest shall be shown (made to see) it." Similarly, "fill the earth (with) His glory" (accust. after verbs of fullness see FURST *Lex.* מִלֵּא, may in Hebrew be rendered passively "his glory is the fullness (of) the earth." Comp. Isa. vi. 3. מִלֵּא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ "fullness of all the earth his glory;" מִלֵּא being substantive, see NAGELERACH on Isa. vi. 3.

Ver. 23 and 28. The conjunction אִם if denies when used in oaths: thus ver. 23, "if they see the land," i. e., they shall not see. On the contrary אִם לֹא affirms, ver. 28, "surely I will do to you."

Ver. 24. וַיִּמְלֵא אַחֲרַי: comp. xxxii. 11, 12. A pregnant construction, by which a preposition of motion is joined to a verb imparting to it a sense of motion that it otherwise has not; EWALD, § 282 c. "It is a *constructio praeognans* for וַיִּמְלֵא אַחֲרַי "fulfilled to walk behind me, i. e., followed me fully," KEIL. Comp. עָנָה with כֵּן Ps. xlii. 22, and חָשַׁק with מִן, Isa. xxxviii. 17, where see in NAGELERACH. Comm. Comp. also Heb. v. 7, καὶ εἰσακουσθεὶς ἀντὶ τῆς εὐλαβείας.

Ver. 27. לָעֶדָה הָרֶעָה: "an *apostrophe*, 'How long this evil congregation' (sc. 'shall I forgive it,') the simplest way being, as ROSENMUELLER suggests to supply מִמָּה from ver. 18," KEIL. The Eng. version supplies "shall I bear with." MAURER says: "nothing is wanting. We have the subject in רֶעָה, which is not an adjective belonging to עָדָה, but a substantive as in Hos. x. 15. Therefore the sense is: 'how long to this (which force lies in the article) congregation will be this evil, with which they murmur against me.' Unless I greatly err, what follows of itself supplies this rendering," viz. ver. 27 b.

Ver. 43. כִּי-עַל-כֵּן, literally *for therefore*; but the cause is put for the effect, as we may say: therefore for this reason he is a prince, which has then the sense of assigning a cause or reason. Comp. Gen. xviii. 5; xix. 8; Num. x. 31. NAGELERACH's *Gram.*, § 110, 2. EWALD, § 353 c.—TR.]

### EXEGETICAL AND CRITICAL.

1. *The insurrection of the congregation*, vers. 1-10. The grief of despondency is followed by an embittered feeling against Moses and Aaron. They desire to choose a commander against Moses and Aaron. They desire to choose a commander, who shall lead them back to Egypt. Moses and Aaron cast themselves upon their faces before God; for it seems to be all over with their power now: their only refuge is in prayer. Joshua and Caleb, on the other hand, stand out heroically against the congregation, and try the power of eloquence. In their eyes despondency is a rebellion against God. They are food for us, that is, we will "eat them like bread," say the young heroes. Their shadow

is departed from them. Their existence is an abnormal one, for God no longer protects them; they are ripe for judgment. The people, however, instead of allowing themselves to be encouraged, are minded to stone them. Then the glory of the Lord appears at the Tent of Meeting to all the children of Israel. KEIL says: in a flash of light suddenly lightening up near the Tabernacle. We prefer to say, that it was in a mysterious occurrence, of which we have no further knowledge. The Glory of the Lord appeared once in the wilderness (Ex. xvi. 10); once in the Tabernacle at the time of its dedication (Exod. xl. 34); then at the kindling of the first offering (Lev. ix. 23); afterwards opposite the company of Korah (chap. xvi. 19), and again finally in front of the murmuring congregation, who would hold Moses and Aaron

answerable for the destruction of the company of Korah (chap. xvii. 7). A distinction between the different modes of its appearance is found in the fact that, when the people are in a devout temper, the glory of the Lord appears to them in the court of the Tabernacle or above it; but when they are in a condition of insurrection, it appears in a sign more or less disconnected from the Tabernacle. The latest appearance of the glory of the Lord forms a single exception to this rule. Here the seditious congregation is cut off from the Tabernacle. It is not declared in the present passage how Moses and Aaron raised themselves again from their prone position. At all events Moses can now meet the people with words of thunder. The rule may be laid down, that the glory of the Lord appears when the people of God are in the best condition, and then also when they appear to be in the worst case.

2. *The Threats of Jehovah*, vers. 11-19. He will crush out this despicable people, who scorn Him, and with Moses begin again a new history of the people. The expression of His displeasure is much stronger than at the erection of the golden calf (chap. xxxii. 10). *Quo usque* is the expression here. The offense is denoted *וְכִי*; it is enhanced by the incredulous disregard of all the signs which Jehovah has done among them. The intercession of Moses is likewise much more earnest than upon the other occasion; though upon the whole the same motives are appealed to (vers. 13-19). He appeals to the consistency of the divine grace, to the honor of Jehovah. "For the sake of this His honor God at a later period also did not suffer Israel to perish in Egypt; comp. Isa. xlviii. 9 and 11; lli. 5 and 42; xxxvi. 22 *et seq.*" (Keil). Moses had not forgotten either the sermon of Jehovah upon Mount Sinai concerning the grace of Jehovah (ver. 18). Let us bear in mind that it is the stern lawgiver himself who again and again appeals for grace and forgiveness.

6. *The Pardon*, ver. 20. Forgiveness is granted in divine dialectic [distribution of notions according to their kind.—Tr.]. The people, as a people, shall not be exterminated, but rather shall all the earth through them be filled with the glory of the Lord. The oath of Jehovah here is of the highest significance, of unexampled importance. **For all the men [?].** A remarkable phrase, which gives us to understand, that the very judgment upon this generation in the wilderness will contribute its share to spread the glory of the Lord through all the earth. And just that result has come about.

6. *The Limitations of the Forgiveness: the Sentence of Judgment* (vers. 22-25). All those men who have seen Jehovah's miracles of preservation, from Egypt up to this point, and have yet remained incredulous and disobedient, shall not see the land of Canaan; that is, they shall perish in the wilderness. They have tempted me now ten times, that is, have provoked me to retract the promise. The rabbins accepted literally this round, symbolical number, indicative of a complete historical course of events, assigning the different occasions as follows: (1) The murmurs at the Red Sea; (2) at Marah;

(3) in the desert of Sin (Exod. xvi. 2); (4) at Rephidim; (5) at Horeb (Exod. xxxii.); (6) Taberah; (7) Kibroth-Hattaavah; (8) at Kadesh now; (9 and 10). for these numbers "the twofold rebellion of a number against the commands of God on the bestowal of the manna (Exod. xvi. 20 and 27) is counted." Evidently we have here in Kadesh to do with two revolts preceding the faction of Korah, also Miriam? and the first temptation was the uprising against Moses and Aaron while yet in Egypt (Exod. v.). But it is not necessary to take the round number exactly. Jehovah does not except those either who have only inwardly rebelled; He makes two classes, according to the merely inward revolt, and according to the outwardly accomplished insurrection (ver. 23). When to these men He opposes Caleb, He means him only as the foremost of the exceptions. Of the tribe of Levi there is no question; at most only individuals are inwardly involved. Farther on Joshua is also made an exception. And the minors and those born in the intervening time form the beginning of the new generation. Caleb "had another spirit," and was resolute in following Jehovah. It was moreover to his special credit, that he had reported with such fortitude concerning the most terrible portion of the land, the region of Anak at Hebron (see Josh. xiv. 7 *et seq.*). And this very region therefore is to become his inheritance. We cannot regard the adjunct clause: **And the Amalekites and Canaanites dwelling in the valley**, as giving the motive for the following: "**To-morrow turn you.** Jehovah cannot intend to confirm the people in their fears. Nor can it be said, either, that these two races were settled chiefly in the *Wady Murreh*. Thus Caleb's dominion was to extend from this region of the Amalekites down to the lowlands where the Canaanites dwelt. Moreover, the command: "**To-morrow turn you**," does not require an immediate departure towards the Red Sea. But any way, they must no longer think of attacking Palestine from this side, but take the direction backwards into the desert toward the Red Sea. Immediately afterwards they came through their insolence to such a wretched plight, that they were only able to fulfil this command after nearly forty years had passed by.

9. *The Intensifying of the Judgment* (vers. 26-38). This heightened reiteration is only to be explained by the prolonged murmuring disposition of the congregation, just as the same thing is spoken of in chap. xvii. after the destruction of the company of Korah. The oath is repeated. Your bodies shall fall down in the wilderness; see 1 Cor. x. 5. The precise age of the murderers is given, from twenty years upwards. Joshua's name is now joined to Caleb's. Promise for the children, that they had regarded as doomed to perish, ver. 31. The children will live, but must sustain themselves as nomads with their herds a long time in the desert, to expiate the whoredom, i. e. the spiritual apostacy of their fathers. Twice does this mighty conception of their fall appear in our passage; and it is carried afterward through the entire Scriptures (as opposed to the bridal form of the relation between Jehovah and His people), to be



completed in the Babylonian whore, the Apocalyptic image of judgment. The time for the expiation was forty years; a round number, in which the commencement and the end of the migration were included, and between which and the forty days of the expedition of the spies a parallel is drawn. *For every day of cowardice and baseness in matters concerning the kingdom of God, a whole year is required for atonement.* It is brought out with emphasis, that this blow fell first of all upon the cowardly spies; yet that does not mean, that they were suddenly smitten by it. The more wondrous was the preservation of the two faithful ones, Joshua and Caleb; hence they are a second time expressly made prominent.

10. *The Sorrow of the People, and the Change from Despair to Presumption* (vers. 39-45). This is a picture true to the life, of false, or at least self-willed, repentance. From the passionate sorrow of the people issues the passionate warlike excursion, undertaken in opposition to the express decision of Jehovah, in spite of the warnings of Moses, without his leadership, and without the Ark of the Covenant; and so it is not the army of God under His standard. The position for assault is also against them, since the Amalekites and Canaanites rush down upon them from the mountains. They are beaten and scattered as far as Hormah. The town was situated "in the Negeb (chap. xxxiii. 40); it was then a royal city (Josh. xii. 14), and eventually appears as belonging now to Judah (Josh. xv. 30), now to Simeon (Josh. xix. 4; 1 Chron. iv. 30). It first received the name, here used prophetically, in the beginning of the period of the Judges. Up to that time it was called Zephath (Judg. i. 17)," KNOBL, whom see for further particulars. The assembling of the scattered fugitives to the Tabernacle and to those that had remained at Kadesh, and the expiation of the forty years becomes thus a settled matter.

[Now the Amalekite and the Canaanite dwell in the valley, ver. 25. DR. LANG's construction of this clause seems much more forced than the view he rejects, which is moreover the one generally accepted. It forms no appropriate description of Caleb's final inheritance. Whatever the clause means, it is natural to take it as giving the motive for the command: *to-morrow turn ye, etc.*; comp. Deut. i. 40. It might do to understand it as the announcement of a sentence, viz., "the Canaanite for the present shall remain in occupancy, and ye must retire into the desert." But the word פָּנֵה, "in the valley," seems fatal to such a construction. The word itself never occurs generically for a whole country, but always for some locality that is a valley. Moreover, the article "the valley" points to a definite valley known to those addressed. Thus the common view understands the valley to be meant that was at hand near Kadesh, and that would be the natural avenue for the proposed invasion. There the Canaanites had taken position to repel the invaders. The word שָׁכַן, rendered "dwell," is used to describe the position of an attacking party in ambush, Josh. viii. 9. Since the Israelites would not encounter the enemy,

they must retire to the desert. And got them up to the top of the mountain, ver. 40. This verse in its local reference connects closely with ver. 25, and confirms the view just given. "The mountain" here and "the valley" there acquire their definiteness from the same circumstance, viz., their being at hand and forming the two commanding features of the environs of Kadesh. The account makes them antithetical. Because the Canaanites were in the valley, the Israelites took to the mountain; perhaps in the spirit of the Syrian that said: "Jehovah is a God of mountains and not a God of valleys." 2 Kings xx. 28. This reference will at least serve to illustrate the antithetical use of these words.

"The Israelites, then, must have made for the hills of the Amorites, those in the north-east of *Wady Hanein*, in which the forces of their enemies were no doubt concentrated. Had they succeeded in forcing their way into this locality, both roads to Palestine would have been open to them: either the western route by *Ruheibah* and *Khalasah*, or that through the heart of the mountains by the *Dheigat-Amerin* and *Wady Marreh*." E. H. PALMER, *Desert of the Exodus*, chap. xxv. The same author identifies Hormah with *Sebaita*, which is distant from *Ain Gadis* (the supposed site of Kadesh) only about twenty miles. "The names *Dheigat el Amerin* (Ravine of the Amorites) and *Ras Amir* (the former a valley cutting the range of hills to the north of *Sebaita*, and the latter a chain of low mountains fifteen miles to the south-west of *El Meshrefeh*) seem to point to the identification of this neighborhood with the hill country of the Amorites, and the scene of the battle, after the return of the spies." "The name *Sebaita* is etymologically identical with the Zephath of the Bible. Zephath signifies a watch-tower; and it is a noteworthy fact that the fortress of *El Meshrefeh*, discovered by us in the same neighborhood, exactly corresponds to this, both in its position and in the meaning of the name." Referring to Judges i. 17 that mentions Zephath and says: "the name of the city was called Hormah," the same author suggests that there may have been a watch-tower Zephath that commanded the approach to the plain in which the city lay, and that the city may have taken its name from the tower, "as the City of the Watch-Tower." This city was then afterwards called Hormah. *Ibid.* chap. xix.

The narrative has reached the point where for the next thirty-eight (?) or thirty-seven or less years there is a blank with respect to the order of events and the local residence or movements of the Israelites. In chap. xxxiii. 16-36 there are enumerated twenty stations between Sinai and Kadesh, or twenty-two including Sinai and Kadesh. But in Deut. i. 2 it is said: "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-Barnea." The choice of the route by Mount Seir shows that the way was not the directest one. But these twenty-one stations or encampments are proof that the way was devious beyond the possibility of our tracing it. The last definite encampment was mentioned xii. 16, viz., Hazeroth, which was the second of the twenty-one after Sinai mentioned in xxxiii. 16-36. There were then eighteen between that

and Kadesh, which is the same as "the mountain of the Amorites, Deut. i. 19, 20. Only two of these are recognised beyond debate, viz., Ezion-Gaber, which was at the head of the Elanitic Gulf, and Mt. Hor. On the others, see below at chap. xxxiii. Some of them may have been places of sojourn during the forty days that the spies were absent, ending at Kadesh, where the spies found the host at their return. For nothing requires us to suppose that the host reached Kadesh before they resorted to the plan of sending the spies. The probability is that they would do so earlier. As far as the encampments named in xxxiii. 16-36 have been conjecturally identified, they agree as well with the view that they followed consecutively in the order named till the host reached Kadesh for the first time, and that the station Kadesh of xxxiii. 36 is the same as that of our chap. xiv. as with any other view. This view has the merit of taking the list of stations in xxxiii. simply for what it pretends to be, viz., a catalogue, that gives the stations consecutively; that refers to localities by one and the same name, being the name elsewhere used in this book for the same place; that is meant to harmonize with the account of the book in which it is found; that gives the order of stations as accurately where we cannot otherwise verify it as it does in cases where we can (e.g., Kadesh, Mt. Hor.—Oboth, Iji-abarim, comp. xx. 1, 22; xiii. 10, 11 and xxxiii. 87, 44). The view that takes Rithmah (xxxiii. 18) to be another name for Kadesh (KURTZ, II., § 80, 1; KENI), or Bene-jaa-kan to be another name for Kadesh (Dr. LANGE below on xxi. 10-20) imputes to the catalogue of chap. xxxiii. an arbitrariness in the use of names that would make it worthless for that purpose for which it was evidently recorded in this book of Numbers.

It is represented by some, who take the view just referred to, that the stations mentioned after Rithmah (xxxiii. 18) to Kadesh (ver. 36) occurred in wanderings that brought the host back to Kadesh a second time (*Bib. Comm.* on xxxiii.: SMITH'S *Bib. Dict.* "WANDERINGS"). But it is as easy to conceive of their occurrence in the period between the departure from Hazeroth and the first arrival at Kadesh. This will appear from a careful observation of what our book details concerning that journey. The common error is to overlook the evidences that the journey from Sinai to Kadesh was made slowly.

Intimation that the journey would be made in no haste is given in the institutions for the discipline and tactics of the encampment and the order of march. Such regulations would not have been adopted for a period of only eighty or ninety days; and had the conquest of Canaan begun on the first arrival at Kadesh after about eighty days, these regulations could no more have been adhered to than they afterwards were when Joshua began the conquest.

Then the details of the march as far as Hazeroth reveal great deliberateness. "Three days' journey" (x. 33) was required from Sinai to Kibroth-Hattaavah, which is but one day's journey for ordinary travellers (E. H. PALMER, *ibid.*, chap. xxv.). This may be taken as an example of the short stages that such a host could make. Therefore the eleven days' journey men-

tioned Deut. i. 2 cannot mean that the distance from Sinai to Kadesh could be made in that time by such a host as the millions of Israel, as is supposed by some (KURTZ, III., p. 245). E. H. PALMER (*ibid.* chap. xxx.) gives a table showing how the stations mentioned in Num. xxxiii., as far as identified, would make just eleven days' journey for the modern traveller from Sinai to Kadesh. Besides this, the delay of seven days at Hazeroth on Miriam's account (xii. 14), and the forty days' scouting of the spies show how little this journey was made with haste.

Moreover a comparison of x. 11 with xiii. 20 shows that the march from Sinai began on the 20th day of the second month (or the middle of May), and that the host was at Kadesh at "the time of the first ripe grapes" (or say about Aug. 1st). The shortest period indicated by that (or in other words, taking this as belonging to one year), is about seventy days, or at most eighty days. In itself this is a very short time for such a host to make the journey to Kadesh. Still it would have been doing little more than was accomplished from Ramesis to Sinai. But, as has been shown, our narrative intimates the very reverse of such speed. We actually have the account of eighty days of this journey, viz.:

From Sinai to Kibroth H.	x. 33	-	8 days.
At Kibroth Hattaavah	xi. 20	-	- 30 days.
At Hazeroth	xi. 35; xii. 14	-	- 7 days.
In Paran	xii. 16; xiv. 34	-	- 40 days.
Total	-	-	- 80 days.

If, then, we suppose that the journey from Sinai to Kadesh was made in the period from about May 15th to August 1st of the same year, no margin is left for the occurrence of many things that are referred to in the accounts of this journey, and for much more that must obviously have occurred and been passed over without notice in Numb. and Deut.

Besides Hazeroth is but two days' journey from Sinai for the common traveller, while the whole distance to Kadesh was eleven days. Yet before the host left Hazeroth they had spent forty days at least, and probably much more. Assuming, then, that Hazeroth has been properly identified (see at xi. 35), there remain only forty days for the rest of the route to Kadesh up to the moment of the return of the spies. This would require us to suppose that the spies had been sent from Hazeroth, and that, too, nine (9) days before the departure of the host, in order to give them forty days in Canaan. It would also require us to suppose that the host marched at a rate of speed out of all proportion to the progress made in any part of the journey from Egypt to Canaan, where the data enable us to measure it exactly.

Therefore we must infer that the journey from Sinai to Kadesh lasted at least from May of the second year of the Exodus to July or August of the third year, i.e., fourteen or fifteen months. See Dr. LANGE's comment below on xx. 1 sqq. where he reaches a like result by a different process. It may even have lasted longer—a possibility that is consistent with the foregoing considerations, and that it may be an advantage to

hold in reserve to meet requirements of the history of the wanderings at present overlooked. But for the present we find a long enough period in the fourteen or fifteen months to admit of eighteen encampments between Hazeroth and Kadesh. There is good reason, therefore, for taking xxxiii. 16-36 in its plainest and *prima facie* sense, as giving the stations in their order till the first arrival at Kadesh. Moreover these considerations support the view maintained in the present commentary that there was only one visit to Kadesh, and that a lasting one. And this is done without the arbitrariness in interpreting names and rendering verbs to which Dr. LANGE resorts, *e.g.*, in commenting on xxi. 10-20; 36-48.

We may therefore regard Deut. i. 46: "So ye abode in Kadesh many days," as descriptive of the whole period of thirty-seven years or less till the story is resumed, beginning again at Kadesh. Then *To-morrow turn ye, etc.*, Num. xiv. 25, is a command to abandon the invasion of Canaan on the south, and turn in that direction that was afterwards successful. This command began to be executed by what is narrated xx. 14 sqq. *To-morrow* presents no obstacle to this view. For the Heb. כָּחָר, that is so rendered, has not the limited meaning that "to-morrow" has in English. See Gen. xxx. 8; Exod. xiii. 14, where it is translated "in time to come," and obviously means the remote future. This long sojourn at Kadesh was spent in a nomadic life (ver. 83, *your children shall be shepherds*), and of course involved a dispersion and moving about over a considerable area, which may have embraced the most or all of the desert of Paran, or what is now called *El-Tih*. This, according to WILTON and E. H. PALMER, comprised the desert of Zin, which (used, as it seems, interchangeably with the "wilderness of Kadesh") comprised the region from the head of the Elanitic Gulf, or *Akabah*, to the head of *Wady Garaiyeh* (see *Desert of the Exodus*, chap. xxv.). The period of say fifteen months from Hazeroth to Kadesh had made the Israelites familiar with much of this region. They appear to have moved hither and thither in it, so that it is possible that their presence there amounted to a virtual occupancy of the land even before the arrival at Kadesh. If that were so, it would explain how such long distances could intervene between the encampment at Ezion-Geber and Kadesh, and then again Kadesh and Mt. Hor (xxxiii. 36, 37) which appear to be the only instances of the sort. In both instances the headquarters of the host were moved quickly and unopposed through a region already occupied by the host, while those dispersed to pasture the herds would gather from various points to the rendezvous; first when the invasion of Canaan was to have begun from Kadesh (xiii. 26), again the new generation after thirty-seven years, or less (xx.). This new generation was re-assembled from the dispersion of their nomadic life to Kadesh, where the Tabernacle and headquarters

of the nation may have continued to abide after the events of chap. xiv. Of this new departure chap. xx. 14 sqq. gives the account; and we must take as parallel to it the passage xxxiii. 37: "And they removed from Kadesh and pitched in Mount Hor, in the edge of the land of Edom," and the passage Deut. ii. 1: "Then we turned and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed Mount Seir many days." When this movement actually began, the flocks and herds were likely still scattered over a wide region, and were brought up to Mt. Hor as the great rendezvous.

The message of Moses to Edom, xx. 14-21, indicates a purpose to follow a route to East Jordan that would not have brought the host to the Red Sea; and this seems to conflict with the view taken above of "Turn ye—by the way of the Red Sea," xiv. 25. But Deut. ii. 1 intimates that Moses had a divine command for taking the route that compassed Mt. Seir, and that he did not take it merely in consequence of the refusal of Edom. The message to Edom may have been in compliance with the desires of the congregation, or from some other motive, without any expectation on Moses' part that Edom would grant the request. Deut. i. 22 represents that the sending of the spies occurred from a similar motive.

This extended note anticipates some of the accounts of our book. But Kadesh is the key to all the geographical problems of the wanderings after the departure from Sinai, and a species of triangulation seems necessary at this point in order to adjust its position. Without this a most disturbing element remains to confuse the consideration of the events that remain to be recounted.—T<sub>a</sub>.]

#### HOMILETICAL HINTS.

##### ON CHAPS. XIII. XIV.

The spies and their report about Canaan. The difference between the objective half and the subjective half of their report. They ought not to have disguised the difficulties of the conquest of Canaan; neither ought they to have ignored Jehovah's promise and the power of faith. The heroic Caleb, Caleb and Joshua. How far may one have completed the other? The judgment of God on this pusillanimous generation. On this occasion despondency is followed by presumption; then again presumption is followed by despondency. Presumption and despondency are opposed to one another, and yet they are twin children of unbelief and disobedience. They revolve about each other as a wheel, and are not to be separated from one another. The fate of the forty (thirty-eight) years in the desert has still a mercy. The defeat and the settlement in the desert. How it reflects the former usefulness of Moses. Israel born in the desert a stranger to Israel born in Egypt.

## THIRD DIVISION.

KADESH (DEUT. I. 19; NUM. XX. 1; XXVII. 14). THE SETTLEMENT IN KADESH AFTER THE DEFEAT. THE OBSCURE THIRTY-EIGHT (FORTY) YEARS.

CHAPTERS XV. 1—XX. 18.

## General Remarks on the Sojourn of Israel in Kadesh.

Quite in accordance with writing the history of the Theocracy, the account passes over the forty years without giving us any particular account of them, but makes prominent here also only the ingredients that were important to the development of the Theocracy. The first thing of moment is further legislation in reference to sacrifices, in which there plainly crops out an intimation that sacrifices were suspended during the stay in the wilderness. The second is a definite distinction between sins of infirmity and sins of rebellion, an example which led to a severer enforcement of the Sabbath law, and a symbolic enforcement of the legal ordinances in general (chap. xv.). Opposed to the enforcement of legal prescriptions appears the rebellion of spiritualism, the idea of the typical universal priesthood asserting itself in a fanatical way, supported by pretensions of the rights of the first-born and of birth-right (chap. xvi.). In spite of the judicial penalty, the mutinous adhesion to the fanatics that had been destroyed continues, as similar instances of idolizing often recur in ancient and modern history (Chiliasm, Popery, Legitimism, Buonapartism, etc.), and only a new judgment, expiated by a mediation of the ordained priesthood, barely restores the consideration of the latter (chap. xvii. 1-15). This restoration is completed by the mysterious history of the blooming of Aaron's rod (xvii. 10-28). Then follows a new confirmation of the rights of the priesthood, founded on its duties, and a further explanation of the relation between priests and Levites (chap. xviii.). The mighty reign of death in these storms of judgment made necessary a new institution of a simple and universal purification from the uncleanness resulting from contact with dead bodies. This is introduced as sprinkling with holy water, made holy by the ashes of the red heifer (chap. xix. 1-22). The last event of this division no doubt belongs chronologically to the earlier period of the stay in Kadesh, viz., the failure of Moses at the water of strife (chap. xx. 1-18). But the narrator

seems to have put the history in this place because he would connect together the deaths of the elect trio, the two brothers and their sister. Miriam dies at Kadesh (chap. xx. 1); Moses along with Aaron receives at Kadesh the notification that he must die before the entrance into Canaan (ver. 12); and Aaron dies a little while after the departure on the new journey (ver. 24).

KURTZ draws a picture of the condition of Israel in this interim of the thirty-eight years that by no means agrees with the facts communicated here (*History of the Old Covenant*, II., § 42). He uses the title "The period of the thirty-seven years' ban." But it has already been remarked that there can be no propriety in calling this period a thirty-seven years' ban, seeing that unquestionably the legislation of Jehovah continued on during this interim, and that, moreover, the reproach of idolatry that Amos makes against ancient Israel (Amos v. 25 sqq.) does not suit a period when spiritualism flourished even to fanaticism (see also Amos ii. 10, 11). Beside, how could a people under a ban be fed with manna from heaven? It is true that KURTZ goes on to restrict the idea of a ban; the rejected generation was only excluded from the possession of the land of Canaan. But on the other hand the polemic of KURTZ [*ibid.* ii. § 41] is effective against the conjectures of HITZIG and GÖTTKE about Israel's abode in the wilderness. KURTZ also shows that he thinks there is an excess of literal interpretation by what he says in regard to Deut. viii. 4; comp. xxix. 5; Neh. ix. 21 [*ibid.* § 48]: "A whole series of both Jewish and Christian commentators interpret these passages without the least hesitation as meaning that the clothes and shoes of the Israelitish children grew with their growth, and remained for the whole of the forty years not in the least the worse for the wear." See that author's discussions of this monstrous literalness, which was shared by JUSTIN MARTYR; and also his comments on Ezek. xx. 10-26; Amos v. 25-27.

## FIRST SECTION.

An ordinance about the future performance of sacrifices. An indirect promise of Canaan and at the same time an indirect postponement of sacrifice.

## CHAPTER XV. 1-31.

- 1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I  
3 give unto you, And will make an *'offering* by fire unto the LORD, a burnt-offering, or a sacrifice in *'performing* a vow, or in a freewill offering, or in your solemn  
4 feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: Then shall he that offereth his *'offering* unto the LORD bring a *'meat offering* of a tenth  
5 deal of flour, mingled with the fourth *part* of a hin of oil. And the fourth *part* of a hin of wine for *'a drink offering* shalt thou prepare with the burnt offering or  
6 *'sacrifice*, for *'one lamb*. Or for *'a ram*, thou shalt prepare for a *'meat offering* two  
7 tenth deals of flour, mingled with the third *part* of a hin of oil. And for *'a drink offering* thou shalt offer the third *part* of a hin of wine, for a sweet savour unto the  
8 LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice  
9 in *'performing* a vow, or peace offerings unto the LORD; Then shall he bring with *'a bullock* a *'meat offering* of three tenth deals of flour, mingled with half a hin of oil.  
10 And thou shalt bring for *'a drink offering* half a hin of wine, for an *'offering* made  
11 by fire, of a sweet savour unto the LORD. Thus shall it be done for *'one bullock*,  
12 or for *'one ram*, or for a lamb, or a kid. According to the number that ye shall  
13 prepare, so shall ye do to every one according to their number. All that are *'born* of the country shall do these things after this manner, in offering an *'offering* made  
14 by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or  
15 whosoever *be* among you in your generations, and will offer an *'offering* made by  
16 fire, of a sweet savour unto the LORD; as ye do, so he shall do. *'One ordinance shall be both* for you of the congregation, and also for the stranger that sojourneth  
17 with you, an ordinance for ever in your generations: as ye *are*, so shall the stranger  
18 be before the LORD. One law and one *'manner* shall be for you, and for the stranger that sojourneth with you.
- 17, 18 And the LORD spake unto Moses, saying, Speak unto the children of Israel,  
19 and say unto them, When ye come into the land whither I bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offering  
20 unto the LORD. Ye shall offer up a cake of the first of your dough for a heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.  
21 Of the first of your dough ye shall give unto the LORD a heave offering in your generations.
- 22 And if ye *'have erred*, and not observed all these commandments, which the  
23 LORD hath spoken unto Moses, *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and hencefor-  
24 ward among your generations; *'Then* it shall be, if *ought* be committed by ignorance *'without* the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his *'meat offering*, and his drink offering, according to the *'manner*, and one  
25 *'kid* of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it  
26 *'is* ignorance: and they shall bring their offering, *'a sacrifice* made by fire unto the LORD, and their sin offering before the LORD, for their *'ignorance*: And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; *'seeing* all the people *were* in ignorance.

27 And if any soul sin through ignorance, then he shall bring a she goat of the first  
 28 year for a sin offering. And the priest shall make an atonement for the soul that  
 'sinneth ignorantly, when he sinneth 'by ignorance before the LORD, to make an  
 29 atonement for him; and it shall be forgiven him. Ye shall have one law for him  
 that 'sinneth 'through ignorance, both for him that is 'born among the children of  
 Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *ought* 'presumptuously, whether he be 'born in the land,  
 or a stranger, the same 'reproacheth the LORD; and that soul shall be cut off from  
 31 among his people. Because he hath despised the word of the LORD, and hath  
 broken his commandment, that soul shall utterly be cut off; his iniquity shall be  
 upon him.

<sup>1</sup> Heb. separating.  
<sup>4</sup> Heb. doth.

<sup>2</sup> Heb. from the eyes.  
<sup>3</sup> Heb. with an high hand.

<sup>5</sup> Or ordinances.

<sup>a</sup> a fire sacrifice.  
<sup>4</sup> the.  
<sup>5</sup> home-born.  
<sup>1</sup> shall err and not observe.  
<sup>m</sup> error.  
<sup>7</sup> through error.

<sup>b</sup> oblation.  
<sup>c</sup> for the.  
<sup>d</sup> As regards the assembly, let there be one statute for you and for the stranger.  
<sup>3</sup> And. <sup>4</sup> he-goat.  
<sup>m</sup> for it happened to all the people through error.  
<sup>1</sup> blasphemous.

<sup>e</sup> meal-offering.  
<sup>f</sup> each.  
<sup>1</sup> was an error.  
<sup>e</sup> erreth.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 15. <sup>וְהָיָה</sup> is the nominative absolute. "As for the assembly." Comp. <sup>וְהָיָה</sup>, ver. 29. "The LXX. and Sam. connect <sup>וְהָיָה</sup> with what precedes: 'as ye do so shall the assembly do,' on which ROSENKRANTZ properly remarks that it presents a hardly intelligible sense." MAVER—Tr.]

#### EXEGETICAL AND CRITICAL.

1. KEIL remarks with justice *in loc.* that this modification of the former laws of offerings was designed, in these sad and dreary times, to inspire hope in the new generation which was growing up, and to turn their attention to the promised land. At the same time this modification of the law is plainly a postponement of the developed sacrificial service to the time of the settlement in Canaan. The people could not indeed come by the materials for meat and drink-offerings before they came into the land of Canaan; the heave-offering of the first of the bread pre-supposes a harvest in Canaan. In part the bloody offerings themselves were conditioned by such bloodless adjuncts. KNOBEL, after his manner, draws the conclusion, that the passage infers, that the entrance into Canaan is now near at hand!

2. *First Ordinance.* Meat and Drink-offerings, vers. 8-16. The reference here can only be to the two classes of burnt-offerings and sacrifices or peace-offerings, and not to sin-offerings and trespass-offerings, since these were not amended. In contrast with these, as blood-sacrifices, our two varieties are called fire-offerings. The sacrifices separate into their three sub-divisions: the votive offering or offering in time of need; the free-will offering or offering in time of prosperity; and the festal or praise and thank-offering. The quantity of the meal and drink-offering (see on Exod., p. 124 sq.) is increased according to the value of the victim, a lamb or kid, a ram, or a young bullock; likewise according to the number of the victims. The same law applies to strangers uniting in the offerings, both as regards the offerings and the

assembling with the congregation, presupposing that they are theocratic strangers. They must join in the celebration of Pentecost, as well as of Easter. The more general regulations on the meal-offering are given in Leviticus.

3. *Second Ordinance.* The Offering of the Dough and Groats of the New Bread (vers. 18-21). A cake of coarse meal is to be brought (v. Ezek. xlv. 30; Neh. x. 38). Thus too is the harvest-offering a three-fold one: (1) the first sheaf (Levit. xxiii. 11); (2) the first dough, made into a cake, according to the present passage; (3) the first bread (Levit. xxiii.). No form of harvest blessing shall be enjoyed until a thank-offering has been made from it.

4. *Third Ordinance.* Of the Sin-Offering (vers. 22-29). This supplements Levit. iv. 18-21. In that place, however, it is sins of commission which are considered; here it is sins of omission. The section distinguishes the sins of omission on the part of the whole congregation and those of single individuals. Under the first, cannot be intended apostacies of the whole congregation—that needed to be expiated in an entirely different manner; but the gradually developing distempers of unconscious prostration, or also inflammation, the unconscious falling away from the standard of the Law. The fault is denoted as pardonable by the very circumstance, that, after the beginning of better knowledge, a burnt and meal-offering were to be first presented, and not till then a sin-offering, and that the burnt-offering should consist of a bullock, while the sin-offering was to be only a he-goat. According to KNOBEL and KEIL, indeed, the sin-offering was in this case also to precede. The burnt-offering, says KEIL, is as usual mentioned before the chief offering. But this is by no means the case: in Lev. xv. 15, 30,

the sin-offering is mentioned first, and then the burnt-offering; in Lev. xii. 6, on the contrary, the burnt-offering is spoken of first, and afterwards the sin-offering; in Lev. xvi. 25, also the burnt-offering is kindled before the sin-offering. Two classes seem to be distinguished here. Between the uncleanness of a pregnant woman and that of the leper, there was also a difference. It is really at first immediately the burnt-offering which is purified, which the people in their ignorance have brought, and thereby mediate the people also. It was as if *c. g.* a Christian Church, after thus coming to a better mind, were to appoint a fast day over and above their previous sermons. We cannot in any case accept the notion of KEIL, that the sin-offerings must in all cases precede because a separation had occurred between the congregation and the Lord. What then does the Catechism<sup>a</sup> of the New Testament teach of pardonable sins embraced in the universal pardon? With this we commend the above distinction to further investigation. The stranger also is included in the forgiveness which was to be attained, whether he have had a particular part in the error or not. Concerning the relation of these offences to the outward ritual as explained by MAIMONIDES, or their explanation by the conduct of the people under bad kings,

that OUTRAM suggests, see KEIL, in *loc.*, footnote. Within the limits of the aberrations under consideration, however, unconscious deviations must be distinguished from conscious defection. From a single soul only a she-goat is required for a sin-offering; for the Law does not impose any involuntary burnt-offerings upon individuals, except in the case of reception back into the congregation.

5. *Fourth Ordinance.* The Conscious Sin of Obstinacy toward Jehovah, or, the Sin with Uplifted Hand (vers. 30, 31). The antithesis to the foregoing section. Only sins from error (עוֹשֵׂה בְּטָלָה) can be expiated by sin-offerings (*vid.* Levit. iv. 2); but not the sin (רִמְיָה) with uplifted hand. Says KEIL: "With a high hand, so that he therewith, as it were, lifts up his hand against Jehovah, acts in open rebellion against Him." The consciously wicked man, as it were, shakes his fist at Heaven, the throne of God. Their iniquity be upon them! That is, they are curse-offerings devoted to death (see Gen. xvii. 14). The succeeding story immediately serves for illustration; and on that account probably it is placed in connection with this ordinance.

## SECOND SECTION.

**The Sabbath-breaker. Re-enforcement of the Law of the Sabbath, and of the Law in General.**

CHAPTER XV. 32-41.

32 And while the children of Israel were in the wilderness, they found a man that  
33 gathered sticks upon the sabbath day. And they that found him gathering sticks  
34 brought him unto Moses and Aaron, and unto all the congregation. And they  
35 put him in ward, because it was not declared what should be done to him. And  
the LORD said unto Moses, The man shall be surely put to death: all the congre-  
36 gation shall stone him with stones without the camp. And all the congregation  
brought him without the camp, and stoned him with stones, and he died; as the  
LORD commanded Moses.

37, 38 And the LORD spake unto Moses, saying, Speak unto the children of Israel,  
and bid them that they make them fringes in the borders of their garments,  
throughout their generations, and that they put upon the fringe of the borders a  
39 ribband of blue: And it shall be unto you for a fringe, that ye may look upon  
it, and remember all the commandments of the LORD, and do them; and that ye  
seek not after your own heart and your own eyes, after which ye use to go a  
40 whoring: That ye may remember, and do all my commandments, and be holy  
41 unto your God. I am the LORD your God, which brought you out of the land of  
Egypt, to be your God: I am the LORD your God.

<sup>a</sup> (LUTHER: expressed; DE WETTE, ZUNK: decided; BUNSEN: no declaration.)  
<sup>4</sup> cord.

<sup>b</sup> tassels.

<sup>c</sup> tips.

## EXEGETICAL AND CRITICAL.

This section expressly says that the children of Israel were in the wilderness at the time the event happened, i. e. that it belongs to the sojourn of thirty-eight years in Kadesh. But the story also proves how strictly they insisted on the law of the Sabbath. The dispersion of the tents in the desert could in many ways make the violation of the laws of the Sabbath an easy matter. Notwithstanding, the man was detected that gathered wood (for fagots), and was put in confinement. The story of the Sabbath-breaker is a companion-piece to that of the blasphemer (Lev. xxiv.). It serves as a corroboration of a chief requirement of the law, just as that does. But in this case they were not yet clear about the degree of the punishment. When he was brought before Moses, Aaron and the congregation, that is, the authorities, the college of elders appointed as judges, there was as yet no definition how he should suffer capital punishment. Their not proceeding at once to extremities, to the solemn act of stoning, seems to rest on the consideration that this transgression against the Sabbath might perhaps be a lesser guilt than blasphemy. It characterises the prudence with which Moses and the college of judges proceed. They put him in confinement (perhaps for a considerable time, וַיִּשְׁבּוּ). It was not yet expressly determined. פָּרַשׁ is a word which, as in Lev. xxiv. 12, has a sacred sense, quite in contrast with that by which the Pharisees, at a later period, called themselves. Moses had to seek for the decision of Jehovah. That decision in this case, also, called for stoning outside of the camp, in which the congregation was to participate, because here, too, the whole congregation was involved in the guilt.

[It is a generally accepted view that the incident of the Sabbath-breaker is introduced here as an illustration of presumptuous sin, as Dr. LANGE intimates above, § 5. The same connection also offers a natural explanation of the judicial proceeding in the case. It was not determined what one should do to him, is indefinite, and may either refer to the judges, or to the revelation of God in regard to such cases. The latter is the common view. (See in the LONDON POLYGLOT all interpretations except the LXX. and VULG. Yet they may not have independent value; but all, in this case, may perhaps only follow the lead of the Aramaic Paraphrase.) But the former seems quite as natural. The phrase אָמַר בְּפִשְׁמֵר וְנָוִי seems to say: "They let him rest in custody, for one did not determine what one should do to him." LXX.: *ὁ γὰρ οὐκ ἐπίστατο τί ποιήσωσιν αὐτόν*. VULG.: *nescientes quid super eo facere deberent*. The LXX. and VULG., in the parallel passage, refer לְפָרֶשׁ to the same subject, viz. the judges. The context suggests the ground of their indecision. The ordinances just given, including expiations for sins, vers. 1-29, were made for the time "when ye be come into the land which I give unto you," vers. 2, 18. Regarding presumptuous sins, therefore (vers. 30,

31), it might be supposed that the penalty was only to be visited under the same conditions, viz. when they were settled in Canaan. It was likely this that divided the judges. The question was whether *under present circumstances* such a sinner was to be capitally punished. It had already been declared that death was to be the penalty (Exod. xxxi. 14, 15; xxxv. 2).

Dr. LANGE's notion that the doubt was whether Sabbath-breaking might not be less criminal than blasphemy is quite untenable. The same may be said of the view that he shares with others, viz. that the judges were in doubt about the form of the death-penalty. Stoning was the common way of inflicting death (Exod. xvii. 4; Num. xiv. 10), and had already received divine sanction as the proper mode of doing it in the case of both man and beast (Exod. xix. 18; xxi. 28). The point of the divine answer to Moses was, that the crime was *then and there* to be punished by death, as appears from the emphatic words that sum up the transaction: and he died, as the Lord commanded MOSES (ver. 36).

This episode begins with the words: **And while the children of Israel were in the wilderness.** This "is properly introduced here to contrast the ordinance of the Sabbath given some time ago (Exod. xxxi. 14) with the series of ordinances first given in this chapter. The latter were not obligatory until after the settlement in Canaan; the former was obligatory already. Transgression of it was therefore a presumptuous sin, and was punished accordingly." *The Bible Comm.* This fact has its importance in determining the place of the law of the Sabbath among the Old Testament ordinances. It was unconditioned, as was also the law against blasphemy. It was in force and enforced when ceremonial laws were not. It was before symbolical ordinances, and it continues after them. Its observance or violation involved all that was vital in religion, for it involved the very question of loyalty to God, as did the law about blasphemy. And it involves the same now. —Ta.]

This occurrence has, as its consequence, an enforcement of the law in an increased degree, and in a symbolical form. But as, at a later period, the Pharisees with their פָּרֶשׁ misapplied the law concerning blasphemy and the violation of the Sabbath to the condemnation of Christ, so, too, the following ordinance was made to serve Pharisaic hypocrisy (Matt. xxiii. 5).

Vers. 37-41. Henceforth the Israelites were to wear memorials of the law on their garments. The ordinance is supplemented in Deut. xxii. 12. The *sizith* (from צָץ, "ornament, bloom, curl," to consist, according to Deut., of twisted cords, as צִיִּיתִים), as a tassel, is, so to speak, the blossom of the garments. According to Deut., it is fastened at the side of the upper garment, and that with a cord of blue purple. The meaning of it might be, that by the band of fidelity the law should remain for the Israelite a flower of life, an ornament. Thus, then, it was no longer the priestly garments only that had a symbolical meaning, but also the clothing of every Israel-



ite—a contrast with the wearing finery of the fashions, that is made by tailors and women of the poetry of vanity. Still this symbol also was perverted by the later spirit of legalism into a means of self-righteousness. Probably at quite an early period this ornament was supplemented by a particular border or seam on the upper garment (LXX. *κράσπεδον*). See on Matt. xxiii. 6. The downward look, directed toward these signs of the law, was to counteract the danger of distracted wandering of the senses and of the lust of the eyes. Very significant is the expression: a whoring after the eyes, and spying about according to the heart, the lusts of the heart. In conclusion, the final object of this ordinance is strongly emphasized. They are not, by their hearts' lusts and the vagaries of their eyes, to be ensnared in idolatrous lust

of the world. And they are not thereby to forget that Jehovah is the Redeemer and Lord; as the highest Personality, He is the Protector of their personality which is elevated above the world. The conclusion may be taken to mean: I am your Divinity; ye shall, therefore, make no divinities for yourselves of the things of the world.

#### HOMILETICAL HINTS.

The repetition of the law of sacrifice in the wilderness, a kingdom of grace, a sign of promise, a sign of continued training. The difference between sins of infirmity and of outrage with uplifted hand (of wickedness). The Sabbath-breaker. The outward mementoes of the law: their use; their danger (see Matt. xxiii.).

### THIRD SECTION.

#### A.—THE REBELLION OF KORAH, DATHAN AND ABIRAM (THEIR ANTICIPATION OF THE UNIVERSAL PRIESTHOOD AND THEIR JUDGMENT).

##### CHAPTER XVI. 1-35.

- 1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben,
- 2 *took men*: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the *'assembly*, *'famous* in the congregation, men
- 3 of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, *'Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then
- 4 lift ye up yourselves above the congregation of the LORD? And when Moses heard
- 5 *it*, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause
- 6 to come near unto him. This do; Take you censers, Korah, and all his company;
- 7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *'ye take* too
- 8 much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you,
- 9 ye sons of Levi: *'Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to
- 10 minister unto them? And he hath brought thee near *to him*, and all thy brethren
- 11 the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?
- 12 And Moses sent to call Dathan and Abiram, the sons of Eliab; *'which* said, We
- 13 will not come up: *'Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make
- 14 thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vine-
- 15 yards: wilt thou *'put* out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their *'offering*: I have

16 not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and  
 17 Aaron to morrow: And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers;  
 18 thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood <sup>in</sup> the door of the  
 19 <sup>tabernacle</sup> of the congregation <sup>with</sup> Moses and Aaron. And Korah gathered all the congregation against them unto the door of the <sup>tabernacle</sup> of the congregation:  
 20 and the glory of the LORD appeared unto all the congregation. And the LORD  
 21 spake unto Moses and unto Aaron, saying, Separate yourselves from among this  
 22 congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23, 24 And the LORD spake unto Moses, saying, Speak unto the congregation, saying,  
 25 Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.  
 26 And he spake unto the congregation, saying, Depart. I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be <sup>consumed</sup> in all their  
 27 sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and  
 28 their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; <sup>for I have not done them</sup>  
 29 of mine own mind. If these men die <sup>the common death of all men</sup>, or if they be  
 30 visited after the visitation of all men; <sup>then</sup> the LORD hath not sent me. But if the LORD <sup>make a new thing</sup>, and the earth open her mouth, and swallow them up, with all that <sup>appertain</sup> unto them, and they go down quick into <sup>the pit</sup>; then ye shall understand that these men have <sup>provoked</sup> the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the  
 32 ground clave asunder that <sup>was</sup> under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that <sup>appertained</sup> unto Korah,  
 33 and all <sup>their</sup> goods. They, and all that <sup>appertained</sup> to them, went down alive into <sup>the pit</sup>, and the earth closed upon them: and they perished from among the <sup>congregation</sup>. And all Israel that <sup>were</sup> round about them fled at the cry of them: for  
 34 they said, Lest the earth swallow us up <sup>also</sup>. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

<sup>1</sup> Heb. It is much for you.

<sup>4</sup> Heb. create a creation.

<sup>2</sup> Heb. bore out.

<sup>3</sup> Heb. as every man dieth.

<sup>a</sup> conspired (?)

<sup>4</sup> Is it too small a thing?

<sup>5</sup> at.

<sup>6</sup> swept away.

<sup>7</sup> blasphemed.

<sup>b</sup> congregation.

<sup>c</sup> And they said.

<sup>d</sup> Tent of Meeting.

<sup>e</sup> that it is not of.

<sup>f</sup> assembly.

<sup>g</sup> called of the assembly.

<sup>h</sup> meal-offering.

<sup>i</sup> and

<sup>j</sup> underworld [the Sheol.]

#### TEXTUAL AND GRAMMATICAL.

Ver. 2. We read with  $\text{כְּנֹחֵל וְיִקְחֵם}$  instead of  $\text{וְיִקְחֵם}$ , which is inexplicable, for which comp. 1 Kings vii. 25; xvi. 9; 2 Kings x. 10, 25; Amos vii. 10. Ewald proposes  $\text{וְיִקְחֵם}$ ; but, as KNOBEL well remarks, that does not well suit for only four men. LXX.: καὶ ἐλάλησε. VULG.: ecce!

We do not adopt the conjecture of our translator, [viz., that given above by Pastor FAY, who in the German original translates the text of Leviticus and Numbers.—TR.]. The difficulty is more easily solved if we omit the <sup>1</sup> before Dathan, or take the three Vavs in connection: he took along with him both Dathan and Abiram and also On. Thus Korah is designated as the real author, as also in ver. 22 he is given this prominence. Another explanation, which is also more acceptable than the above conjecture, is the assumption of GRESNIUS [*Theol.*, p. 760] that the singular is to be read as plural: Korah, Dathan, etc., took 250 men to them.

Ver. 11. We cannot adopt KEN'S construction: "Therefore thou and thy faction that have joined against Jehovah—and Aaron, what is he, that ye murmur against him?" An *Aposiopesis* that is quite superfluous.

## EXEGETICAL AND CRITICAL.

One might call this history a prototype of conspiracy and insurrection. Various party interests, essentially and wholly diverse and mutually conflicting, combine in the element of antipathy against the princely authority of Moses, and the priestly authority of Aaron (one might say against the authority of the State and of the Church). But there rests an obscurity of confusion over this sympathetic conspiracy against the authority appointed by Jehovah, as there could not but be in interests so diverse. Korah with his following (not his sons) is a Levite. Therefore he had himself also a privileged position. But the precedence of the Aaronic priesthood is to him a thorn in the eye. Therefore in reality it is not universal right that he would insist on, but a share in the clerical prerogatives of Aaron. Dathan, Abiram and On, the descendants of Reuben, no doubt have in mind the fact that their ancestor was the first-born, but not the transference of the rights of the first-born to Judah by the Patriarch. It must be mentioned to their praise that the tribe of Judah makes no special claims, but is only drawn into sympathy in a general way. But the real princes of the conspiracy conceal their particular pretensions under the demagogical watch-word: the entire congregation is holy, and under the radical definition of the entire congregation: *they all are holy* (evidently the idea of the *plebscrite*). This watch-word is supported by the reproach: why do ye exalt yourselves over the congregation of Jehovah? In this reproach the conspiracy seems to convert an element of truth into a lie. There was, it is true, a *theocratic* authority over the congregation, that was not mediated by a legal representation of the congregation, yet elements of mediation were still there, the elders, the princes of the tribes, the prophetic voices, enough, a potential mediation by signs of the Spirit was indeed in existence; but of course no organised one. And such an one, too, could only distantly hover before the minds of the people; what the crowd desired was the dissolution of all authority, anarchy. Still the glitter of the idol of freedom and equality was even here so influential, that the whole nation was electrified by it, and they did not notice how they were made the sport of clerical and legitimist party interests. Hence even after the first judgment, there remained still a mutinous disposition that evoked a second judgment. Perhaps, too, this mutinous disposition sprang in part from the recollection of the stern judgment of stoning inflicted on the blasphemer and on the Sabbath-breaker: for here again it is nourished by the embittered feeling at the death penalty inflicted on the conspirators, although that appeared as a divine decree. The excitement, the stormy commotion, and the confusion of the event are reflected in the intricacy of the representation, and this has occasioned no little exegetical confusion which we must try to avoid. [See *Text. and Gram.*, ver. 2].

Evidently there was first a conspiracy that brooded in secret. The original agitators, Korah, Dathan and Abiram, succeeded in drawing

to their party representatives from the whole congregation, princes of the particular tribes. Thus they arose against Moses and Aaron. Their cry to these two leaders: enough for you, may not be translated by the cool language: let what has been hitherto suffice you. It is a *quo usque* of indignation. To it is attached pretension in quite a radical form. When Moses falls on his face it is because he is in the greatest extremity and needs a divine decision, and looks for it. And on this decision reposes his exceeding bold and surprising answer. Not he will decide, but Jehovah. Let them all present themselves before Jehovah, the next morning even, as would-be priests, with censers, in order to stand before Jehovah along with Aaron in opposition and in rivalry, then Jehovah Himself will decide. According to the law, even the sons of the priests were forbidden to offer strange fire to Jehovah, much more were mere Levites and non-Levites forbidden to sacrifice. Let alone to perform the holiest act of offering which was done in the very Sanctuary of the Tabernacle. Hence Moses could not have instituted such measures as he did here, had he not regarded the law as completely broken and suspended. His expedient reminds us of the words of Jesus to Judas: "that thou doest do quickly." With the congregation seduced as it was, Moses could not act with its support; the law could only be restored again by a mighty judgment of God. Still the rebels were not to be left in doubt about the great irony that lay in the admission of this candidating, hence the addition, in which he repeats the word of the Levites as a rebuking echo: it is enough with you, upon which follows a reproof. Hear, ye sons of Levi, etc., ver. 8. Now he brings home to the Levites that they themselves had received from Jehovah—not from him—a prerogative above that of the other tribes of Israel, by which he lays bare the contradiction in their revolutionary watch-word. He charges them with untruthfulness; it was not the universal priesthood that they wanted, but they were emulous of the high-priesthood of Aaron (vers. 9, 10). Ye rebel, he says, against Jehovah Himself, not, as ye suppose, against Aaron, for he as a man signifies nothing in this business, that ye should murmur against him (ver. 11). In other words: your would-be murmuring against Aaron is a rebellion against Jehovah.

And Moses said to call Dathan, etc., ver. 12 sqq. This begins the account of Moses' dealing with the Reubenites. With great penetration he sees through the coalition, and deals with each faction singly, as befitted it. The Korah faction aimed specially at Aaron, and he contended with it accordingly, and, as appears, with such success that the sons of Korah held aloof from the sedition of their father (xxvi. 11). But the Reuben faction was primarily directed against the princely position of Moses himself. He accordingly summons Dathan and Abiram to appear before him, (he does not, as BAUMGARTEN supposes, call on them to make sacrifice); the third, On, appears already or later to have drawn back. Also Zelophehad, an influential man of the tribe of Manasseh, had renounced the general orase. But the Reubenite faction answered roughly and refused obedience to Moses with

malignant irony. We will not come up, they said, with reference to the tabernacle that is regarded as an exalted tent. He has brought them out of a land flowing with milk and honey, but not brought them into such a land; he has sorely deceived them, and seems as if he would bore out the people's eyes, i. e., as if he would degrade them to absolute, blind obedience against all private judgment. This reproach, that he desired to rule over them as an absolute despot of the conscience, provoked the extremest indignation of the faithful servant of God, who could appeal to his unselfishness, whereby at the same time the sentiment is expressed that despotism of the conscience always springs from ambition and avarice. **Respect not thou their offering,** (ver. 15) is his prayer—the mildest form in which he could implore the divine vindication of his uprightness.

**And Moses said unto Korah, etc., ver. 16 sqq.** Here follows the summons already mentioned in ver. 6: appear to-morrow with censers before Jehovah for rivalry with Aaron; only now it is amplified to the effect that the whole company, and as such also the third faction likewise should appear with their censers, the symbols of their pretensions. And they actually appeared. Also the 250 with their censers. **Thus 250 censers,** it is added supplementally; as if we were to say: 250 horse, or so many cows. The 250 censers instead of the *one* censor of Aaron is the main point. But Korah had contrived that, beside this, the whole congregation appeared before the Tabernacle, if not as his decided adherents, still with the inclination to go over to his party, that stood opposed to the two apparently helpless men, Moses and Aaron. So the crowd of people stood wavering on Carmel, inclined to apostasy, when Elijah contended with the priests of Baal, and so the mass of craven souls mostly stand in decisive crises in which fidelity has to contend with a seductive novelty. But invariably in such a situation there occurs a miraculous turn of affairs: the glory of the Lord appears. Thus it appeared as Paul went to Damascus; when Gustavus Adolphus came to Germany; when William of Orange went to England. It is not stated how in the present case it displayed itself to the whole people; how a dread of God developed within the Tabernacle as the entire crowd pressed to the Tabernacle door to profane the sanctuary.

The word of Jehovah: **Separate yourselves from among this congregation that I may consume them,** ver. 21 sqq., was probably manifested to the people only by their seeing Moses and Aaron (likely within the Tabernacle) fall on their faces in prayer. Both act as intercessors and mediators for the erring people. Ah, great God (El), thou God of the spirits of all flesh, what may that mean? Art Thou not now their Jehovah, still Thou art the almighty God, that rules over the spirits according to their peculiarity, according to the different measures of their guilt and innocence, even if as flesh they appear in a compact mass. As the God that judges the spirits, that looks on the heart, He cannot treat all alike in a deceived people. According to BAUMGARTEN the expression means the same as God of gods; according

to KELL, it designates the spirits as creatures; according to KNOBEL: Author and Lord of all life. The intercession runs: the *one* man, he may have sinned, wilt Thou on this account burst out on the whole congregation? With this the *one* man is of course surrendered to the righteous punishment of God; yet it cannot for that release the whole congregation, but all will depend on who is hardened and who not when the separation is called for between the congregation and the guilty man.

**Speak unto the congregation, etc., ver. 21 sqq.** From this point the representation becomes difficult. It is assumed that the tents of the Levites did not lie far from those of the Reubenites, Dathan and Abiram. But from what follows it appears that we are to understand a distinction between the Korah faction, or those sacrificing before the Tabernacle, and the faction of Dathan and Abiram, an *itio in partes*, as indeed further on is accomplished a twofold judgment. Then the first direction reads, verse 24: take your stand high up (far enough off) making a circuit of the tents Korah, Dathan, Abiram. In this appears already the idea of the abyss in the earth developed further on. And now there begins a flow of the people from the Tabernacle toward the dwelling of Korah, Dathan and Abiram. We leave at the Tabernacle the men burning incense, but Moses goes now to the tents of Dathan and Abiram. At the Tabernacle the Levites and the 250 censers have apparently come by their rights; now also the Reubenites must be distinguished according to their claims. Korah, too, must follow this main current, which is signified when it is stated that Moses and the elders went in advance. [The omission of express mention of Korah in vers. 27, 32, gives reason for supposing he remained at the Tabernacle.—Tr.] When the people had stationed themselves, making a circuit of the tents, a position that seemed to prepare for paying homage, then the second direction to the people follows: **Depart, I pray you, from the tents of these wicked men, etc.** A ban is pronounced upon them, they shall perish for their sin. Meanwhile Dathan and Abiram, with their families, still stand in the door of their tent as if they expected that homage would be done them. Thereupon Moses announces the decisive sign that was to attest his call (ver. 28). [Dr. LANGM paints into this scene too much of what he calls irony. Nothing in the simple account justifies this idea of a mockery, of seeming to set up the 250 Levites as the objects of priestly homage, and then, in their turn, the Reubenites as the objects of princely homage, while Moses himself leads the farce by setting the people around in a circuit, the whole to be turned, in the catastrophe, into a trap for the awful destruction of these parties. **Touch nothing of theirs, lest ye be swept away in all their sins,** shows no pretence of homage, but directly the reverse. Princes do not stand in the door of their tent with their families, even to the little babes, when they would receive homage. This was simply the posture of looking on as passive spectators of their own desertion.—Tr.]

If all goes on as usual with these men, so that they die a common death and thus meet the

universal fate of men, then the LORD hath not sent me, ver. 29. Then the contrary condition is expressed in a manner that is quite significant: but if the LORD makes something altogether creative, new (כָּרָאָהּ הַיּוֹמָהּ), as it is further defined, then ye shall know that (with a happy turn of expression) these people have rejected Jehovah, i. e., not me, therefore, as this statement quite reminds us of ver. 11: ye conspire against Jehovah—what is Aaron? Blessed men whose guilelessness gave them this assurance, that it was God's affair that was attacked in them (Jno. xx. 28)! How basely this assurance has been abused by hierarchs ancient and modern! But here it proceeds from the testimony of the Spirit of God. The word: if Jehovah shall do something creative, designates the miracle proper. For the miracle is something out and out new in an old familiar sphere of life; a new word as a prophecy (Isa. xlii. 9), a new fact as a miracle in the narrower sense (Jer. xxxi. 22), a new covenant as the unity of the new word and of the new fact (Jer. xxxi. 31), which is celebrated on to eternity in a new song, and, in respect to matter and form (Luke v. 38) proves itself to be the new principle and the impelling power of the world's renovation (Rev. xxi. 5), and also forms the reason for the new

life and the new name (Isa. lxii. 2). The new fact that Moses announces will be a miracle of punishment: the earth will open her mouth and swallow the rebels alive.—And so it happened; a sudden caving in of the ground swallowed the entire space where the rebels were. The surrounding circle of the people, among whom we are to suppose were the sons of Korah, draws back with terror. It is worthy of note that here, too, the terror of the people (as *attritio*) has no sort of religious manifestation as its consequence. While here the earth swallowed up the greater part of the conspiracy, which is properly designated as that of Korah, in the group of false priests that were offering incense there broke out a fire from the LORD that destroyed them; as in their time Nadab and Abihu were destroyed by fire. Fire from heaven devours the men that committed sacrilege on the true priesthood, on the fire of the Spirit; but under the rebels against the God-ordained earthly power the ground under foot caves in. Moses, however, appears here, too, as the man whose wonderful presentiment becomes a miraculous prophecy by the Spirit of revelation. The discrepancies that KNOX has tried to find in this section KAIL clears up.

## B.—THE MONUMENT OF THE DIVINE JUDGMENT, AND ON THE OTHER HAND THE MURMURING CONGREGATION.

### CHAPTER XVI, 86-80 (HEB. TEXT XVII. 1-15).

36, 37 And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation.

44, 45 And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. 46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is

47 begun. And Aaron took as Moses commanded, and ran into the midst of the 'congregation; and, behold, the plague was begun among the people: and he put on  
48 incense, and made <sup>a</sup>an atonement for the people. And he stood between the dead  
49 and the living; and the plague was stayed. Now they that died <sup>b</sup>in the plague  
50 were fourteen thousand and seven hundred, besides them that died about the mat-  
ter of Korah. And Aaron returned unto Moses unto the door of the tabernacle  
of the congregation: and the plague was stayed.

<sup>a</sup> away off.  
<sup>c</sup> Tent of Meeting.  
<sup>d</sup> assembly.

<sup>b</sup> which.  
<sup>e</sup> the.  
<sup>f</sup> by.

<sup>g</sup> burn.  
<sup>h</sup> bring it.

<sup>i</sup> and that.  
<sup>j</sup> omit an.

### EXEGETICAL AND CRITICAL.

*The directions to Eleazar, the son and successor of Aaron, vers. 36-40.* To him is committed the place of burning in front of the Tabernacle. The fire that is still there is, as something profane, to be scattered away off and thus destroyed. The censers, however, have been sanctified, *not by their having been brought near to the sanctuary*, but by the judgment on the sinners, who sinned against their souls and forfeited their lives. Hence the censers must be gathered out of the burning and be used as plates to cover the altar of burnt-offerings. This would be a monument to the people to warn them of the judgment of God. It was done accordingly.

*The murmuring congregation, vers. 41-50.* There is presented to us here a very remarkable psychological phenomenon. First, there arises a murmuring in the whole congregation against Moses and Aaron, that comes even to their ears: **Ye have killed the people of the LORD,** 41. At first, therefore, their faith in the sanctity of the fanatics continued, and they went on believing that they were the real people of God, even after the great penal judgment. A similar obduracy and blindness appears also after the judgment on the priests of Baal, after the destruction of Jerusalem, after the Thirty Years' war, as the blame of the last is laid on the Protestants. But how could Moses be blamed for the extraordinary penal judgment, especially when he, on the contrary, had prayed for the preservation of the people excepting Korah? Clearly they must have assumed, either that Moses foresaw the natural conditions of the judgment, say the conflagration proceeding from the burning of incense and the earthquake occasioned along with it, or that he employed magic arts to bring about the calamities. In a word, here superstitious belief in a fanatical idol prevails against the most convincing facts; history is given up for the sake of the delusive image of a would-be idea. And in fact so decidedly is this the case that the congregation make a faction against Moses and Aaron before the Tabernacle. This time the glory of the Lord spreads a cloud of smoke that covers the whole Tabernacle, and behind which disappear from the people the hard-pressed men of God. The meaning of this is: they shall raise themselves (וַיִּתְּנוּ) out of this congregation and above it, Jehovah will exterminate this apparently obdurate congregation. The men fall on their faces before the majesty of Jehovah, but an intercession is

no more audible (see 1 Jno. v. 16). Rather Moses recognizes that the wrath (אֵפֶן, the forth-bursting wrath) of God, as the real source of all mortal judgments (Ps. xc.), has begun to pour out on the congregation, that outside, therefore, the decreed plague of sudden death (מָוֶת) had begun. But this time Aaron must intercede as high-priest, and make atonement for the congregation with incense as the symbol of intercession. Thus he must hasten out with the censer into the midst of the congregation. He places himself, burning incense, between the dead and the living; a grand position, rich in symbolical significance. Thus the plague is shut off, interned (אָסַר).

The 250 censers of the fanatics effected nothing but deadly fatality; the *one* censer of the true high-priest saves life, conquers death by making a separation between the living and the dead (an antithesis brought out by קוֹרַח)! It is true that 14,700 had already fallen, apart from the destruction of the faction of Korah. The smoking incense of the high-priest's atonement had here no doubt the same significance that the Brazen Serpent had later (xii.). It is, therefore, misleading when KNTL affirms: the power and efficacy of it did not depend on the inwardness and efficacy of the subjective faith, but had a firm foundation in the objective power of the divine institution. That verges on the *opus operatum*, and the question arises: is not subjective faith reckoned along with the objective institution?

According to KNTL, the plague consisted probably in a sudden falling dead, as in the case of a pest that breaks out with extreme violence: "not that we should regard it simply as a plague." But is not also a plague a divine fatality? Of course, after the awful reaction against the penal judgments of God, there must have set in an equally awful reaction of conscience, as in the case of the death of Ananias and Sapphira. The truth of the high-priestly office was of course mightily confirmed by this atonement.

### HOMILETICAL HINTS.

#### ON ALL OF CHAPTER XVI.

The rebellion of Korah. The nature of the spirit of faction. 1) A great common antipathy against the spirit and the law of the rightfully existing order. 2) An agitation of ambitious heads. 3) A coalition of egotistic and opposing interests. 4) A mutinous working up of the masses. The spiritualism of the Levites in

league with the legitimism of the Reubenites and the anarchical lusts of the people. The fanatically anticipated priesthood. A certain disposition of the race of Korah to inspiration appeared in later times through the sons of Korah in the Korahitic poets and leaders of song. On who drew back, the sons of Korah who refused to join in: praise of circumspection and reflection, especially in times of seductive excitement. Moses agitated yet steadfast. How, after his words of reproof to Korah, he seemed to take the position of the opponents and thereby brought

about their judgment. The double form of the judgment. The stiff-necked, blind adhesion of the congregation to their betrayers, their aggravated complicity. The great fatality impending over the congregation that was persisting in its blindness, and the stoning priest. The smoke of the censer was the visible image of the compassionate and forgiving intercession. Aaron between the dead and the living, or the most beautiful and exalted moment in his life as priest.

## FOURTH SECTION.

### The New Miraculous Confirmation of the Aaronic Priesthood.

#### CHAPTER XVII. 1-18 (Heb. Text XVII. 16-28).

- 1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and take <sup>a</sup>of every one of them a rod according to the house of *their* fathers, of all their princes according to <sup>b</sup>the house of their fathers, twelve rods: write thou every
- 3 man's name upon his rod. And thou shalt write Aaron's name upon the rod of
- 4 Levi: for one rod *shall be* for the head of <sup>c</sup>the house of their fathers. And thou shalt lay them up in the <sup>d</sup>tabernacle of the congregation before the testimony,
- 5 where <sup>e</sup>I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall <sup>f</sup>blossom: and I will make to cease from me the murmurings of the children of Israel, <sup>g</sup>whereby they murmur against you.
- 6 And Moses spake unto the children of Israel, and every one of their princes gave him <sup>h</sup>a rod apiece, for each prince one, according to their fathers' houses, *even*
- 7 twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the
- 8 rods before the LORD in the tabernacle of <sup>i</sup>witness. And it came to pass, that on the morrow Moses went into the tabernacle of <sup>j</sup>witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed
- 9 blossoms, and yielded <sup>k</sup>almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.
- 10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the <sup>l</sup>rebels; <sup>m</sup>and thou shalt quite take away their
- 11 murmurings from me, that they die not. And Moses did *so*: as the LORD commanded him, so did he.
- 12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish,
- 13 we all perish. Whosoever cometh anything near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

<sup>1</sup> Heb. a rod for one prince, a rod for one prince.

<sup>2</sup> Heb. children of rebellion.

<sup>a</sup> of them rods, one for each father's house.

<sup>b</sup> their fathers' houses.

<sup>c</sup> Tent of Meeting.

<sup>d</sup> [I meet with you, *ETIM, DE WITTE.—Th.*]

<sup>e</sup> DR. LANGE: where I show myself to you.

[See on 1.1 above.—Th.]

<sup>f</sup> bud.

<sup>g</sup> testimony.

<sup>h</sup> ripe almonds.

<sup>i</sup> that thou mayest make an end of.

## EXEGETICAL AND CRITICAL.

In reference to the connection of this section with the foregoing and following ones, KNOBEL remarks, that this outcry (xvi. 12, 18) would come in very suitably after xvi. 44, 45, but certainly does not belong here a day after the plague had ceased, and when Jehovah was already reconciled (xvii. 10). This critic, who is usually able to discover an interpolation where there is none, passes by the present striking indications of one without further remark. KAIL, on the other hand, finds no difficulty in believing that the story that Aaron's rod brought forth in one night, not only buds, but also blossoms and fruit, is the simple and literal truth. Yet the question presents itself: Was not the confirmation of Aaron by the act of incense-offering, that abated the great pestilence, stronger than the confirmation by the miracle of the blossoming rod, in which Moses alone attended to depositing the rod in the Tabernacle, and which might so easily have occasioned fresh mistrust? If after xvi. 50 we read xvii. 12, there appears a complete connection. And this connection continues in xviii. when it states of Aaron: "Thou and thy sons and thy father's house with thee shall bear the iniquity of the Sanctuary," etc. These words stand out like a commentary upon the act of atonement enjoined before. The phenomenon of Aaron's rod blossoming calls to mind the joys and honors of the priesthood, rather than its sufferings and humiliations, and it could hardly call forth a cry of woe from the people, but would sooner evoke a festal celebration. However, if there seems to lie before us here an interpolation of a later date, still we hold fast that it belongs within the sphere of revelation, and refers to some mysterious fact connected with the Aaronic priesthood, to which has been given a symbolic form. The motive of the interpolation here was the desire to put together the various testimonies to the divine legitimacy of the Aaronic priesthood; just as a similar interest occasioned the interpolation of 1 John v. 7, and in like manner the incorporation of the Epistle of Jude in 2 Pet. (see my *Gesch. des apostolischen Zeitalters*, I., p. 156). According to the assumptions of canonical purity, we can understand the interpolations that occur very seldom, and have a motive, easier than we can understand a continuous revision of three chapters with interpolations such as is assumed by our worthy colleague in the work on Daniel in reference to Dan. x.-xii. [see Dr. ZOECKLER's *Introd. to Daniel*, § 4, Rem. 1, *On the Unity*, and the *Comm. at Dan. x.-xii.*, "*Prelim. Remarks on the Last Vision of Daniel*," and Dr. LANGÉ's hypothesis regarding Daniel in the volume on *Gen.*, *Introd.*, § 25.—T.] The interruption of the connection is here, as in 2 Pet. and in 1 Jno., to be particularly noticed as a specially important indication. Thus also in the book of Joshua we cannot ignore the connection between vers. 18 and 16 of chap. x.

[The result of the foregoing, stated in plain terms, is that there never was such a miracle as the blossoming of Aaron's rod. Nothing is

saved by the indefinite notion of "some mysterious fact connected with the Aaronic priesthood, to which was given a symbolic form," unless this very miracle was the mysterious fact, and the symbolism is that of the miracle itself as recorded. Something that was not this miracle, but is recorded as a startling miracle that is incredible, cannot, as regards the record, "belong to the sphere of revelation," for the record is false, and it is the record that is the revelation for us. It reveals nothing if the facts were not so. Moreover the symbolism is nothing without the fact. But if such a miracle was wrought, then it fits into the present history. The abruptness of the account harmonises with the event. How could such a miracle happen in any other way? Once accept the simple account, and the moral harmony of the events soon impresses the mind, and is expressed by many commentators. Thus CALVIN says: "Although the majesty of the priesthood had been already sufficiently, and more than sufficiently established, still God saw that in the extreme perversity of the people there would be no end to their murmurs and rebellions, unless a final ratification were added, and that, too, in a season of repose, inasmuch as, whilst the sedition was in progress, they were not disposed and ready to learn." And on the outcry of the people, vers. 12, 18, BUSH remarks: "A miracle of mercy seems to have extorted from them the confession which previous miracles of judgment had failed to do."—T.]

Vers. 2, 8. The twelve rods are taken from the twelve princes of Israel's tribes, according to the rule that the eldest son of a father's house (patriarchate) within a tribe is the prince. Aaron was older than Moses. The rods that they took were not necessarily the staves that they used; they could be fresh rods, and it is an intruded notion of KAIL's to represent here, that the staves, as staves of the head of the house, would signify the man's dignity as ruler, whence the staff of the prince becomes the sceptre. According to KAIL, the explanation of EWALD, that fresh outtings of the almond tree were taken, and the rod marked with Aaron's name blossomed the best over night, goes flat in the face of the text. Of course this is true regarding absolute literalness. But it is allowable here, too, to look on the letter as anointed with the oil of symbolic-spiritual expression. Moreover, the antithesis: the priesthood did not have its root in natural dispositions and natural gifts, but flowed from the power of the Spirit, sets nature and grace in a false opposition. We know, for instance, that Aaron had the natural gift of eloquence; but the Lord made this the basis of the anointing with the priestly spirit. The almond tree is called the alert, the one early up in reference to blossoms and fruit, Jer. i. 11 [see ALMOND-TREE in SMITH'S *Bib. Dict.*—T.]

Ver. 5. For the present, the mortal judgment of Jehovah and the subsequent atonement had subdued the murmuring of the people. But it might in the sequel be aroused again. This was to be counteracted by the budding and blossoming of Aaron's rod. Does that mean: the permanent reminiscence of the miracle once



performed, and the knowledge that there was a rod in the Holiest of all, laid beside the ark of the covenant, that the people did not see? [Dr. LANGM seems to hint at an absurdity here. If so, we might reason in the same way about the pot of manna and of the tables of the Law.—Tr.] or does it not rather have the symbolical meaning: the staff of the priest must maintain itself in the full recognition of the people by its fresh, spiritual budding, blossoming and fruit-bearing? Any way, the rod in the Holiest of all fell now and then only under the eyes of Aaron, also in chap. xviii. things appertaining thereto are laid on his heart.

Ver. 6. The rods were each designated by the name of the tribal prince that they represented; Aaron's was among the rest—very much as in drawing lots. [The rods were not marked with the names of the tribes, Levi excepted, for which Aaron's name was substituted, as KHEL states. "The Levites had taken part in the late outbreak. It was therefore necessary to vindicate the supremacy of the house of Aaron over them; and accordingly his name was written on the rod of Levi, although, being the son of Kohath, the second son of Levi (Exod. vi. 16 sqq.), he would not be the natural head of the tribe." *Bib. Comm.*—Tr.]

Ver. 9. As Moses went back and forth alone in caring for the rods, the decision effected by the blossoming rod brought out of the Holiest of all presupposes the most decided confidence, whereas the people saw the atoning cloud of incense. This consideration might also point away to the rich symbolical contents of the passage.

Vers. 12, 18. These outbursts of mortal terror can hardly be referred to the priestly rod. Only the newly decked staff of the pontiff in the middle ages could occasion such an outcry from his associates and the popular masses that were subject to him. On the other hand, they fit perfectly to the story of the terrible judgment of death. [This fact does not conflict with the miracle having its influence also. The ruin

that followed their presumption and the proof that Aaron was chosen to stand before God in holy things were fitted to bring them again to the mind they exhibited Exod. xx. 19: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Only now the feeling is with reference to Aaron, and not Moses, and with reference, not to God's approaching them, but their approaching God.—Tr.]

With regard to the almond trees in the peninsula of Sinai, and analogous stories outside of the sphere of the theocracy, and also other interpretations of our text, *e. g.* that Jehovah decided for Aaron's rod by lot, and that then his rod was decked with blossoms and fruit in token of the decision, see KNOBEL, p. 99.

In regard to the number of the rods, it is assumed by KNOBEL and KHEL that Aaron's rod is counted in with the twelve rods, consequently that Ephraim and Manasseh are reckoned as one tribe of Joseph ("as Deut. xxvii. 12"). This view is more probable than that of BAUMGARTEN, that Aaron's rod was written on a thirteenth rod.

BAUMGARTEN gives the strongest antithesis to the universal priesthood in the following words: "The rod of the chosen priest must become alive again by the miraculous power of Jehovah, before whose face the rods are laid down. That is, the priest, apart from his office, is a natural man (1), and as such subject to death, and set outside of the power and fulness of life, as a severed and dried staff (one put out of office?). But by the consecration of the holy oil and ornament there comes into him and over him, in the power of Jehovah, the new life of the Spirit, so that he can impart of its fulness to others."

#### HOMILETICAL HINTS.

Chap. xvii. The budding rod of Aaron with its blossoms and fruit a certificate of his priestly calling. The dry and dead priestly rods as witnesses against a dead priesthood. Against a dead conception of office.

## FIFTH SECTION.

**The more Definite Signification of the Priesthood and of the Services of the Levites. Rights and Duties.**

#### CHAPTER XVIII. 1-32.

- 1 AND the LORD said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee
- 2 shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee <sup>shall minister</sup> before
- 3 the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the
- 4 altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the

5 tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any  
6 more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are given as a gift* for the  
7 LORD, to do the service of the 'tabernacle of the congregation. 'Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as a service of 'gift*: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings 'of all the hallowed things of the children of Israel; unto thee have I given them 'by reason of the anointing, and to thy sons, 'by an ordinance  
9 for ever. This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every 'meat offering of theirs, and every sin offering of theirs, and every 'trespass offering of theirs, which they shall render unto me, *shall be*  
10 most holy for thee and for thy sons. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, 'by a statute  
12 for ever: every one that is clean in thy house shall eat of it. All the 'best of the oil, and all the 'best of the wine, and of the wheat, the firstfruits of them which  
13 they 'shall offer unto the LORD, them have I given thee. 'And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one  
14 that is clean in thine house shall eat of it. Every thing devoted in Israel shall be  
15 thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou  
16 redeem. 'And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for 'the money of five shekels, after the shekel of  
17 the sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat 'for an offering  
18 made by fire, for a sweet savour unto the LORD. And the flesh of them shall be  
19 thine, as the wave breast and as the right shoulder 'are thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, 'by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.  
20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, 'for their service which they serve, *even* the service of the 'tabernacle  
22 of the congregation. 'Neither must the children of Israel henceforth come nigh  
23 the 'tabernacle of the congregation, lest they bear sin, 'and die. 'But the Levites shall do the service of the 'tabernacle of the congregation, and they shall bear their iniquity: *it shall be a statute* for ever throughout your generations, that among  
24 the children of Israel they have no inheritance. But the tithes of the children of Israel, which they 'offer *as a heave offering* unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25, 26 And the LORD spake unto Moses, saying, 'Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering  
27 of it for the LORD, *even a tenth part* of the tithe. And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshing floor, and  
28 as the fulness of the winepress. Thus ye also shall 'offer a heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall

29 give thereof the LORD's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel lest ye die.

<sup>1</sup> Heb. fat.

<sup>2</sup> Heb. to die.

<sup>a</sup> omit of.

<sup>b</sup> shall be.

<sup>c</sup> testimony.

<sup>d</sup> Tent of Meeting.

<sup>e</sup> And.

<sup>f</sup> (i. e. as an office presented to them by God).

<sup>1</sup> as for all the hallowed things, unto thee, etc.

<sup>g</sup> for a portion.

<sup>1</sup> for dues forever.

<sup>2</sup> meal-offering.

<sup>h</sup> guilt-offering.

<sup>m</sup> give.

<sup>3</sup> The first ripe fruits of all that is in their.

<sup>i</sup> And its ransom (as regards the ransom), from a month on (when it is a month old) thou shalt ransom, etc.

<sup>4</sup> it shall be.

<sup>5</sup> in return for.

<sup>j</sup> five silver shekels.

<sup>k</sup> as a fire-sacrifice.

<sup>6</sup> But the (tribe) Levi, he shall do, etc.

<sup>7</sup> heave.

<sup>l</sup> And no more shall (omit henceforth).

<sup>8</sup> omit have.

<sup>9</sup> nor die.

<sup>n</sup> And to the Levites thou shalt speak.

### EXEGETICAL AND CRITICAL.

By the saving atonement that Aaron accomplished by his offering of incense as symbol of the sympathetic high-priestly intercession, and with which he stood between the living and the dead, and by the blossoming of Aaron's rod alone effected thereby [1], the priesthood for the entire Old Testament is established as a fact; in other words, the centre of the host of God, as the sanctuary of the holy nation. From the great fact Moses now draws its ideal meaning, the idea of the priesthood, according to which it has by its sympathy to bear on its heart the iniquities of the nation, even the iniquities of the Levites, and the rights and special duties resulting to the priests and Levites from this fundamental obligation.

Our section accordingly subdivides into the following parts: 1) The entire priestly race—especially the high-priest and his sons as atoning mediators, with whom the Levites shall serve as assistants, vers. 1-3 a. 2) The limits of the Levitical calling (which the rebellion of Korah would have broken down), especially the limits for the non-Levites, under threat of the divine wrath (death penalty), if they are not observed, vers. 3 b-5. 3) The divine good-pleasure in discriminating between the Levites and priests. The Levites are made a gift to the Aaronites, to the Aaronites also the priesthood is presented. They all together constitute the *personel* of the sanctuary, into which no stranger (נָכְרִי, Lev. xxii. 10), no one that is not a Levite, no layman, may presume to intrude without incurring the death-penalty. For the whole nation indeed is holy, only the priests are sanctified individually, even the Levites individually are only cleansed, conditionally clean are all that are not unclean, vers. 6, 7. 4) The priestly right of sustenance. It consists a. in the heave-offerings, of the sacrifices of Israel, of which only Aaron and his sons may eat, vers. 8-10; b. in the heave-offerings of the wave-offerings (the levies of the taxes) which Aaron and his sons and daughters may eat together, the whole of the priestly families, on condition that the individuals are in a state of purity, ver. 11. 5) Specification of the latter income: The first-fruits of oil, new wine, corn, and all

fruits of the land: the vows (that devoted to God, נִזְבָּחִים), the first-born, except that the first-born of men and of unclean beasts must be ransomed with five shekels, and that the blood and the fat of the sacrificial beasts must go to the altar; In addition the wave breast and the shoulder of the thank-offering. Thus it is established forever (a covenant of salt), vers. 12-19. 6) The last reward of the priests is conditioned on a divine renunciation, and is great for the individual priest in proportion as he exercises renunciation; he shall not possess a fixed inheritance in Israel; on the contrary, Jehovah Himself will be his inheritance (as *vice versa* he is to be the *clerus* of Jehovah in a particular sense), ver. 20. 7) The revenues of the Levites. In return for their official service they shall receive the tithes that all Israelites are to pay. On the other hand they are in their service to join in bearing the guilt of Israel, and must make no claim to an inheritance of land. But beside, they must pay tithes to the priests of their tithes as a heave-offering to Jehovah, and indeed of all they must give the very best. There is a delicate distinction observed in that the words of Jehovah in ver. 28 are addressed directly to Aaron, who, as mediator of Israel, does not in this business need the mediation of Moses, since it especially concerns his duty, and his rights were already established before; whereas to the Levites Jehovah speaks by Moses when He enjoins that they shall pay the tenth of the tithes to the priests. Moreover the considerate expression is employed: "Ye shall give it as a heave-offering for Jehovah to the priest Aaron," vers. 21-32.

Vers. 1-3 a. A discrimination is made between a wider and a narrower sphere of the priestly calling to make atonement. The guilt of the Sanctuary is the guilt that is brought on the Sanctuary; not merely offences against laws for the priests and against the sacred utensils (Knoxe), nor even the uncleanness and defects that attached to those that stood in the sanctuary and even to their gifts (for that there was the great Day of Atonement), but all assaults on the central Sanctuary, corruptions of worship, such as the murmuring congregation had given example of; while the high-priestly atonement of Aaron gave an example of bearing (atoning for) the

guilt. To the wider sphere of those that make atonement all the Levites are to belong; they must all jointly feel with an interceding soul what is sinfully done against the priestly institution; but what is done sinfully within this institution Aaron and his sons are to take upon their hearts. Thus the sphere of high-priestly compassion concentrates toward the New Testament. Let thy brethren approach with thee in so far that they cleave to thee (לְךָ) conformably to (לְךָ). They shall do service to thy service and to the service of the whole Tabernacle. This ordinance of the priestly atonement is the foundation of the whole section, Heb. v. 1 sqq.

Vers. 3 b-5. The trespasses of the Levites on the sacred utensils would bring mortal guilt not only on themselves, but also on the priests that suffered it.

Vers. 6, 7. The bright side of the Levitical and Aaronic calling. The Levites are made a gift to the Aaronites, and likewise the priesthood is made a gift to them. Their priesthood therefore rests on a double gift of the free grace of God, and in them the Levites too receive a gift. On every hand original claims of right are excluded.

Vers. 8-10. First class of priestly revenues. Heave-offerings of all the hallowed things of the children of Israel.—Of the meal-offerings; of the small sin-offerings and guilt-offerings; of all the priests receive their definite portion; of the burnt-offerings of course only the hide. The heave-offerings fell to the priests as out of the fire, so to speak, sacrificial fire; therefore they were very holy, and might only be eaten in the (very holy) fore-court by the high-priest and his sons. The expression: I give to thee the charge, נָשָׂאתִי, ver. 8, is referred here to the notion נִשְׂאוֹתָי, part, *portio*. But any way, the high-priest was under obligation to maintain the right to the definite revenues.

Vers. 11-19. Second more general class of revenues (see Lev. vii. 38). The wave-breast and the heave-shoulder, and also the first-fruit of every sort (Deut. viii. 8; xxvi. 2, etc.). Every thing devoted by a vow (see Lev. xxvii. 28). The *Oherem* in the broader sense, what is consecrated to God.

Ver. 20. Between the renunciation of the inheritance in land, and the corresponding renunciation of the priests and Levites, and their im-

measurable reward, there exists an intimate connection. The first particular is the condition of the second, not the second merely a consolation with reference to the first. Of late much has been said of the inferior support of the clergy, very little of the great spiritual indemnity. Of course Jehovah was also the inheritance of the priest and of the Levite only pre-eminently. The Levites receive no possession of land (xxvi. 62; Deut. xii. 12; xiv. 27; Josh. xiv. 3). Their portion is Jehovah (Deut. x. 9; xviii. 2 sqq.). In and with Jehovah they possess every thing. This fundamental law for all the pious is concentrated and illustrated by the priesthood.

Vers. 21-32. The tithes that the Levites receive must in turn be regarded as if they were their natural acquisition in fruits of the land, ver. 27. In this sense they are to pay their dues to the priests, and that, too, the best of what they received. On the other hand, what they receive must be assured to them as much as if it were the yield of a harvest field belonging to them, ver. 30. Therefore they may also take their food any place as they like. The heathen priests were many times better cared for, especially the Egyptian priests with their great landed possessions; on which subject see KHL, *in loc.* How fearfully the possession of land by a priestly class can burden a country and people is taught us by the *Manus mortua* of the Middle Ages. But now-a-days men have the assurance to say that the mediæval chief priest needs a whole territory in order to be able to take care of his office, whereas, now and then, he certainly takes care of it zealously in his fashion without territory.

#### HOMILETICAL HINTS.

Chap. xviii. The faithful care and protection of the Sanctuary should guard against the judgments of God on the congregation of Israel. The revenues of the priestly race in their spiritual significance. The tithes to the Levites a fundamental form of Israelitish taxes, levies and collections. Hence not to be imposed again in a legal way on the Christian obligation to pay taxes.

The tenth of the tenth a heave-offering for the priests. Thus the members of the church that are most alive are the best supporters of the official pastorate. Care was thus taken that the priests did not receive these revenues directly from the people. Necessity for suitable forms of dues for the clergy.

## SIXTH SECTION.

## General Means of Purification for those Defiled by Touching the Dead.

## CHAPTER XIX. 1-22.

- 1, 2 AND the LORD spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
- 11 He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean: his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him: he is unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes: and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

<sup>1</sup> Heb. *soul of man*.

<sup>2</sup> Heb. *dust*.

<sup>3</sup> Heb. *living water shall be given*.

<sup>4</sup> and one shall bring.

<sup>5</sup> in the direction toward.

<sup>6</sup> Tent of Meeting.

<sup>7</sup> purification [literally: "water of uncleanness," i.e., for removing uncleanness; similarly "water of sin," *vili* 7.—Ta.]

<sup>8</sup> it is a sin offering.

<sup>9</sup> absolute.

<sup>10</sup> absolute.

<sup>11</sup> are.

<sup>12</sup> whosoever in the open field toucheth, etc.

<sup>13</sup> absolute him; and he shall wash, etc.

<sup>14</sup> of the burning of the sin-offering.

<sup>15</sup> the.

<sup>16</sup> the midst of the assembly.

<sup>17</sup> And.

### TEXTUAL AND GRAMMATICAL.

[Vers. 13, 20. *וְיָרַח לֹא-וָרַח עָלָיו*. "This is the only instance of *וְיָרַח* being construed with a verb in the singular" (MAURER). Such is EWALD's construction also (see §318 a), who refers it to a rule that "plurals whose meaning appears as a singular gradually come to be joined with the (verb in the) singular. But the solitariness of this (supposed) instance in the case of *וְיָרַח* shows that the word retained tenaciously its plural notion, and that in its case there was no gradual change to a use in the singular. The construction given by NABOKH-SACH, §100, 2, is better. The passive in Hebrew may receive the accusative of the remoter and of the nearer object. In the case before us it is the nearer object. As NABOKH-SACH says: "it seems that in this case the passive includes the notion of its active." Accordingly the construction would be: for one did not sprinkle the water of purification upon him. But our passive with the object changed to subject, as in the text, correctly renders the meaning.—Ta.]

### EXEGETICAL AND CRITICAL.

Once more the legislation reminds us of the great fatality occasioned by the rebellion of Korah. After this dreadful mortality it became apparent, that it would be impossible to attend to the purification of the persons defiled by corpses by the individual purifications heretofore prescribed. The most numerous priesthood would not suffice for this. Hence a general means of purification is instituted, the sprinkling of the defiled with the ashes of the red heifer dissolved in living water. Compare KEIL *in loc*. This institution appears so strange that investigation has been very busy with it. See the literary references in KEIL and KNOBEL *in loc*.

The very fact, however, that a previously existing custom is made an ordinance leads us to go back to the former elements. It is a fine trait of pious humanity that the declaration of the defilement by the dead comes out so gently and gradually. No doubt the defilement by the dead is indirectly included in the law of the guilt-offering (Lev. v. 2, 8), but not so definitely affirmed. One might indeed, by too great severity, easily do injury to the duties of love and compassion. But in the law for the priests (Lev. xxi.) the assumption necessarily crops out that contact with dead bodies occasions defilement. So, too, in the law for the Nazirites (vi.). Here, too, the defilement is fixed at seven days. Thus the ordinance, taken quite generally, is here fixed, and further on with more exact specifications in xxxi. 19, 24. Here a double absolution is commanded, *viz.*, on the third and on the seventh day of exclusion from the congregation. As regards the rite of absolution, the law goes back to what was prescribed with reference to purifying lepers and leprous houses (Lev. xiv.). In the latter case, the material to be sprinkled was the blood of a slaughtered bird dropped into living water into which the other bird has been dipped, combined with cedar-wood, hyssop, and scarlet. Here we have again the living (running) water, only the admixture is not blood but ashes, yet ashes of the blood-colored young cow, and then the additions, cedar-wood, hyssop and scarlet, which are burned in the burning of the cow. But the symbolism is meant to be the same.

The red color of the heifer may therefore be better referred to the blood-color than to the color of blooming life. But we must consider that the fresh blood makes the blooming color of life (see below). And if the additions, cedar-wood, etc., symbolize life itself, then the blood, consequently, too, the blood-color, must signify the surrender of life.

This then leads to a further necessary distinction, *viz.*, between death itself and the dead. Death is not only pure in itself, but also purifying (Rom. v. 7), but all that may be called a corpse is unclean, yes, it may even become poison; and not only in a symbolical sense, but also in a physical it is unclean. We must emphasize this distinction, since KEIL in many ways confounds, or at least confuse, death itself, and that which is dead, "that death and mortal corruption as the embodiment (?) of sin defiles and excludes from communion with the holy God, was a view handed down from the earliest times, from the fall of Adam and its consequences. The whole congregation incurred danger of being infected with the defilement of death." It is a fact that all antiquity saw in death itself a sort of expiation, in the death of one devoted to God the actual expiation. But it is likewise a fact, that all antiquity instinctively saw in the corpses a monstrous peril for the living, and primarily in a physical sense. Everything that, as lifeless stuff, is severed from the actual men, by digestion or disease, and finally by the process of dying, threatens to react against life as a poison, unless it be given back to the elements, the chemical cosmos for dissolution, by the earth or by fire. Hence the defilement by corpses forms the central point of impurity. But this has a great meaning also in a symbolical sense. If it is wicked to wish to rob the living body of truth of a drop of blood, not to speak of a pound of flesh from the side of the heart, it is just as senseless to wish to preserve the dead elements, even though it were done by embalming in beautiful forms, whether of style or of party. Thus the custom of antiquity observed the most various degrees according to which touching the dead was regarded as defiling. See in KNOBEL, p. 95 sqq., a discussion of this. "The Egyptians appear to have had less stringent notions in this respect," writes KNOBEL; he might know that the

Egyptians, with their worship of the dead, with their embalming corpses for the mummy pits, represented decidedly the absolute conservatism in this respect. In our time it is known how fearfully a little pestilential poison, or cholera poison may react among the ranks of the living.

And yet the Israelites should bury their dead with sympathy and honorably. Hence only the high-priests and the Nazirites were unconditionally restrained from burials, the ordinary priest to a limited extent, the rest of the people not at all. Rather it is assumed that, according to the law of love, defilements must be unavoidable and occur frequently, so that the exaction of purification can only be met by a general means of purifying. Hence this means is called a fixed statute. Thus a pure life is assured, and also provision is made for the promptings of humanity, and the red heifer (as in the case of the jealousy-offering) is an evidence of a marvelous, deep penetration of the theocratic spirit. It is a monument of divine wisdom in the removal of apparent collisions within the law or in duty.

Vers. 1, 2. **The Red Heifer.**—"This is חֹקֶת הַתֹּרָה a statute of instruction. This combination of the two words commonly used for law and statute, is probably intended to give emphasis to the design of the law about to be given, to point it out as one of great importance, but not as a *decretum absque ulla ratione*, as the Rabbins suppose," KZIL. We would read: an ordinance for securing the Torah. Without this expedient, for instance, the law of purification would have occasioned endless offences on the right hand and on the left. The cow, *צִמְדָּאִי*, *juvencæ*, must be red, free from blemish, not yet subjected to the yoke; all traits of the freshest life. Concerning תְּמִימָה see KZIL, [who says that אֶרֶב, 'of a red color,' is not to be connected with תְּמִימָה in the sense of "quite red," as the Rabbins interpret it; but תְּמִימָה, *integra*, is to be taken by itself, and the words which follow, 'wherein is no blemish,' to be regarded as defining it still more precisely."—TR.]. But it may be questioned whether the Rabbins are not right in this instance.

"The sacrificial beast must not be a bullock, as in the case of the usual sin-offerings of the congregation (Lev. iv. 14), but a female beast, because the female sex is the one that bears offspring." Much more likely, because the purification was always to be applied only to a certain "number of persons of the nation" (KNOBEL), as indeed also the sins of individuals were expiated by a female sacrificial beast (Lev. iv. 27). Moreover, in this case, it is not a major trespass that is expiated, but a collective expiation is instituted, that shall constitute a substitute for expiations of the individual defilements (Lev. v. 6). Hence one may not say, the slaughter of the heifer is called, vers. 9, 17, a sin-offering, "in order to remind the congregation that death is the wages of sin." Of course all sacrifices served that purpose in various senses; but here the beast is called sin-offering, because, as general sin-offering, it was to comprehend all individual sin-offerings with reference to defilement by corpses. "The antidote against the defilement of death (1) should be taken from a sin-offering"

It would be nearer the mark to say: death was to be put to death by this death of the most perfect blooming life; but what is spoken of here is an antidote against the effect of corpses. An elixir of life is prepared from the ashes of the most beautiful form of life, that is to deprive of its power the defiling (noxious) effects of the form of death, of the corpse. "Of a red color, not because the blood-red points to sin (HENGSTENBERG, following the Rabbins and earlier theologians), but as the color of the most intense life, that has its seat in the blood, and appears in the redness of the face (the cheeks, lips) (BAHR, KURTZ, LEYER, et al.)." KZIL.

Vers. 8-10. **The preparation of the water of purification.**—In this business as in xvii. 1, Eleazar must take the place of his father, since the latter, as high-priest, must keep away from everything connected with corpses, although the high-priest himself administered the sin offering of a general sort (Lev. iv. 16). Moreover the whole act must be performed outside of the camp, for the heifer is originally no sacrifice, but only the young, fresh blood is made a substitute for many sacrifices. And one shall bring her forth, etc. The leading out and the slaughtering of the beast was to be attended to by any one, not by the priest. Sprinkle of her blood seven times, etc. (as in Lev. iv. 17); this the priest did, and with that what was slaughtered was a sin-offering, distinct from a curse-offering, incorporated in the sphere of sacrifices. It is a new feature here, that a sprinkling of blood toward the front of the Tabernacle from a distance, should avail the same as a sprinkling inside of the fore-court. All aspirations after the true life, even outside of the Theocracy and the Church, tend to Jehovah, and are accepted of Him. According to KZIL, "the victim was to represent those members of the congregation who had fallen victims to temporal death as the wages of sin, and as such were repaired from the earthly Theocracy." This would be more according to 1 Pet. iii., iv., than one could demand from the Old Testament: but corpses are what are spoken of here, and not death. The dead person is purified from his corpse. After the sprinkling, the entire heifer is burnt, all the ingredients of this fresh life turn to ashes, ver. 5. Does not this mean: all perishableness of earthly life serves, in the fire of God's government, to abolish the curse of perishableness? Here with the rest is consumed the life of the life, the blood; along with the rest are burned the symbolical attributes of life, cedar-wood as macrobiotic life [longevity], hyssop as life renewed by purification; scarlet wool as the transit of the life through the blood, all which constitutes a concentration toward imperishable life, the sublime life. The persons that perform this ceremony, the priest, the burner, the gatherer of the ashes, have become unclean, but only for one day, because they have performed an act of purification without the camp; KNOBEL says: "because they acted for those that were unclean;" KZIL: the uncleanness of sin and of death had passed over to the sin-offering. One cannot so explain in this way the words: he that toucheth the water of purification shall be unclean until

even, ver. 21; even the water for sprinkling rendered any one unclean that touched it, although as means of purification it was pure. He is unclean, even if he was not unclean, in so far as he is subjected to the rite of purification. The precious material of the ashes is treasured up in a clean place, but, which is very remarkable, outside the camp. A confession that the Levitical cultus in itself cannot annul the effects of death.

Vers. 11-18. *The use.* Whoever has become defiled from a corpse is unclean seven days. He must purify himself by an absolution (done by sprinkling) on the third and seventh day. In case he omits to do this, he defiles the dwelling of Jehovah and incurs the penalty of death.

Vers. 14-22. *Nearer definitions:* presence in or entrance into a tent of one dead defiles. Every vessel in the tent not closed by a cord becomes unclean. Any one that touches a dead person in the field, or a bone, or even a grave. In each case a portion of ashes is combined with living water and made into water for sprinkling. It is worthy of remark that no priest, no Levite is necessary, only a man that is clean is requisite to sprinkle the tent, the vessels, the defiled men. Free as this form was, its observance was to be correspondingly strict. The penalty of

non-performance, which had as its effect the defilement of the Sanctuary, was death. Moreover, the man that accomplished the purification became unclean till evening; not less did every one and everything whom the unclean person touched become unclean till evening. This in legal form is the expression of the reminder of an unspotted and imperishable life. In a symbolical sense, then, the endeavor after complete purity of life is a statute for all time. The first sprinkling occurs on the third day, for the purification must proceed from the spirit; the second on the seventh day, on the day of the Sabbath number, of completed work of purification until the celebration of purity.

#### HOMILETICAL HINTS.

Chap. xix. The water of sprinkling. The blessing of the most blooming life should deprive of its power the defiling intercourse with the world of the dead, with corpses. The adjustment between piety toward the dead and care for the living. Once again: let one carefully discriminate between death itself and the bones of the dead, corpses. Ashes and water, two combined factors of the purifying preservation of life, emblems of all disinfection in the simplest fundamental form.

## SEVENTH SECTION.

**Retrospect of the Settlement in Kadesh Miriam's Death. The Great Mortality. The Destiny of Moses and Aaron to die in the Desert on Account of their Offence at Meribah.**

#### CHAPTER XX. 1-18.

- 1 \*THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died
- 2 there, and was buried there. And there was no water for the congregation: and
- 3 they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would 'God that we had 'died when
- 4 our brethren 'died before the LORD! And why have ye brought up the 'congregation of the LORD into this wilderness, that we and our cattle should die there?
- 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither
- 6 is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the 'tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.
- 7, 8 And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink.
- 9, 10 And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the 'congregation together before the rock, and he said unto them, Hear now, ye rebels; 'must we fetch you water out of this rock?



- 11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.
- 12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this
- 13 congregation into the land which I have given them. This is the water of Meribah; <sup>1</sup>because the children of Israel strove with the LORD, and he was sanctified in them.

<sup>1</sup> That is, strife.<sup>2</sup> And.<sup>3</sup> Tent of Meeting<sup>4</sup> omit God.<sup>5</sup> congregation.<sup>6</sup> perished.<sup>7</sup> shall.<sup>8</sup> assembly.<sup>9</sup> where.<sup>10</sup> chode.

## EXEGETICAL AND CRITICAL.

Our text has become the knotty point of the greatest misunderstandings. Usually it is understood as follows. The children of Israel came once again to Kadesh in the first month of the fortieth year. And after that, all these things took place that are related afterwards. The most positive facts speak against this fixed assumption. First, the clear testimony of Deut. i. Second, the history of the water of strife. That is to say, had the Israelites made themselves familiar with the neighborhood of Kadesh-Barnea, then they would have known also its water-springs; but according to our passage, they have hardly more than arrived in the desert of Zin, and have as yet found no springs in it. Third, the people strove with Moses saying: **Would that we had perished when our brethren perished before the Lord.** After forty years they could not have spoken of *brothers* that had perished, but only of *fathers*. Almost the whole generation of the fathers was now buried. They do not even seem to have experienced as yet the rebellion of Korah, for KEIL justly remarks: "by that they do not mean the rebellion of Korah (KNOBEL), for whose destruction *plū expirare*, is no fitting expression, but those that died gradually during the thirty-eight years." The rest of their complaint, also, agrees better with the beginning of their sojourn in the desert than with a period when they had long since accustomed themselves to the steppe. According to the internal relations, the murmuring at the want of water connects very simply with the murmuring at the want of bread or food at the Graves of Lust (xi.), and falls in the period of the settlement in the desert of Paran, xii. 16.

Accordingly we assume, that the beginning of chap. xx. is to be understood as pluperfect. **Now the children of Israel had come**, i. e. the host of God with the whole congregation, into the wilderness of Zin, and the people encamped at Kadesh. More definitely the chronological order was as follows. On the 20th day of the second month of the second year (of the Exodus) the Israelites departed from Sinai (x. 11). Since then about a year has elapsed until the settlement in Paran, or till the first month of which our chapter speaks, by which, therefore, is to be understood the third year, because the sentence of a forty years' abode in the wilderness cannot well be set at a later period. Moreover, it must not be left unnoticed, that already after the meeting of the

people, chap. xiv., it is said: only Joshua and Caleb shall enter the land of Canaan, so that we must suppose that Moses and Aaron had already received their sentence. It may be further added, that a failure on the part of the great man of God more probably occurred in the first years of his course than at the close, when he was so near his goal.

The motive for the chronological displacement of our history, as was already intimated, was to combine in one account the fates of these two brothers and their sister.

A return of the story to an older history appears to be presented also in the section xxi. 1-8. The account of the defeat of Israel there related is the old story of the unsuccessful raid into the south of Canaan (xiv. 40-45). It is resumed again in this place on account of the vow that Israel made at that time, and now fulfils, of which we will treat further on. Also according to KNOBEL's way of seeing the matter, the text not only speaks of two periods of abode in Kadesh, but also according to "the Jehovistic document" of a single abode there (p. 103). "The old register of encampments likewise recognizes only one abode in Kadesh."

[On the view that there was only *one* abode in Kadesh, and that the host arrived there not earlier than in the *third* year of the Exodus, and possibly later, see Tr.'s note at the end of chap. xiv. Dr. LANGE's appeal to Deut. i. is an argument that deserves more amplification. The language of ver. 19, particularly: "We went through all that great and terrible wilderness," implies a longer journey and more varied experience than could be compressed into eighty days or so. The same may be said of ver. 33, which, compared with Num. ix. 15-23, seems to refer to the wanderings from Sinai to Kadesh. —Ta.]

Ver. 1. On the desert of Zin and Kadesh-Barnea, see above at xii. 16. On Kadesh see also the article in GESSENIUS. According to KEIL and the common view, the first month falls in the fortieth year of the Exodus. A difficulty of that view is presented in the inquiry: Why is nothing said of the want of water during the first stay at Kadesh, whereas it is spoken of in reference to the second?

Ver. 4. The displeasure at the want of water again excites the imagination of the malcontents about the deficiencies of the desert in general.

Ver. 6. Moses and Aaron prostrate themselves helplessly at the door of the Tabernacle. To this holy helplessness and surrender, one might say, there corresponds here, too, a wondrous

exaltation. The glory of the LORD appeared to them. Let us here call to mind once more how near to one another are the notions, the appearing of the glory of the LORD, and the appearing of the Angel of the LORD.

Ver. 7. The instruction Jehovah gives is very different from the instruction at Rephidim (Ex. xvii. 5). On that occasion of drought stronger means were used for the miracle. Moses with some of the elders had to go off away from the people; here he was to take a stand opposite the rock with all the elders and the whole congregation. There he had to smite the rock with his staff; but here Moses and Aaron were simply to speak to the rock, i. e. in a symbolical sense command the rock, though he was provided with the rod in his hand. The help was to be miraculously near, as it was often prepared for the discoverers of springs in sacred history. Jehovah's directions, therefore, demand of the prophet the most decided confidence and composure of spirit.

Ver. 9. He took the staff from before Jehovah. Does that mean: the staff had been deposited in the sanctuary? It was the miraculous rod that he had in his hand when he received commissions from Jehovah.

Vers. 10, 11. Wherein consisted Moses' sin, in which, as one must suppose, Aaron too was involved as regarded feeling? Absolute unbelief cannot be meant; otherwise it is impossible that Moses would have smote the rock. For it is utterly inconceivable that he acted so in superstitious reliance on the magical effect of his staff. Jehovah's reproof intimates what was the offence: Ye have not unconditionally believed and obeyed me in a way to prove thereby to the children of Israel that I am the Holy One. The bestowal of water should have borne the character of extreme facility and manifested thereby the majesty of the personal Jehovah in His omnipotence and condescension. To His people, despairing from thirst, Jehovah would grant, of free grace and without reproach, the miraculous fountain. Moses, on the contrary, did not let himself be freed from his indignation at the people by the sight of the glory of the LORD. His address to the people reproaches them as

rebels, and expresses not so much a real doubt about the approaching grant, as a contempt for the "mutinous" nation that really was not worth being helped, especially by such a divine miracle: water from the rock. Then he smites twice on the rock, instead of simply speaking to it, with a displeasure that really wanted to smite the people. This disobedience as to form also comes in for consideration, but is not the chief thing in itself. Yet there is reflected in it a feeling of disgust, of fleshly zeal, by which, as the representative of Jehovah, he obscures and distorts to the people the image of Jehovah Himself. How many zealots act just so in the most glaring way, yet suppose that in that way they glorify God before His people! Let it be noted, that it was only on account of this trait of fanatical excitement of the two men, by which they embittered a great gift of free compassion, an hour of pure grace, that entrance into the earthly Canaan, i. e. the ideal completion of their task was denied them.

According to Ps. cvi. 33, a chief stress is laid on the inconsiderate words of Moses, that plainly betrayed his troubled, exasperated feeling. Concerning the fable, falsely ascribed to the Rabbins, that the rock followed the Israelites from Rephidim to Kadesh, see the note of KRL *in loc.* The symbolical side of the underlying history is brought out in 1 Cor. x. 4. Concerning the rock-fountain at Rephidim, and also concerning the identification of the events, see the *Biblew.* comm. on Exod. xvii. 1, p. 66. Also KRL on Exod. xvii. 1.

#### HOMILETICAL HINTS.

Chap. xx. 1-18. The water of strife and the impatience of Moses. The impatience of Moses as the final explosion of a displeasure again and again restrained and subdued through many years, hence not without connection with his seemingly too early death (see Ps. xc.). Here, therefore, was verified the Old Testament saying: "The zeal of thine house hath eaten me up." Still this fate of death also was finally a mercy, and not less a miracle of wisdom. The death of the great brothers and sister.

## FOURTH DIVISION.

FROM KADESH ONWARD. FROM THE DEPARTURE TO THE SETTLEMENT IN THE PLAINS OF MOAB.

CHAP. XX. 14—XXII. 1.

## FIRST SECTION.

From Kadesh to Mount Hor (CHAPTER XX. 14—XXI. 8). The King of Edom. The refusal of the request for a passage. The death of Aaron at Mount Hor. The expedition against the king of Arad.

## A.—THE KING OF EDM. THE REFUSAL OF A PASSAGE.

CHAPTER XX. 14—XXI. 8.

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy  
15 brother Israel, Thou knowest all the travail that hath befallen us: How our  
fathers went down into Egypt, and we have dwelt in Egypt a long time; and the  
16 Egyptians vexed us, and our fathers: And when we cried unto the LORD, he heard  
our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold,  
17 we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee,  
through thy country: we will not pass through the fields, or through the vineyards,  
neither will we drink of the water of the wells: we will go by the king's *high* way,  
we will not turn to the right hand nor to the left, until we have passed thy borders.  
18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee  
19 with the sword. And the children of Israel said unto him, We will go by the high  
way: and if I and my cattle drink of thy water, then I will pay for it: I will only,  
20 without *doing* any thing *else*, go through on my feet. And he said, Thou shalt not  
go through. And Edom came out against him with much people, and with a strong  
21 hand. Thus Edom refused to give Israel passage through his border: wherefore  
Israel turned away from him.

## B.—THE DEATH OF AARON AT MOUNT HOR. VRS. 22–29.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh,  
23 and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount  
24 Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his  
people: for he shall not enter into the land which I have given unto the children  
25 of Israel, because ye rebelled against my word at the water of Meribah. Take  
26 Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron  
of his garments, and put them upon Eleazar his son: and Aaron shall be gathered  
27 *unto his people*, and shall die there. And Moses did as the LORD commanded: and  
28 they went up into mount Hor in the sight of all the congregation. And Moses  
stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron  
died there in the top of the mount: and Moses and Eleazar came down from the  
29 mount. And when all the congregation saw that Aaron was dead, they mourned  
for Aaron thirty days, *even* all the house of Israel.

## C.—THE EXPEDITION AGAINST THE KING OF ARAD. CHAP. XXI. 1–8.

1 AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that  
Israel came by the way of the spies; then he fought against Israel, and took *some*  
2 of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt  
indeed deliver this people into my hand, then I will utterly destroy their cities.

8 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

<sup>1</sup> Marg. found us.

# TEXTUAL AND GRAMMATICAL.

Ver. 14. [The travail. DE WETTE: *hardship*. BUNSEN: *calamity, sorrow*.]

Ver. 15. [Heb., treat ill, afflict.—A. G.]

Ver. 16. מַסְלָה a raised road. Causeway used by the king for military purposes.

Ver. 19. [Surely it is nothing. See Exeget. Note, and comp. Gen. xx. 11.—A. G.]

Ver. 20. LAMEZ; mighty. E. V.: better.

Ver. 24. Lit. mouth.

Ver. 29. [Omit when; insert and before they.—A. G.]

Ver. 1. [LAMEZ: The Canaanite, king of Arad.—A. G.]

Ver. 1. [LAMEZ: Way of Atharim. But there are no traces of any place bearing this name. The etymology is in favor of the rendering in our version; and the allusion to the tracks in places of the spies would be natural to one writing to Hebrew readers.—A. G.]

Ver. 2. Put or bring them under a ban. Hence the name of the place Hormah: ban.

## EXEGETICAL AND CRITICAL.

A. The King of Edom. Chap. xx. 14–21.

Israel had made the fruitless effort to penetrate the south of Canaan from the northern part of the Arabian desert, and indeed directly from Kadesh-Barnea (chap. xiv. 40 *et seq.*). They had, after their despondent outbreak and rebellion, and before the failure in their attempt, received direction to proceed by another way—by the way of the Red Sea, chap. xiv. 25. The idea that avoiding the difficult southern border of Palestine, they should turn to the east, lay enclosed in this direction. But the idea was not fruitful, and the undertaking was delayed until near the close of the forty years. The literal interpretation of this passage, as also of the words chap. xiv. 1, has led to those long lines upon the maps which were supposed to indicate the march of the Israelites from Kadesh-Barnea to the Red Sea, and then from the Red Sea back again to Kadesh, with the purpose of immediately returning again to the Red Sea. It is another thing entirely, if we suppose that from their settlement at Kadesh-Barnea, they migrated in all directions seeking pasturage for their herds.\* But now the lapse of time itself warns them to depart. Two routes lie open to them; the one direct through the land of the Edomites, the other long and circuitous, stretching around and eastward of Edom. Even the first route would have led them, at least in their departure, in the direction of the Red Sea, especially if they wished to pass at a distance from the capital, Petra. The land of the Edomites was the mountain region east of the Arabah (in its restricted meaning) or of the

deep depression between the Dead Sea, and the Aïlanitic gulf of the Red Sea, including also the Arabah itself. When KNOBEL says that it extends also some distance to the west of the Arabah, this could only have been true east of Kadesh-Barnea, for otherwise the Israelites would have had to pass through Edomitish territory, as they moved toward the Red Sea.\* Kadesh certainly (chap. xx. 16) lay upon the border of Edom. Mount Hor, too, (chap. xx. 23) to which they came first after their departure, was by the coasts or borders of Edom. But in the way to the Red Sea, they might pass almost entirely around the land of Edom, if a peaceable passage through it was refused them. Even then, however, they must have crossed the boundaries of Edom according to Deut. ii. 1. Israel was commanded to respect the tribal relationship with Edom, as also with Moab and Ammon (Deut. ii. 9 *et seq.*; comp. Jud. xi. 17). Moses therefore sought by a warm and friendly message to secure from the king of Edom a free passage through his land. But in the face of every guarantee which he offered, he received only a harsh and surly reply. Further pacific proposals were followed by harsher threats, and a warlike armament against Israel trod, as it were, upon the heels of the returning messenger. This is the starting point in the history of the treacherous brother who appears a foe by the side of Israel down to the final destruction of Jerusalem. The passage in Judges already referred to, indicates that the message to Edom and Moab must have preceded by some time the departure for the Red Sea. [It is clear from xx. 1 compared with xxxiii. 88, that the Israelites must have remained in Kadesh several months. The message was probably sent soon after the congregation had gathered; and the delay was occasioned by the refusal, and the necessary preparations for the long and circuitous march before them.] It could not have arisen, as the BIBLE COM. suggests, from a purpose to invade Canaan again from this

\* [The repetition of the words "the whole congregation," vers. 1 and 25, seems to imply that the congregation had been partially broken up during the long years of the wandering. The tabernacle formed the centre around which all clustered, and to which smaller or larger portions of the congregation may have returned from time to time. But now the "whole congregation" was gathered. A call from their great leader, or a common impression that some great event was at hand, led the scattered hosts to seek the place where the Tabernacle, the Tent of Meeting was pitched. Modern travellers find the same thing true, with the great Bedouin tribes in our day; a central camp at which the chief residences and sections of the tribe scattered in all directions seeking sustenance for their large flocks and herds.—A. G.]

\* For the Arabah see commentary on Joshua, chap. xv. 1–3. [Also STRAUSS, *Sinai and Palestine, Appendix*, p. 481. KNOBEL refers to ver. 23, chap. xxxiii. 87; Josh. xv. 1–3, as sustaining his view. It might easily occur, too, that the Edomites could defend successfully the steep mountain passes, and yet not prevent the Israelites from crossing their territory which lay in the Arabah or on its western skirts.—A. G.]

quarter when existing obstacles should be removed. The lesson of the thirty-eight years had not been lost, and they were not prepared to brave so difficult a position (see [KEIL below] after the earlier and signal failure.—A. G.).

Vers. 14-16. We can scarcely agree with KEIL that the steep lofty mountain range presented an obstacle, difficult to be overcome if not actually insurmountable, to an entrance into Canaan from the south. The Scriptures give a very different reason. [But the Scripture, while attributing the defeat of the Israelites to the fact that the Lord was not among them, nowhere says or implies that the natural obstacle did not exist.—A. G.]. The invasion from the east had this additional advantage, that it would divide the power of Canaan into two parts. As to the Angel, KNOBEL himself understands, but not the writer as he infers, by it the pillar of cloud and fire; the harmony of both ideas never occurred to him, in his eager hunt for contradictions.

Ver. 17. We will not pass through the fields or through the vineyards, i. e., not wander about in bye-paths [or rather will guard against any careless or straggling march]. The king's road was the public highway, built and kept in repair probably at public expense, for the march of the king and his army, like the imperial or Sultan's road, as the old broad, public army-roads are called in the east. The references are frequent in the books of travel. SKETSEN I., pp. 61, 182. See also KNOBEL *in loc.* Comp. ROBINSON II., p. 556. According to an early conjecture, which KEIL has adopted, the king's road here led through the Wady El Ghuweir. [ROBINSON, COLEMAN, BIBLE COM. and others, hold the same view.—A. G.]. This road may seem too far to the north, although running directly eastwards from Kadesh. For the Edomitish kings see Gen. xxxvi. 81-89.

Vers. 18, 19. After the refusal and menace of the king, the Israelites explain more fully their purposes. The previous declaration we will not drink of the water of the wells, is now explained by the clause I will pay for it. קָרָא "surely, altogether"—it is of no consequence. They will pass along the high-road only on their feet. [The extreme scarcity of water seems to justify the practice of selling what is most free with us. The treasures gathered were guarded so jealously that sometimes they could not be obtained for money. Hence the natural promise here that they would pay for the water.—A. G.].

Vers. 20, 21. The king follows up his threat by mustering an armed force and dispatching it to the border, so that the Israelites were compelled to change their course. Thus they come to mount Hor. [The description seems to imply that the Israelites had little doubt of the success of their message. The proposition was so reasonable, the guarantees were so full, the grounds upon which the request was urged were so strong, that they did not deem it necessary to wait for the return of the messenger. They seem to have started without anticipating the churlish refusal, and only turned southward when they found the passage barred.—A. G.].

B. The death of Aaron upon mount Hor, vers. 22-29. "Breaking up from Kadesh the Israel-

ites passed through the Wady Murreh, which runs along the west of the Arabah, to mount Hor. This mountain standing on the boundary (chap. xxxiii. 37) אֶרֶץ of the land of Edom was located by JOSEPH. (*Ant.* IV. 4, 7), and also by EUSEBIUS and JEROME in the vicinity of Petra. JEROME, *Or mons, in quo mortuus est Aaron, juxta civitatem Petram*. According to modern travellers it is mount Harun, on the northwest side of Wady Musa (Petra). ROBINSON describes it, II., p. 508, as a cone irregularly truncated, having three ragged points or peaks of which that on the northeast is highest, and has upon it the wely or tomb of Aaron, from which the name of the mountain Harun, i. e., Aaron, is derived. There is no reason to doubt the correctness of this tradition. See BURCKHARDT'S *Syria*, p. 715; RITZER, *Erdkunde* XIV., p. 1127, KEIL. [Also STANLEY, *Sinai and Palestine*, pp. 86, 87, and note.—A. G.]. Why KNOBEL doubts its correctness is not clearly seen from his arguments, especially as he holds that the "second Jehovistic document" requires that the Hebrews should have marched northeastward through the Wady Murreh and northern Edom (!). But more important considerations meet us. Had the Israelites marched to this mount Harun, they would have gone almost directly towards the army of Edom, directly towards the capital city Petra, and under these circumstances a battle could hardly have been avoided. They would then also, as if in defiance of Edom, have encamped for thirty days over against Petra. The text is plainly opposed to this; they evaded the challenge of Edom; they did not march in an easterly, but southeasterly direction. Besides, the mountain top to which the aged and wearied one was led, need not have been a very lofty one. According to Deut. x. 6, Aaron died at Moserah, and was there buried. It might be inferred, from the immediate connection, that Aaron died here upon the way to Kadesh. But it is merely in passing, and as a reminiscence, that Aaron's death is there referred to. The main thing is the statement that upon the upward journey [i. e., to Kadesh] the rights and positions of the Levites were precisely established, thus this mountain on the upward way became a Levitical mountain, and upon the mountain on the march back, Aaron the head of the Levites died and was buried. In the list of encampments this place is called Moserah, and we must not overlook the fact that it is only two days removed from Hor-Hagidgad. At all events Moserah lay in the direction of the Red Sea, and scarcely in the Edomitish Arabah, but upon its western side and in the desert. [There is clearly no contradiction in the statement that Aaron died at Moserah, and on mount Hor. The camp lay at Moserah probably at the base of mount Hor or upon its lower slopes, while Moses took Aaron and Eleazar his son and ascended the mountain where Aaron died. For the manner in which Aaron's death is referred to in Deut. x. 6, see note on that passage, and CURTIS'S *Levitical Priests*, pp. 9, 10.—A. G.].

Vers. 22-24. Hor is not spoken of as a particular mountain, but as a mountain peak in a ridge. [הָרֹם הַזֶּה Hor the mountain, i. e., the summit of the mountain; which corresponds precisely to

the description given by STANLEY, *Sinai and Palestine*, p. 86. See also chap. xxxiv. 7.—A. G.] Aaron's death is announced at Hor, and the ordinances in relation to it follow. Aaron shall be gathered to his people. He is reminded of his transgression at the waters of Meribah. His priestly garments shall be taken from him and put upon Eleazar his son. Thus Aaron dies upon mount Hor, and disappears from the history, vanishes into concealment, as Moses did afterward. Aaron died on the first day of the fifth month, in the fortieth year of the Exodus, 123 years old.

C. *The Expedition against the King of Arad.* Chap. xxi. 1-3. Israel cannot take its departure from the south of Canaan without recalling the disgraceful defeat it had suffered thirty-eight years before, when attempting to enter Canaan from that side. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.—Chap. xiv. 45. The thoughts of the people now turn back to this early history which the writer here speaks of as that which had already occurred. Once the Canaanite king of Arad heard that Israel came by the way of the spies. If we regard Atharim not as the name of a place, but as an appellative name, synonymous with hattarim, the spies (KEIL), the notion of an army which had once followed the spies is obviously suggested. We find moreover the king of Arad in the very same region in which the Israelites had formerly been defeated by the Amalekites and Canaanites. Then Hormah was the limit of the overthrow, now it is the goal of the retaliation. Israel at that time made the vow: If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.—At last the time of retribution has come. That they did not undertake the avenging expedition from Kadesh, but first from Moserah or Mount Hor, has its ground in the necessity of first removing their wives and children and herds from the scene of danger. Jehovah crowned their retaliatory expedition into the country of Arad with success. The particular and careful designation of the place of battle: he called the name of the place Hormah (destruction) shows that they did not destroy the cities of the entire kingdom, but spread terror along its southern boundary, while the complete conquest of the country was left for the subsequent campaigns of Joshua. (Josh. xi. and xii.). This successful expedition was the first victory for the new generation, foretoking their great conflict in Canaan, as the later retaliatory march against the Midianites (chap. xxxi.), was the second. The narrative moreover seems to be only of a preliminary and comparatively unimportant event.

The usual assumption that the attack by the king of Arad had not occurred until now is met by strong improbabilities. It is not in the first place a probable assumption that the new generation should figure in a defeat at their first appearance upon the stage; nor that this defeat should have occurred at Mount Hor; and still more is it unlikely that the stricken host should have remained long enough at Mount Hor to ga-

ther courage for an avenging expedition. KEIL indeed obviates in part these objections by assuming that the attack had occurred before the Israelites had reached Hor. But it lies directly in the face of the narrative to suppose that the Israelites in their departure had turned back northwards, or to the north-east, and not southwards to the Red Sea. [The narrative seems to imply that the king of Arad, recalling the defeat of the Israelites thirty-eight years before, and thinking that a "fatal blow might be inflicted upon them, now fell suddenly upon them as they were breaking up from Kadesh, and when, in the confusion attending the march, they were unprepared, and took some of them prisoners." There was no serious defeat of the Israelites. It was a mere successful raid upon them, which was punished and avenged as soon as they were encamped at Moserah, or perhaps before they reached that place.—A. G.] "Besides the allusion to Arad here and chap. xxxiii. 40, it appears again Josh. xii. 14 as the seat of a Canaanitish king, Hormah. Comp. Judg. i. 16. According to EUSEBIUS and JEROME, it lay about twenty Roman miles south from Hebron, and still exists in the ruins of Tell-Arad. ROBINSON, II., p. 473, saw it at a distance [see also STANLEY, *Sinai and Palestine*, pp. 160, 161.—A. G.]" KEIL.

Hormah was earlier called Zephath, Judg. i. 17. In reply to the assumption that this expedition against Arad is only an account of the conquest of that city by Joshua. See KEIL, p. 188. [BIBLE COMMENTARY, p. 725. The order of events is clear. The Israelites here having avenged the unprovoked attack upon them and destroyed their cities, and named the place Hormah, departed on their march southwards to compass Edom. When they left, the Canaanites re-occupied the sites of their ruined cities and restored the earlier names. Joshua finds them in possession, completes their overthrow, and at the same time the "ban" under which Israel had placed them. "We have therefore in the passage before us the history of the actual origin of the name Hormah."—A. G.]

#### DOCTRINAL AND ETHICAL.

The new generation, new offences, new atonements. Defeats and victories.

1. The departure of the new generation commences with an act of pious magnanimity, the message to Edom. It is surely a Christian principle that Christian nations should have a sacred regard for the ties of consanguinity in their relations and intercourse with other nations.

2. At the beginning of the circuitous march around the land of Edom, Aaron dies and is buried on Mount Hor. The solemn formal priestly burial has a close connection with the blessings of the world then, and for succeeding generations. On the contrary it was fitting that the death and the grave of the great prophet Moses should be kept from the public gaze, mantled in mystery and darkness.

3. The investiture of Eleazar has also a grand ceremonial character and significance. It is an impressive symbolical transaction—as the whole typical priesthood has this character. [STAN-

LET, *History of the Jewish Church*. "The succession of the Priesthood, that link of continuity between the past and present, now first introduced into the Jewish Church, was made through that singular usage preserved even to the latest days of the Jewish hierarchy by the transference of the vestments of the dead High Priest to the living successor."—A. G.]

4. Israel as the people of the law, having their Judaical and punitive character, cannot leave the south region without righting the injury they had suffered from the king of Arad. When the correcting and thus the removing of a moral wrong is at stake, even Christian politics has its strict, stern law.

#### HOMILETICAL HINTS.

Peaceable disposition towards Edom, his brother. Mount Hor, Aaron's goal, Eleazar's starting place. The deferred retribution which impended over the king of Arad.

Vers. 14-22. Peaceableness and contentiousness. Particular regard for kindred races. Going out of the way for the sake of peace, when enjoined and when not. [The request—its reasonableness, its guarantees; the grounds upon which it is urged. 1. The ties of kindred. 2. Their sufferings in Egypt. 3. The deliverance the Lord had given them.—A. G.]

Vers. 22-29. Mount Hor. Aaron's virtues, the connection with Moses, and their common devotion to the people. The subordination of the elder brother to the younger; of the High Priest to the prophet; of the priestly offender, to the stern preacher of reproof. Aaron between the dead and the living. His gentleness and his boldness. Eleazar's ordination following the disrobing of his father. The sorrow of the house of Israel over the death of its High Priest. A comparison of the celebrated mountains of the dead, Hor, Nebo, Golgotha. [HENRY: "Aaron submits to the divine decree cheerfully. He is neither afraid nor ashamed to die. He has comfort in his death: he sees his son preferred, his office preserved." STANLEY. "Mount Hor offered a retrospect rather than a prospect. He surveyed the dreary mountains, barren platform and cheerless valley of the desert through which they had passed; the opposite of that wide and varied vista which opened before the first of the prophets."—A. G.]

Chap. xxi. 1-8. The victory over Arad, or the trial of the young generation. [Their apparent discomfiture; their consequent consciousness of weakness; their acknowledgment of dependence on God, and cry to Him; and their complete triumph. All this finds its analogy in the spiritual life.—A. G.]

## SECOND SECTION.

### From Mount Hor to the Plains of Moab.

#### CHAPTERS XXI. 4—XXII. 1.

#### A.—THE DEPARTURE FROM MOUNT HOR AND THE FIERY SERPENTS.

##### CHAPTER XXI. 4-9.

4 And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged<sup>1</sup> because of  
5 the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread,  
6 neither *is there any* water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take  
8 away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.  
9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

<sup>1</sup> *grieved*, Heb. *shortened*.

## TEXTUAL AND GRAMMATICAL.

[Ver. 8. *Light*; LUTHER, *De Werra*, *mean*; BUNSEN, *wretched*; light, not as opposed to solid, but as that which nauseates, disgusts—vile.—A. G.]

[Ver. 6. *LANGER*: *venomous*. The *שָׂרָף*, literally burning, denotes with *שָׂרָף* and sometimes without (ver. 8, below) a kind of serpent whose bite produces burning heat and thirst. Our word *fiery* is a good rendering, but is ambiguous. *De Werra* and others retain the Hebrew word *Seraphim*.—A. G.]

[Ver. 7. And the people.]

[Ver. 8. omit *Serpent*.]

[Ver. 8. D.] *standard*. See Exodus xvii. 15: *Jehovah-nissi*.—A. G.]

## EXEGETICAL AND CRITICAL.

KNIL gives as the heading to the contents of this section: "The march of Israel through the Arabah." He starts with the assumption that mount Hor stands near Petra. "Leaving mount Hor, Israel must take the way to the Red Sea, in order to compass the land of Edom, since Edom refused permission to cross its territory, and thus descend the Arabah to the head of the Allantio gulf." But if it is settled that the Arabah forms a part of Edom, and if it is further settled that by the command of Jehovah, Israel must pass around Edom, it is impossible that they should have marched through the Arabah on their way to the Red Sea, for leaving out of view the difficulty of their finding sustenance in this narrow rocky valley (see SHUBERT, *Travels*, II. 396), RITTER, *Erkunde* XIV., p. 1018 [see however, on the other hand, ROBINSON, *Res. II*. 594 seq., and STANLEY, *Sinai and Palestine*, pp. 84, 85.—A. G.], they would be in constant danger of attack by the Edomites and of perishing by the sword with their wives and children. As they came up from Sinai to Kadesh through the desert plateau Et Tih (Paran), so they must have returned through the same desert, although farther to the east, from Kadesh to the Red Sea. The Israelites, it is true, at the end of their march to the Red Sea, must have crossed the limits of the Edomitish territory, as this comes out clearly in Deut. ii. 1. They compassed mount Seir many days, and they were commanded to turn northward, not of course back upon the way they had come, but in a northeasterly direction, which shows that they had reached the extreme limits of the Edomite kingdom, and must now penetrate it, passing over below their brethren the sons of Esau, and below the Arabah (comp. the notes in this Commentary, Deut. ii. 12).

The desert plateau Et Tih was, according to the testimony of modern travellers, far better fitted for the returning path of the Israelites than the Arabah. See extracts in RITTER's *Erkunde*, part 14, Book 3, p. 880, *The Central and Northern Routes across the Desert Et Tih to the Promised Land*, from SNETZEN, RUSSEGGERS and others. The description of SNETZEN, who went from the north to the south, from Beersheba to Sinai, merits special attention. Here we met several Wadys with broad pasture-lands, our path at times crossing rolling flowery meadows, across heaths blooming with white-flowering heather, now and then by springs or fountains, but also through rocky fields, strewn

with flint-stones, while at times also we found "the ground full of holes the homes of serpents, lizards, etc." The fiery serpents cannot therefore be urged with force in favor of the Arabah. [STANLEY, *Sinai and Palestine*, p. 84, agrees with KNIL, and uses this strong language of the Israelites and the Arabah: "It is indeed doubtful whether they passed up it on their way to Canaan; but no one can doubt that they passed down it when the valleys of Edom were closed against them. This was clearly the natural route for them to take; and the very argument which LANGER uses against it—the want of sustenance—seems strongly to favor it. The scarcity of food made them more sensible of their dependence upon the manna, and they wearied with the sameness; our soul loatheth this vile bread.—Geographical considerations, the well-ascertained fact that the Arabah abounds in poisonous serpents, and the tenors of the narration all favor the Arabah. The incidents of the later narrative and the easy egress from the Arabah to the plains east of Edom through the Wady Ithm confirm this view.—A. G.]

Vers. 4-9. And the soul of the people was much discouraged because of the way. —The young and vigorous generation found the long return journey wearisome, partly because it seemed like a discomfiture, because they so carefully avoided the Edomites, with whom they had recently tried their strength in the region of Arad, and from whom they may have captured large herds, which proved a source of supply in the march. At all events they were greatly depressed. They sighed for a fruitful land, and the manna from a miraculous food, became to them as a light (contemptible *לֶחֶם*) bread, while the usual bread and water were wanting. They spake against God (Elohim) and against Moses.—It is observable that they did not rebel against Jehovah, but murmured against the divine guidance and the leading of Moses. [There seems to be little ground for the distinction drawn between Elohim and Jehovah as the object of their querulous complaints.—A. G.] Their unbelief grew out of the delusion which the previous generation expressed, that they also, as their fathers, must die in the desert. The punishment laid upon them is commensurate with their less turbulent and violent disobedience. Then sent Jehovah (not Elohim) fiery serpents among the people.—Here again the judicial providence of God uses the noxious product of the land for punishment, converting the serpents of the desert into a divine punitive visitation.



"Fiery, literally burning serpents; so called from the inflammatory nature of their bite, which infuses a burning, deadly poison; as the Greeks also name certain serpents, especially the *dyvās*, because its poison wrought like burning fire, *πυρορῆρες* and *καίοντες* (Dioscorides VII. 18; AELIAN, *Natura Anim.* VI. 51), and not because they had fiery, red spots upon their skins, which are frequently found in the Arabian, and are extremely poisonous." KEIL. But why should they not have been named from the fiery red color of the serpents, which finds its reflection later in the fiery glow of the brazen serpent? The one quality, however, does not necessarily exclude the other. This is clear from a citation from V. SHUBERT's *Travels*: "At midday a very mottled snake, marked with fiery red spots and wavy stripes, which belonged to the most poisonous species, as the construction of its teeth clearly showed. According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighborhood." [For similar occurrences see STRABO XV. 723; XVI. 759, referred to in BIBLE COM. I. 725.—A. G.] And much people of Israel died. Although the swarm of serpents was extraordinarily large, we may suppose that the excitement among the people, the confusion, and their conscience awakened to a sense of their guilt, greatly increased their terror. The voluntary repentance of the people, which was wanting in the earlier generation, shows how greatly the present generation was in advance of its predecessor. They confess that they have sinned against Jehovah their covenant-God, and against Moses, and implored him to intercede in their behalf.

The divine answer is adapted to the situation, shows a marvellous and profound psychological insight, and at the same time is of great Christological and soteriological significance. Make thee a fiery serpent (an image of one), and set it upon a pole (standard), and it shall come to pass that every one that is bitten, when he looketh upon it, shall live (shall not die). Moses understood the command correctly, and made a brazen serpent. This goes to show that the assumption that the serpents were named from their red color is correct. The miraculous result corresponds fully with the promise.

This obscure and mysterious narration rises into great importance in its soteriological aspect, through the application which Christ Himself makes of it to His own life, which He also makes in mysterious words. Many theologians therefore have been earnestly engaged in the explanation of this passage. For the literature see in KEIL, p. 179, note *Eng. Trans.*, KURTZ, *Hist. of Old Cov.*, Vol. II., p. 428 [see also LANG, *Com. on John*, chap. iii. 14; COWLES, *The Pentateuch*, has a brief and satisfactory note.—A. G.] Among the explanations of the brazen serpent, the passage in Wisdom xvi. 6, 7. It is a symbol of salvation to remind them of the commandment of thy law. We have a clearer interpretation of the symbol here than we find in some modern theologians. The profoundest, but also the most obscure application of the passage is the word of our Lord, John iii. 14. KEIL gives LUTHER's explanation: "In the first place the

serpent which Moses was to make at God's command was to be of brass or copper, *i. e.* of a reddish color, and in every way (though without poison) like those, who from the bite of the fiery serpents were red and burning with heat. In the second place, the brazen serpent must be set upon a pole for a sign. And in the third place, those who were bitten of the fiery serpent and would live must look to the brazen serpent so lifted up; otherwise they could not recover or live."

But this is rather a description of the event than an explanation of the symbol. HENOSTER-BAUD's explanation reminds us of MENKEN: "Christ is the antitype of the serpent in so far as He took sin, the most pernicious of all pernicious potencies, upon Himself, and made a vicarious atonement for it." The great mistake in this explanation lies in the thought that the serpents here typify sin, whereas they were sent as a punishment and an antidote for sin. Men fall into the mistake through the operation of a dead mechanical principle of hermeneutics, according to which the same image, *e. g.*, the heaven, must always represent the same thing.

But the serpents here have, on the one hand, just as little to do with the serpent in Eden, or with the devil, the old serpent, as, on the other hand, they have with the serpent of *Æsculapius*, the symbol of healing power or virtue. KEIL rejects, with good reason, the interpretation of WINCK, KNOBL and others, that the view common to the religion of antiquity, that the serpent was a beneficent and health-bringing power, lies at the basis of this narrative. On this supposition the direct, immediate view of the fiery (brazen) serpent must have been much more effective. In sharp antagonism to this interpretation stands the view of the dogmatic realists as wrought out by MENKEN in his *Treatise on the Brazen Serpent* (Works, Vol. VI., p. 851, Bremen, 1858). In this view the serpent signifies in the first place the devil, then sin, then further (in entire consistency with that system) inherited original sin, as it claved even to the nature of Christ, but as the sin of humanity, was extirpated through His sufferings upon the cross. To reach the full import of this thought, MENKEN supposes that the standard upon which the serpent was placed was the principal standard of Israel, the banner of the tribe of Levi, and this most probably was in the form of a cross, so that the sins of humanity appeared here symbolically upon the cross, *i. e.*, overcome and destroyed. As if the poor blind Jew himself must have thought of all this, or could even have suspected it. Others hold, SACK, *e. g.*, that the symbolism is not in the figure, but in the lifting up (the lifting up of the serpent, the lifting up of Christ). EWALD places it in the symbolic destruction of the serpents which to the believing one who looked was an assurance of the redeeming power of Jehovah.

If we make this our starting point, which clearly results from the narrative, that the fiery serpents indicate not the sins of Israel, but the counteracting agency of the sins, the punishment, thus also the evil, then the mystery, in its great features, soon comes into the light. The view of evil in the confidence that it is Jehovah's remedy

against sin, this is the main thing. Heathenism proclaims its delusion in two words: sin is merely an ill, an endurable fate, but the ill itself is the real peculiar harm, far worse than the sin. Christendom, on the contrary, in its truth proclaims: sin is the intolerable injury, but the ill result, its consequence, is also its remedy. Thus in the cross, or even in death, in the communion in death with Christ, is salvation. In that case therefore the look to the serpent image taught that the true, peculiar, pernicious, fiery serpents were their murmuring disposition and complaints against Jehovah, while the fiery serpents were sent by God for a little season for a terror and warning. Thus also, according to the epistle to the Hebrews, Christians have become free from the bondage of sin and Satan, since with the look to the cross of Christ they have recognized death as the salvation of the world. When this confidence in the healing power of all pure, divinely destined ill is established, then the heart is fixed. In the restful assurance which the Jew found in his look to the brazen serpent, as it symbolized to him the saving virtue and agency of Jehovah, he lost all dread of the fiery serpents, and could assume towards them the attitude of a conqueror. We know not how in any other way the great pestilential scourges which have descended from heathendom, have lost to such an extent, their fearful terrifying sympathetic power, within the sphere of Christendom. A more definite relation between the serpent upon the standard and the Saviour upon the cross, lies firstly in its elevation; it was a raised sign visible to all. The cross of Christ is a sign for the whole world. Then Christ appeared upon the cross, under the assumption by the blinded world, that He was the betrayer and corrupter of men, the serpent in the bosom of the people of God, while in truth He was absolutely the contrary, so that believing humanity must recognize its saving Friend in the form and image of its hereditary foe. Thus He was the antitype of that brazen serpent which had the form of the fiery serpents which filled Israel with dismay, while it was made only as a means of rescue and healing, but at the same time was a symbol of the truth that the external visible fiery serpents did not constitute the real calamity of Israel, but the serpents of cowardice and discontent, comp. Comm. on John iii. 14.

The great impression made upon the Israelites by the brazen serpent, appears from the fact that they took it with them into Canaan, where it was at first regarded as a sacred relic, but at last was destroyed in the time of Hezekiah, as it had become an object of idolatrous reverence (2 Kings xviii. 4).

[KNOX: "In a similar way Alexander lost many men as he marched through Gedrosia, the

serpents springing upon the men from the brushwood upon the sand-hills. The Sinaitic peninsula is dangerous to travellers from the number of serpents who have their homes here."—A. G.]

#### DOCTRINAL AND ETHICAL.

1. ["The heathen view of the serpent as a blessing or healing power, is not only foreign to the Old Testament, but is irreconcilably opposed to the Biblical view of the serpent as the representative of evil which was founded upon Gen. iii. 15. To this we may add that the thought which lies at the foundation of this explanation, viz., that poison is to be cured by poison, has no support in the Scriptures. God, it is true, punishes sin by sin, but He neither cures sin by sin, nor death by death. On the contrary, to conquer sin it was necessary that the Redeemer should be without sin, and to take away the power from death, it was requisite that Christ, the Prince of life, who had life in Himself, should rise again from death and the grave (John v. 26; xi. 25; Acts iii. 15; 2 Tim. i. 10)."—A. G.]

2. [The looking of the bitten Israelite and the looking in obedience to the divine direction, and upon the promise, was a part of the typical transaction; as much so as the lifting up. There is scarcely anything which can better represent the simple act of faith than the looking.—A. G.]

#### HOMILETICAL HINTS.

[The brazen serpent one of the most significant types of the Old Testament. A proof also of the peculiar and profound attention with which Christ read the Scriptures, and discovered its meaning, when all others had failed. BIBLE COMM.: "The look to the brazen serpent denoted acknowledgment of their sin, longing for deliverance from its penalty, and faith in the means appointed by God for healing." HENRY: "They that are disposed to quarrel will find fault when there is no fault to find. Justly are those made to feel God's judgments, that are not thankful for His mercies. They that cry without cause have justly cause given them to cry out their repentance; they confess their guilt; they are particular in their confession; they seek the prayers of Moses for their deliverance. The provision which God made for their relief, was wonderful, and yet was suited to their case. Observe the resemblance, 1. Between their disease and ours; 2. Between their remedy and ours; 3. Between the application of their remedy and ours. The brazen serpent being lifted up would not cure if it was not looked upon. They looked and lived, and we, if we believe, shall not perish. It is by faith that we look unto Jesus, Heb. xii. 2.—A. G.]

## SECOND SECTION.

## B.—STATIONS OF THE MARCH TO MOUNT PISGAH.

## CHAPTER XXI. 10-20.

- 10, 11 And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at <sup>1</sup>Ije-abarim, in the wilderness which is before Moab, toward the sunrising.
- 12, 13 From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the LORD,
- What he did<sup>2</sup> in the Red sea,  
And in the brooks of Arnon,
- 15 And at the stream of the brooks  
That goeth down to the dwelling of Ar,  
And lieth <sup>3</sup>upon the border of Moab.
- 16 And from thence *they went* to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.
- 17 Then Israel sang this song:  
<sup>4</sup>'Spring up, O well; <sup>5</sup>'sing ye unto it:
- 18 The princes digged the well,  
The nobles of the people digged it,  
By the direction of the lawgiver with their staves.
- 19 And from the wilderness *they went* to Mattanah: And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: And from Bamoth in the valley, that is in the <sup>6</sup>country of Moab, to the <sup>7</sup>top of Pisgah, which looketh toward <sup>8</sup>Jeshimon.

<sup>1</sup> Marg. *heaps of Abarim.*<sup>2</sup> Marg. *ascend.*<sup>3</sup> Marg. *or the hill.*<sup>4</sup> Marg. *Vahab in Suphah.*<sup>5</sup> Marg. *answer.*<sup>6</sup> Marg. *or the wilderness.*<sup>7</sup> Marg. *leaneth.*<sup>8</sup> Marg. *field.*

## TEXTUAL AND GRAMMATICAL.

Ver. 14. [יִצְחָק] which our version after the older Jewish commentators renders gave, or did, is now regarded as a proper name. מִן הַיָּם not the sea, nor any proper name, but as in Nah. i. 3; Job xxi. 18, to destroy or overthrow as by a whirlwind.—A. G. J.

Ver. 14. [Brooks, better valleys. HINSON, the brooks or wadys forming the Arnon.—A. G. J.]

Ver. 18. Digged or delved with the sceptre מִקֶּשֶׁת or ruler's staff, Gen. xlix. 10. Our version gives the sense accurately.—A. G. J.

Ver. 20. The margin rendering, wilderness or waste, is preferable.

## EXEGETICAL AND CRITICAL.

The different and apparently conflicting representations as to this march, leave us in great uncertainty. It is necessary therefore to come to the defective, but established historical data of the Bible. It is clear from Deut. ii. 4-8 that the Israelites merely crossed from Ezion Geber the land of the Edomites, on the further side of the Arabah, but did not pass through its length; that they avoided, with the greatest care, the

Moabish territory also, so far as it was inhabited, and in like manner the country of the Ammonites. They thus sought, going out from Ezion Geber, to reach the east side of the kingdoms of Edom and Moab, and marched northwards, keeping along the line between their borders and the Arabian desert, till they touched the region of Ammon. The first station which they reached after leaving the undefined place of the fiery serpents was, according to the narrative here, Oboth, and from Oboth to Ije-Abarim, in the desert eastward of Moab. We may

conjecture that Oboth lay on the eastern border of Edom as Ije-Abarim was upon the frontiers of Moab. In the list of stations, chap. xxxiii., they went from Hor to Zalmonah, from there to Punon, and then to Oboth. One of these stations may well have been the undetermined place of the fiery serpents. The record here is so closely connected with the list of stations in chap. xxxiii. that they must be considered together, and we defer the full investigation until that point in the narrative is reached. We confine ourselves here to that which comes in direct connection with the text. [LANG holds the identity of Hor and Hor-hagidgad; of Oboth and Ezion Geber; of Jothath and Zalmonah, both suggesting the idea of a shaded, well-watered oasis; that Ebronah designates, with tolerable certainty, a crossing place, in which sense it corresponds with Punon (derived from פָּנּוּן to turn); and that near Ezion-Geber or Oboth they left the plain Et Tih and crossed the Arabah. His theory is constructed on the supposition that they did not march down the Arabah from Hor or Moserah. KIL thinks that Punon is doubtless the same with Phinon, a tribe seat of the Edomitish Phylarch, a village between Zoar and Petra, from which, according to JEROME, copper was dug by condemned criminals. He is compelled however to place Punon to the east of the lines from Petra to Zoar. The localities cannot be certainly identified at present. We may hope for that in the future progress of geographical discoveries. But the general direction is now well-nigh beyond question. They descended the Arabah to the mouth of the Wady El Ithm, which opens a few hours north of the Akaba or Ezion Geber, and gives easy access to the eastern plain. They then skirted the elevated plateau of Idumea, and began to turn to the north, following essentially the same route taken by the caravans of the present day. The character of the country prevented the Edomites from contesting their passage in this direction. BIBLE COM. regards the name Oboth as identical with the present pilgrim halting-place, El Ahse. "The name Oboth, denoting holes dug in the ground," being the plural of אֶבֶת. The term *ahsy*, of which Ahse is the plural, has the same meaning, and thus the modern station corresponds to the ancient both in name and place." All that seems certain, however, is that the place must be sought in the desert on the eastern skirts of Edom or Idumea.—A. G.] From Oboth they came to Ije-abarim, in the wilderness which is before, east of Moab. KIL translates "ruins of the crossings," and thinks the place must be sought for north of the Wady El Ahse, which divides Idumea from Moab. Gss., while he renders אֶבֶת ruins, translates the phrase, tops of the mountain-chain Abarim. We must take a view of this eastern country or we shall fail to have any clear notion amid the confusion of conjectures. The land of Canaan itself is a region of alternate lowlands and highlands. The low-lying coast region is succeeded by the highland of the western mountain plateau; the valley of the Jordan by the Perea highlands. This type appears of a more decided character as we approach Arabia. The Jordan valley is prolonged in the Ghor and the Arabah,

the Perea highlands in the mountain range of Abarim, which extends through the land of the Amorites, of Moab and of Edom. This mountain region terminates on the west in abrupt lofty masses, while on the east it slopes off into the first desert table land. This again is bordered by a loftier mountain chain, standing out as high mountains on the west, but falling off eastward into the wide desert plateau towards inner Arabia. This range belongs to the great encircling wall which girds around the larger part of Arabia. The highland of Abarim, however, like the lower regions toward the Ghor, is crossed from east to west by great wady, which at last break down into mountain gorges. The name Abarim may be regarded as signifying that the heights of these mountains stretch away from and beyond all these ravines and torrent gorges. The Israelites appear to have encamped often by the fords of these streams, as they passed along the eastern edge of the inhabited mountain region, to avoid, as far as possible, the peopled regions of Moab and Edom. Thus they first encamped at Ije Abarim, i. e., probably the ruins of the mountains rent by the Wady El Ahse (in its lower stretches called El Kerek) over against the city Ar in Moab. They then pitched in the valley of Zared.—We much prefer to leave the Wady Zared undetermined, than to regard it as Wady Kerek "in the midst of the land of Moab," or even the Wady Kerek "in the upper part of its course." ["It is to be identified with the Wady Franjy, the main upper branch of Wady Kerek. The word Zared signifies 'oasis;' and, remarkably enough, the Wady Safsaf, Willow Brook, still clings to the tributary which unites with Wady Franjy below Kerek." BIBLE COM.—A. G.]

Farther on they came to the Arnon, which divides the land of the Amorites from that of Moab, and encamped beyond the wady. Since the Arnon is formed by several smaller streams, and in its lower course passes through deep gorges, which would not admit of the passage of an armed host, it has been justly inferred that the passage was effected in the upper part of its course, and where the affluent still flowed apart. [RITTER quoted by KIL: "It is utterly inconceivable that a whole people, travelling with all their possessions, as well as with their flocks, should have been exposed without necessity to the dangers and enormous difficulties that would attend the crossing of so dreadfully wild and so deep a valley, and that merely with the purpose of forcing an entrance into an enemy's country."—A. G.] We come now to a very obscure passage, vers. 14, 15. The Sept. renders the passage singularly, but yet with a correct apprehension of the fundamental thought: τὴν Ζωβὴ ἐφλόγισε καὶ τοὺς χειμάρρους Ἀρνὼν, καὶ τοὺς χειμάρρους κατέσφησε κατοικήσαι Ἀρ, καὶ πρόσκεινται τοῖς ὄρεσι Μωάβ. The Vulgate, in doubt as to the ἐφλόγισε of the Septuagint, translates: *Sicut fecit in mari rubro, sic facit in torrentibus Arnon. Scopuli torrentium inclinati sunt ut requiescerent in Ar, et recumberent in finibus Moabitarum.*

Since it is plainly the passage of the Arnon which is celebrated, it is difficult to see why LUTHER with others should out the knot as he does and render Vaheb in Supha and the brooks

of Arnon. And it is still harder to understand why KNOBEL also should read Vaheb in Supha, and add a senseless supplement. [KNOBEL supposes the verb to be supplied, and refers to the Amorites, viz.: they possessed Vaheb in Supha as their southern limit.—A. G.] KEIL explains the passage by referring to the capture of the region by storm, although there has been thus far no allusion to a warlike attack. [So also BIBLE COM., KURTZ, HENGSTENBERG.—A. G.]

We offer the following translation:—

And onward unto the Red Sea (יָם סוּף or יָם סוּף) and (unto) the brooks of Arnon, and unto the upper current of the brook which reaches unto the dwelling of Ar, and leaneth upon the border of Moab. The passage will then stand connected with the crossing of the Arnon. It compares the passage of the separated streams of the upper Arnon with the passage of the Red Sea. It sees in both events something alike, a heroic deed, corresponding to the divine summons or call. The יָם סוּף, come on, appears here in יָם סוּף or יָם סוּף and יָם of direction as the suffix of the noun יָם. What motive could there be for the celebration in a heroic song of a mere geographical notice in and for itself? The Sept. ἐπ' αὐτῶν may mean He glorified, made to shine the Red Sea and the brooks of Arnon, viz., through His leading and power. The Vulg. gives us a peculiar idea of the passage: as He did in the Red Sea, so He will do in the brooks of Arnon. The rocks of the torrents were carried down, so that they first rested in Ar, then lay on the borders of Moab. For the distinction between the Arnon referred to and the modern Ar in Moab, see KEIL [also HENGSTENBERG's *Gesch. Bileams*, BIBLE COM., KEIL. The Ar here referred to is the city of Moab on the border of Arnon, which is at the end of the Moabitish territory (chap. xxii. 36)]. It was called Areopolis by the Greeks, and probably stood at the confluence of the Lejum and Mojob in the fine green pasture land in the midst of which there is a hill with some ruins. This Ar is not to be identified with the modern Areopolis in Rabbah, which stood six hours south of the Lejum.—A. G.] The book of the wars of the Lord.—Some have regarded it as an Amoritish book of the conflicts of Baal; others attribute to it a late origin in the time of Jehoshaphat; but it clearly belongs to the Israelitish epic, and from its marks of extreme simplicity may be regarded as the first new awakening of inspired song in the rejuvenated Israel. The book is named only here, but the new poetry bloomed in other productions—especially in the song of the well. [The reference to this book has been seized upon by the negative critics as a grave objection to the Mosaic authorship of Numbers. "They have thought it incredible that such a work should have been extant at the time of Moses. But there is nothing more natural, or which occurs more constantly in the progress of humanity under like circumstances, than a body of song bursting out irrepressibly with the new fresh life of a people and commemorating the great events in its early history. As BAUMGARTEN well observes that such a book should arise in the days of Moses, is so far from being a surprising fact, that we can scarcely

imagine a more suitable time for the commencement of such a work. To the cavil that the wars of the Lord had scarcely begun when Moses died, and hence they could not have been referred to in any work written by him, HENGSTENBERG replies: When Moses wrote the Amalekites, the king of Arad, the king of Sihon, and Og king of Bashan, were all conquered. But the idea of the wars of the Lord in the usage of the Pentateuch is much wider than this (comp. Ex. xii. 41, 51; xiv. 14, 25; xv. 8; Num. xxxiii. 1). All the signs and wonders in Egypt were regarded as a contest of Jehovah against Egypt and its gods; the march through the desert is the march of an armed host of whom Jehovah is the leader, so that there was the richest material for a book. And the very object of the book is to glorify the leading of Jehovah as He brings His people on their way." So also STANLEY, *History of the Jewish Church*, vol. I., p. 207.—A. G.]

And from thence they went to Beer—well or place of wells. The encampment is marked by a longed-for well in which the promise of Jehovah is accomplished through human effort. This well was dug by the princes with their sceptres, i. e., under their leading, greeted by the festal hymn of the people and embalmed in a song. The fountain thus praised lies still in the open desert somewhere. The place cannot be definitely determined, probably is the same with Beer-E in the north-east of Moab. And from the desert they went to Mattanah.—They pushed their way into the inhabited territory of the Amorites to the west or northwest. It was not their purpose to enter the land of the Amorite in a hostile manner, for the goal of their journey lay across the Jordan. The reference in Deuteronomy: Then sent I messengers out of the wilderness of Kedemoth (the east) unto Sihon king of Heshbon with words of peace, Deut. ii. 26, is to this time and place. But when Sihon refused them a peaceable transit, the conquest of his land took place by divine command, (Deut. ii. 31, see also KEIL, p. 150). The encampments after that at the "well" or Beer, must have preceded the later-mentioned war with Sihon, since the advance of the great mass of the people must have been protected by a victorious warlike expedition, which must have been sent out between the stations Beer and Mattanah. The engagement took place at Jahaz [KEIL Jahza] on the border of the Amoritish territory toward the desert. The desire of the writer to complete the list of stations led him to anticipate the record of the last encampments, and this the more that he might connect the subjugation of Og in Bashan with the victory over Sihon; as indeed it was only after the destruction of Og from the land of the Amorites, that the peaceful settlement of the people in the plains of Moab, took place (comp. ver. 31 with xxii. 1). For the comparison of the stations in this section with the general register, chap. xxxiii., see that chapter and notes. [Aside from any successful identification of the places mentioned, two principles, as KURTZ *Gesch. d. Alt. Bund.*, Vol. II., 458 well argues remove all difficulty. In the first place we are to bear in mind that the encampment of such a vast body, especially when they reached a cultivated and thickly settled region,

must have included a number of places, some of which may appear in one record, and others in another, while both are strictly accurate. But it is more important to observe the diversity in the character of the different records. Chapter xxxiii. is purely statistical. The author there enumerates only those stations, *i. e.*, regular encampments, where Israel made a considerable stay, and hence not only constructed an organized camp, but set up the tabernacle. Here his interest is not statistical, but historical, and only those places which were of historical importance are mentioned. Hence the names of the stations between mount Hor and Ije-abarim, are omitted in this record, for they were of no historical moment, while we have a larger number between Ije-abarim and the plains of Moab because they were historically memorable, although they may not have been regular encampments.—A. G.] We content ourselves here with a mere outline of their march through the eastern desert. Going up Wady El Ithm, and crossing the border of Elom, they were free to wander through the worthless common domain of the desert until they reached Beer—probably Beer-Elm—the well which the princes dug with their staves, *i. e.*, presumably acquired as military leaders. Then they moved to Mattanah, *i. e.*, gift, because it was the first camping place in the dominion of the Amorite king Sihon. They must now have passed the field of conflict with Sihon, for (ver. 23) Sihon went out against Israel into the wilderness. The Israelites moreover could not have settled peaceably in the Amoritish country without some victory like this. And from Mattanah to Nahaliel, “Rivers of God.” The name corresponds to the description: Abarim before Nebo. We are ever coming back to the mountain chain Abarim. Nebo, without being definitely determined, may be regarded as forming one of the peaks of Pisgah lying over against Jericho. In this region where several wadys empty into the Jordan, and where the long-wished for Jordan valley first appeared in sight, they may well have said Nahaliel, “rivers of God.” KNOBEL. [KEIL, KURTZ, BIBLE COM.], identify this place with Encheileh, which now lay far behind the Israelites. [KEIL: Encheileh is the name given to the Lejum until its junction with the Saide. The Israelites then went from Beer northwesterly to Mattanah or Tedun, and thence westerly to the northern bank of Encheileh.—A. G.]. And from Nahaliel to Bamoth. We can scarcely regard Bamoth (heights), with KEIL and others, as identical with Bamoth-Baal, since Israel had before this encamped at Nebo, and certainly had passed the place where Balaam was first solicited to curse Israel. The people were at first busy in taking possession of Heshbon, at the same time capturing Jaazer on the extreme eastern border toward the land of the Ammonites. Then their course lay northwards towards Bashan, and Og, king of Bashan, came out to meet them at Edrei. But as Edrei is found far to the north in Bashan, it is not to be supposed that the armed host should have left the people behind them defenceless in the plains of Moab, where Balak might easily have destroyed them. We therefore accept fully the conclusion that Bamoth, which is here mentioned,

was the basis of their warlike operations against Bashan in upper Gilead. Places bearing this name “heights” are common all over the world. After the conquest of Bashan they returned nearly to their former position in the plains of Moab. [The top of Pisgah which looketh toward Jeshimon: across the desert. KEIL: “The field of Moab was a portion of the tableland which stretches from Rabbath Ammon, to the Arnon, and which extends to the desert of Arabia towards the east, and slopes off to the Jordan and the Dead Sea towards the west. The valley in this table land was upon the height of Pisgah, *i. e.*, the northern part of the mountains of Abarim, and looked across the desert Jeshimon. Jeshimon, the desert, is the plain of Ghor El Belka, *i. e.*, the valley of desolation on the north-eastern border of the Dead Sea. The valley in which the Israelites were encamped is to be sought for to the west of Heshbon, on the mountain range of Abarim, which slopes off into the Ghor El Belka.” KURTZ holds the same view and identifies this position with the field of Zophim, chap. xxiii. 14. BIBLE COM.: “Pisgah was a ridge of the Abarim mountain westward from Heshbon, and Nebo a town on or near that ridge, and apparently lying on its western slope.” See also GROVE'S *Art. Moab*, SMITH'S *Bib. Dict.*, PALMER, *The Desert and the Exodus*, Vol. II., p. 472 et seq.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. [God ever leads His people by a way which they know not, but leads them safely and well. They pass through the wilderness, but come out upon the top of Pisgah and then across the Jordan. All along the fountains spring up—not without human agency, and yet flowing with the fulness of divine blessing.—A. G.]
2. [The doctrine of God's providence, and the duty of an implicit trust in it; of a hearty and cheerful compliance with it; and the safety and welfare of those who so yield to it are clearly seen in this narrative.—A. G.]

#### HOMILETICAL HINTS.

The march as it overcomes all obstacles. The passage over the river of Arnon, a reminiscence of the passage through the Red Sea, and a pledge of the passage over the Jordan. [HENRY, ver. 10. “It were well if we would thus do in our way to heaven, vers. 14, 15, what God has wrought for us, what He did at such a time, and in such a place ought to be distinctly remembered, ver. 18. God promised to give them water, but they must open the ground to receive it. God's favors are to be expected in the use of such means as lie within our power.” The wells—“fountains”—along the way. WORDSWORTH refers upon the wells of the Bible to Gen. xxi. 19, 31; xxiv. 13; xxvi. 15; xxix. 10; Ex. ii. 15; iii. 1; John iv. 6. Moses gathers the people. God gives the water. This is a work which God is ever doing in His church. He gives the waters in His holy word, in His blessed Son of whom Moses wrote, and in the living waters of the Holy Spirit whom Christ sent.—A. G.]

## SECOND SECTION.

## C. — Sihon king of the Amorites, and Og king of Bashan.

CHAP. XXI. 21—XXII. 1. DEUT. II. 26—III. 22.

21, 22 And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land : we will not turn into the fields, or into the vineyards ; we will not drink of the waters of the well : *but* we will go along by the king's *high*  
 23 way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border : but Sihon gathered all his people together, and went out against Israel into the wilderness : and he came to Jahaz, and fought against  
 24 Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon : for the border of  
 25 the children of Ammon *was* strong. And Israel took all these cities : and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the 'villages thereof.  
 26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto  
 27 Arnon. Wherefore they that speak in proverbs say,

Come unto Heshbon,  
 Let the city of Sihon be built and prepared :  
 28 For there is a fire gone out of Heshbon,  
 A flame from the city of Sihon ;  
 It hath consumed Ar of Moab,  
 And the lords of the high places of Arnon.  
 29 Woe to thee, Moab !  
 Thou art undone, O people of Chemosh :  
 He hath given his sons that escaped,  
 And his daughters, into captivity  
 Unto Sihon king of the Amorites.  
 30 We have shot at them ;  
 Heshbon is perished, even unto Dibon,  
 And we have laid them waste even unto Nophah,  
 Which *reacheth* unto Medeba.

31, 32 Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Bashan : and Og the king of Bashan  
 34 went out against them, he, and all his people, to the battle at Edrei. And the LORD said unto Moses, Fear him not : for I have delivered him into thy hand, and all his people, and his land ; and thou shalt do to him as thou didst unto  
 35 Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive : and they possessed his land.

CHAP. XXII. AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

<sup>1</sup> Heb. *daughters*.

## TEXTUAL AND GRAMMATICAL.

Ver. 27. **BUNSEN, DE WETTE**: the poets; **ZUNZ, HIRSCH**: the proverb speakers. [The Heb. לִשְׁלֹשׁ to make like, very aptly designates Heb. poems in which one was made like, parallel, to another.—A. G.]

[Ver. 30. **LANGER**, we came upon them. **BUNSEN, FURST, EWALD**, we have burned. **ZUNZ**, we have thrown them down. **HIRSCH**, we came and overthrew them. בָּרַץ formerly regarded as a noun, is now accepted as the first person plu. Imp. Kal. from בָּרַץ with the suffix of the 3d person. **HIRSCH** makes a fut. Kal., and refers for suffix to Ex. xx. 30.—A. G.]

Ver. 30. אֶשׁ Keri אֶשׁ and hence is rendered by **DE WETTE** and others, a fire, burns to Medeba.

CHAP. XXII. Ver. 1. Plains. **KNILL**, Steppes of Moab. **LANGER**, fields.

## EXEGETICAL AND CRITICAL.

The message of Israel to Sihon king of Heshbon, is like that sent to the king of Edom. We learn from Judg. xi. 17, that a similar message was sent to Moab; and we may infer, therefore, that besides a direct passage through Edom, they entertained a hope that they might press rapidly on between the end of the Dead Sea and the Edomitish territory, without seriously irritating the Edomites; as indeed they had later to cross the southern extremity of the land of Edom. Israel had originally only the promise of Canaan west of the Jordan. Even *Perma* was not included in the promise. This limitation was carefully regarded in the message to Sihon. But since the Amorites at Heshbon, were included in the condemnation of the Canaanites, so the Israelites were not only at liberty to force their way through their land, but were under obligation to do so by the injunction of Jehovah. How *Og*, king of Bashan, in the northern part of Gilead, became involved in the conflict, is not explained; a sufficient explanation may be found in the fact that the successful assertion of a religious and moral dominion over Heshbon or lower Gilead, was not possible without the conquest of Bashan. Then we must bear in mind also that in Deut. iii. 8, the two kings stand in close connection as "kings of the Amorites." **KNOBEL** strives in a strange way to prove from Deut. iii. 10, that there were two *Edreis* [*Adraa*; see for its location and description, **PORTER**: *Damascus*, Vol. II., p. 271, and *Giant Cities of Bashan*, p. 94 sqq., and **SMITH'S Bib. Dict.**, art. *Edrei*.—A. G.]. A southern to be distinguished from the northern. He gives as the reason that "*Og* surely did not allow the Israelites to reach the northern boundary of his kingdom before he went out to meet them." [So also **KNILL**, **BIBLE COM.**—A. G.]. The conjecture however is obvious that the terror which the victory over Sihon spread far and wide, may have led the people of Bashan to retreat, until they found it necessary to make a stand at *Edrei*, their second capital, and not far from their chief city *Ashtaroth*. [**PORTER** says, "The situation is most remarkable, and in selecting the site, everything seems to have been sacrificed to security and strength." There was an all-sufficient reason therefore why they should make their final stand here.—A. G.].

It is recorded here that the king of the Amorites had fought against the former king of Moab, and taken all his land out of his hand, even unto *Arnon*; not, how-

ever, that they had reached the Ghor to the west. They had thrust themselves by force between Moab to the right and the desert and the land of the Ammonites to the left. Moab must at this time have exercised dominion in the border-land to the Ghor, for otherwise the plains of Moab would not have been spoken of here. If the dominion of the plains of Moab had been now in the hands of the Amorites, *Balak*, the king of Moab, would only have rejoiced at their overthrow, and would have sought alliance with Israel. On the other side the Amorites had not been able to conquer the children of Ammon in their mountain-fastnesses, ver. 24. The Israelites were prevented by an express direction of Jehovah not to attempt an assault against these strong borders (Deut. ii. 37).

Sihon had as yet no suspicion of the strength of the rejuvenated Israel, and went out against him beyond his own bounds, as far as *Jahaz*. But Israel smote him with the edge of the sword, i. e. utterly destroyed him. He then took possession of his land, described as reaching from *Arnon* unto *Jabbok*. The military occupation is spoken of here; its political incorporation in the land of Israel followed afterward (see chap. xxii. 33). They dwell in Heshbon and all her daughters, i. e. Heshbon, the capital city, and its surrounding and dependent villages or cities. Wherefore they that speak proverbs. Why the proverbs? Why not wherefore says the song? The enigmatical form is probably chosen by design, so as to express the thought: now is Heshbon laid waste, as it just before had laid waste the Moabite capital *Ar*; and thus the land falls to the Israelites, who could not have held it as a Moabitish territory. Therefore come unto Heshbon; build it up anew. The purpose and burden of the song is that Israel should restore the ruins, rebuild the city. We cannot agree with **MEYER** and **EWALD** [**KNILL**, **KURTZ**, **BIBLE COM.** in part also.—A. G.] that the appeal is to the Amorites and ironical. At first the fact is emphasized that this land has been wrested from Moab by right of war. The Amorites had taken it from Moab. Then the thought uttered is that the Israelites have wrested it in turn from the Amorites. [**EWALD**'s interpretation makes the song lifelike, beautiful and striking: "Come, come home to Heshbon—the city which no longer affords you a home or roof; rebuild, if you can, the city which now lies forever in ruins." Thus the victors cry to the vanquished. But in order to explain the guilt of the conquered, a second voice verifies the ear-



lier history. Is this the Heshbon from whose gates went the conquering hosts against Moab, poor Moab, over whose fall and the weakness of his god Chemosh the saddest complaints fill the air—that god who had left all his sons and daughters, i. e. all his worshippers, to be driven out and carried captive by Sihon? But then, while that victorious host, sweeping Moab with fire and sword, rests in fancied security, then the loud voice of the victor comes back to the beginning of his song: Then burned we it, and wasted it, from Heshbon, the central royal city, to the utmost limits of his land, and thus Israel avenged Moab.—A. G.]

For there is a fire gone out of Heshbon. The occupation of Heshbon is anticipated. The city is viewed as a point of departure for a conquest which should be completed by the torch of war. **Ar of Moab.** The earlier capital of Moab lay then in this part of its territory. Moab was not stricken without cause or as guiltless. It was the people of Chemosh, subduer, vanquisher. [FURNER derives it from a root which leads to the signification "fire-god;" others, "sun-god." The inscription on the Moabite stone shows that the worship of Chemosh was associated with that of the Phœnician Astarte. GINSBURG, *The Moabite Stone*.—A. G.] As the god of war, human victims were offered to him, as to Milcom and Moloch. He is not therefore to be regarded as identical with Baal Peor (KEIL); for that idol as the god of lust and pleasure was Baal, as the god of misfortune, despair and of human sacrifices, he was Moloch. [It seems probable, however, that these heathen idols were worshipped under different forms according to the special attribute which was in view, or which called forth the special worship. He might thus be the god of war, and at another time, regarding prominently another attribute, the god of lust. See BIBLE COM. note in loc.—A. G.] Moab perished as the people of Chemosh. The distinction, that the sons took to flight back across the Arnon, while the daughters fell captives to Sihon, is entirely true to nature. Then follows the record of Israel's victory and conquest. **We shot at them, overthrew them.** See textual note. **Heshbon is perished, even unto Dibon, and we have laid them waste even unto Nophah.** The textual difficulties in the last clause seem to be best solved by following the Sept., which some MSS. favor, and read fire upon, or to Medeba. [KEIL, BIBLE COM., WORDSWORTH, Samaritan text.—A. G.] The confounding of Nophah and Nobach increases the confusion. We suggest, however, this reading: to the ridge of hills which reaches unto Medeba. We read in Isa. xv. 2: "He is gone up to Bajith and Dibon, the high places, to weep;" and in the same connection: "Moab shall howl over Nebo and over Medeba." Even now it is said that Medeba lies on a rocky hill about four miles southeast of Heshbon. It seems to be a sketch of the new possession, and reveals in its very terms the tender conscience of Moses which prevented him from pushing his conquests into Moab.

Ver. 32. **Jaazer.** The special allusion to Jaazer between the narrative of the conquests of Heshbon and Bashan seems to imply that it

was an independent province lying between the two small kingdoms. The city with her villages, daughters, was taken and laid waste. Jaazer lay in the direction of Rabbath-Ammon (Philadelphia), "ten miles to the west, and is to be found probably in the ruins *Es Ssir* at the source of the Nahr Ssir, in the neighborhood of which SEUTZEN found pools, which are probably the remains of 'the sea of Jaazer' alluded to Jer. xlviii. 32." KEIL. Thence the army moved eastwards. To human view the Israelites may have seemed rash, in approaching so nearly the powerful Ammonites. And they turned, for Ammon could not be attacked. Hence the march tends northward towards Og, king of Bashan. It is needless to ask from what point Israel undertook the expedition against Bashan. "The kingdom of Og included the northern half of Gilead, i. e. the region between the Jabbok and the Mandhur (Deut. iii. 13; Josh. xii. 5), the modern Jebel Ajlun, and all Bashan, or all the region of Argob (Deut. iii. 4, 14), the modern plain of Jaulan and Hauran." KEIL. KEIL follows KNOX, and recognizes a double Edrei in Bashan; but for the true Edrei at which the kingdom was overthrown by the Israelites, comp. VON RAUMER'S *Geog.*, p. 247. It has been inferred from Deut. iii. 10 that a second Edrei existed on the northwest border of Bashan, which is supposed to have been discovered in the ruins Zorah or Edrah. VON RAUMER designates this place, however, as Esra or El Ira, and describes the ruins of both places. [The weight of authority at present is decidedly in favor of two Edreis.—The significant name might easily have been attached to different places, in a country naturally strong in fastnesses.—A. G.]

[The plains of Moab. After the conquest of the two Amorite kingdoms, the Israelites came down from the heights of Pisgah, and pitched in the *Arboth Moab*. These plains in the northern Arabah stretched from Beth-Jeshimoth, "houses of mortar," to Abel Shittim, "the acacia meadow." Here they remained till the death of Moses. The camp was beyond the Jordan, in the plain, as LANGS supposes, still in the possession of Moab.—A. G.]

#### DOCTRINAL AND ETHICAL.

The song of triumph on the Arnon reminds us in its mysterious words of the song at the passage through the Red Sea. The revival of the spirit of song in the people is also an awakening of the heroic spirit which won the victories over Sihon and Bashan. They are inseparably connected in all ages.

#### HOMILETICAL HINTS.

The two great victories east of Jordan foreshadow the conquest of the promised land. New life, new songs. [HENRY: "God gave Israel these successes while Moses was yet with them, both for his comfort, that he might see the beginning of that glorious work, which he must not live to see the finishing of, and for their encouragement in the war of Canaan under Joshua. It was the earnest of great things."—A. G.]

## FIFTH DIVISION.

## ISRAEL'S FINAL PREPARATION DURING ITS RESIDENCE IN THE PLAINS (STEPPE) OF MOAB.

## CHAPTERS XXII.-XXXVI.

## FIRST SECTION.

## Balak and Balaam, or the Curse as a Weapon against Israel Frustrated.

## CHAPTERS XXII. 2-XXIV. 25.

SURVEY: *a.* Balak's resort to Balaam, chap. xxii. 2-7. *b.* Balaam's formal, but heartless opposition, vers. 8-14. *c.* Balak's second attempt, Balaam's irresolution, and the beginning of God's judgment upon him in the permission of the journey, vers. 15-21. *d.* Balaam's journey and his speaking ass, vers. 22-40. *e.* The first blessing by Balaam, chap. xxii. 41-xxiii.

10. *f.* The second blessing by Balaam, chap. xxiii. 11-26. *g.* Balaam's apparent victory over temptation. His third and greater blessing. And as an appendix his angry announcement of judgment upon Moab and other enemies of Israel, at last upon all heathen, chap. xxiii. 28-xxiv. 25.

## FIRST SECTION.

## A.—BALAK'S RESORT TO BALAAM.

## CHAPTER XXII. 2-8.

- 2 And Balak the son of Zippor saw all that Israel had done to the Amorites.  
 3 And Moab was sore afraid of the people, because they *were* many: and Moab was  
 4 distressed because of the children of Israel. And Moab said unto the elders of  
 Midian, Now shall this company lick up all *that are* round about us, as the ox  
 licketh up the grass of the field. And Balak the son of Zippor *was* king of the  
 5 Moabites at that time. He sent messengers therefore unto Balaam the son of Beor  
 to Pethor, which *is* by the river of the land of the children of his people, to call  
 him, saying, Behold, there is a people come out from Egypt: behold, they cover  
 6 the face<sup>1</sup> of the earth, and they abide over against me: Come now therefore, I pray  
 thee, curse me this people; for they *are* too mighty for me: peradventure I shall  
 prevail, *that* we may smite them, and *that* I may drive them out of the land: for I  
 wot that he whom thou bleesest *is* blessed, and he whom thou cursest is cursed.  
 7 And the elders of Moab and the elders of Midian departed with the rewards of  
 divination in their hand; and they came unto Balaam, and spake unto him the  
 8 words of Balak. And he said unto them, Lodge here this night, and I will bring  
 you word again, as the LORD shall speak unto me: and the princes of Moab abode  
 with Balaam.

<sup>1</sup> Heb. *eye*.

## TEXTUAL AND GRAMMATICAL.

[Ver. 4. Assembly, this congregation, חֶקְקָר, not a multitude, but an organised whole.—A. G.]

[Ver. 5. River is emphatic; by the river, to the land.—A. G.]

[Ver. 6. Wot, *know*.]

## EXEGETICAL AND CRITICAL.

General preliminary remarks. We shall only reach a full view of the history of Balaam when we consider the section upon his prophecies in connection with the record of his end (chap. xxi.). Balaam the prophet, the utterer of blessings upon the people of God, the so-to-speak dogmatic Balaam, stands in striking contrast to the Balaam, the wily worldly politician, or the moral tempter of the same chosen people. The hidden, hardly discovered reconciliation of the two apparently contradictory representations of his character has led KNOBEL and others to suppose that there was a real contradiction in the history; while, on the other hand, HENGSTENBERG and others have clearly detected the features of the second Balaam in the character of the first, and have recognized also the first in the later counsels of the second, in his wily suggestions as to the celebrations of the religious feasts. We have here the living, vivid image of a remarkable character, thoroughly unstable, vacillating in obedience to predominant motives, two-sided; but a character whose two-sidedness does not show itself in distinct, stereotyped qualities, ever ready for action, but is wrought out in the progress of a spiritual conflict, in which avarice and ambition gradually work his ruin. Below the summit of sacred zeal or inspiration which Balaam seemed to have reached begins the hidden process of his ruin. If it is asked how the Jews came to possess this information, we may hazard the conjecture, that Balaam's fall began with double-dealing; that he had first made disclosures and offers to the Israelites, by whose camp he must pass on his way home, and then because he did not meet with the expected favorable reception, returned secretly and by the aid of a Midianitish nomad chief, who was probably camping on the skirts of the Moabite territory, to Balak, in order still to secure from him the "reward of iniquity," seeking all the time to hide from himself the baseness of his conduct under the pretence of a desire to lay upon the broadest basis a sure alliance between Moab and Israel. If he thought of the real approaching downfall of Moab and the glory of Israel, he may have cherished the idea of such an intermediation, as even Judas seems to have been impelled for some time by a similar motive. His fear of the power of Israel may have determined him to greater secrecy in the pursuit of his crafty aim. Thus Balaam in this second form in which his character appears stands, in the New Testament, as the prototype of a subtle tempter and destroyer of God's people, through his teaching a false religious freedom. The remarkable portraiture of Balaam's character makes the deeper impression of historical truthfulness, since we find the contradictions appearing here, reflected in a thousand instances in the history of religion, in ecclesiastical and profane history, as features of an unstable double-hearted nature.

We note first the contradiction between an ostentatious and vaunted faith in Jehovah, and the ever re-appearing and strong lusting after the rewards of unrighteousness, after the glory and

the gold which ultimately leads him to ruin. The seeming piety, *aliquid nimis*, at once excites suspicion; the frequent use of the name Jehovah, the constant parade of his dependence upon Jehovah's directions, the multiplication of the offerings in which he compels Balak to take part, the greatness of the sacrifices, as if he might thereby control Jehovah (take providence by storm, as modern hypocrites phrase it) are all suspicious. How much the orthodox and pietistic extravagances of to-day remind us of the methods of Balaam! Then again, as to the form of his faith, we must notice the broad contrast between his fervent language of rapturous inspiration, his soul borne away as it were in inspired vision, and his ordinary states of consciousness, his efforts to tempt God, to carry out his evil selfish plans by means of superstitious practices, and his aiding the heathen king and his subjects in their destructive hostility to the people of God. Even the formal, oratorical exaggeration is a characteristic feature of the superficial nature of his feelings. How often religious, poetical, æsthetic emotion proves itself more or less Balaam-like through its contrast with the real state of the feelings!

The psychological problem of the prophetic enthusiast becomes more difficult through the psychological sympathy of his ass. This contrast and the change in the parts of the performance between the rider and the animal on which he rides, is much greater than the contrast between Don Quixote and his Sancho-Panza.

Still another contrast, and one which we must not overlook, appears in the great flourish and display with which Balaam takes his leave of Balak, and the secrecy in his later operations, after which he is first found among the slain in Midian, and recognized as the instigator of the great calamity.

More conspicuous is the distinction in Balaam, as he speaks, proclaims, sings the blessing, and as he plots the curse. Still while he changes his blessing into a curse, Jehovah transforms the curse into a blessing.

This very remarkable episode in the Mosaic history could not fail to occasion many dissertations. For the literature see KEIL, p. 168, note (consult especially BAUR, *History of the Old Testament Prophecy*, p. 329), KNOBEL, p. 127; also articles in WINER, *Wörterbuch*, HERZOG's *Encyclopædia*, HENGSTENBERG's *Geschichte des Bileams*, BAUMGARTEN, *Commentar*; THIS COMMENT. *Introduction to Genesis*. [Also KURTZ, *Gen.*, Vol. II., p. 451 et seq., BIBLE COM., SMITH's *Bible Dic.*, WORDSWORTH, *Holy Bible with notes*, STANLEY, *History of the Jewish Church*, Vol. I., p. 209-218.—A. G.]

"From the very earliest time opinions have been divided as to the character of Balaam. Some (e. g. PHILO, AMBROSE, AUGUSTINE) have regarded him as a wizard and false prophet devoted to the worship of idols, who was destitute of any susceptibility for the true religion, and was compelled by God, against his will, to give utterance to blessings upon Israel instead of curses. Others (e. g. TERTULLIAN, JEROME) have supposed him to be a genuine and true prophet, who simply fell through covetousness and ambition. But these views are both of them

untenable in this exclusive form. WITSIUS (*Miscell.* ss. 1, lib. 1, c. 16, § 88), HENGSTENBERG, KURTZ, KEIL. The declaration of HENGSTENBERG, however, that Balaam was not entirely without the fear of God, nor yet a really pious man and true prophet of God, leaves us without any very definite idea. It is most important here to bear in mind that we are not considering a fixed character, but one passing through a change, and engaged in a serious conflict. The record speaks clearly of a communication between Balaam and God, although not of an intimate and confidential relation with Him. He is at least a monotheist; he clings as a Mesopotamian, perhaps as a descendant of Abraham, to the name of Jehovah in its more general significance, which it had before acquiring its specific meaning, Ex. iii. and vi.: and hence the writer uses in connection with him the name Elohim, not recognizing him as strictly a worshipper of Jehovah. He thus lies within the primitive, monotheistic traditions, the religious twilight which Melchizedek also represents (see Gen. xiv. 18). But he had derived from his father Beor, i. e. "consumer," "destroyer," as it appears from his own name Balaam, "subverter," "devourer of the people," a stronger inclination to curse than to bless. HENGSTENBERG lays great stress upon the fact that he is never called *nabi*, "prophet," but *kosem*, "sooth-sayer." But we may well suppose that the obscure word *kosem* originally bore a better sense than that which was attached to it later. It may be true that this word, and those who bore it, as with the worship of high places, which was originally patriarchal, but afterwards degenerated into idolatry. We distinguish between the primeval religion which runs from Melchizedek down through the Old Testament history, and was never entirely extinguished, and the religion of the Abrahamic promise or covenant, by the inverted order of signs or symbols, and the word. In the primitive religion God is known through the signs, and these are rendered into the word by the interpreting mind, in the covenant religion the word precedes and is afterward confirmed and enforced by sacramental signs. Thus Joseph wears the aspect of a descendant of the primitive religion, and might even appear as a *Kosem* when he claims that he prophesied out of his cup. Thus Balaam also proceeds to seek for signs, chap. xxiii. 3, 15. But then there is an evident approach to the Abrahamic form of religion, when he no longer seeks for signs, whose interpretation Jehovah puts into his mouth, but by virtue of the free direct inspiration, as he looks upon Israel, utters his prophetic words, (xiv. 1). After this we can no longer class the *Kosem* Balaam with the later degenerated sooth-sayers. But surely he does approach that lowered type, when he suffers himself, avowedly at least, to recognize the superstitious notion, that by arbitrary curses he could magically produce calamitous results, even upon a whole people, even against the blessing of Jehovah; and because he was eager and prepared to receive the reward of such enchantments. It may be that it was from the pay which he took, that the prophet, originally, came to wear the altered and

less honored name of *Kosem*. But the possibility of such a designed intermingling of the holy with the unholy, lies in the great divergency between emotional capacity when excited, in highly gifted natures, and the normal condition of the mind. Universally there is a contrast between the man in the ordinary state of his mind, or his habitual tendency, and the same man in his quickened state, in his strivings after ideal heights; between the man in his everyday and in his Sunday life. In the lives of noble men, this divergency sometimes ripens into opposition, as with Peter, Mat. xvi.; and indeed in the very best men there is always the blossom of impulse before the fruit of a new soul-life. But if a fissure opens between these two spiritual states of the soul, which widens at last into a broad chasm, a permanent contradiction, then the Balaam nature is complete, and in the end the evil tendency and nature triumphs over the ideal. Thus it happens that false prophets have been formed out of gifted prophetic natures, in ancient and modern times.

We pass now naturally to the consideration of another erroneous contrast, which supposes that Balaam intended to curse at the very moment of his speaking, but that the Spirit of God compelled him to utter blessings. HENGSTENBERG says of this view: "Ambrose held a crude notion of the effect of the divine power upon Balaam, as if God put the words in his mouth, *quasi cymbalum tinniens sonum reddo*." CALVIN held nearly the same view. [HENGSTENBERG says of CALVIN "that in general he clearly recognized and sharply expressed the dependence of prophecy upon the subjective condition of the prophet, while he regards Balaam as an exception to this rule."—A G J]. But one could scarcely call this power which thus constrains the soul, inspiration, not even infusion. Here again we must bear in mind that the divine irresistible influence is moral, and is carefully to be distinguished from any physical or magical compulsion, from which it is free. It is a strange coincidence that this assumption has been applied not only to Balaam, but even to the ass on which he rode, although it lacked entirely the organic capacity for human speech. In this respect HENGSTENBERG has admirably presented the distinction between the ideas of externality and reality; asserting the reality of inward occurrences, as well as the distinction between real visions and bare imaginations, although the two things are held to be one and the same by many thinkers who assume great superiority. But no one can make any great progress in the Holy Scripture, without a sense or capacity for perceiving the reality of genuine visions. But we shall return to this theme in the sequel.

This narrative, moreover, is very important with respect to the doctrines of the divine permission. God forbids Balaam to go. He then permits him to go under certain conditions, while He appears to be offended because he went. To a superficial view the passage seems full of inconsistencies, whereas in truth the apparent change in the divine decisions is determined by the changes in Balaam, is adapted to them, and is thus the result and fruit of the strictest and most sacred consistency.

As some have held that the words of the third and last prophecy point clearly to a later origin, i.e., according to the fiction of the critics, a *vaticinia post eventum*, it is necessary that we should examine the passage more closely. In this third prophecy Balaam stands at the very highest point in his inspired intuition. It is no longer (as in vers. 5 and 16): "Jehovah put a word into his mouth," but: "The Spirit of God came upon him." Before he spake under restraint of fear, now freed from any such limitations, and in the full freedom of revelation (chap. xxiv. 4-9). The anger of the king at his third utterance of words of blessing seems to have unfettered his own indignation (vers. 12-24).

The passage in which we have the beautiful prediction of the "Star out of Jacob," does not belong to the line of clear, direct, conscious Messianic prophecy, although Rabbi Akiba held that it did, but refers to the *Bar-Cochab*: Son of the Star. [There was a pretender who bore this name, with express reference to the prophecy of Balaam: and led the Jews into rebellion against the Roman power in the reign of Hadrian, A. D., 136.—A. G.] The exclusive references of the Star to the Messiah, have been numerous in Christian authors from CALVIN to BAUMGARTEN, see KNOBEL, p. 146. But since the conception of an ideal, personal Messiah had not reached its full development even at the time of David, 2 Sam. vii., it would have been a strange anomaly if it had found expression so much earlier by the heathen Balaam. For other interpretations, as e. g. that which refers the prophecy to David, to David and the Messiah, to the Jewish kingdom and the Messiah, see KNOBEL, p. 146 [and notes in loc.—A. G.]. As to the appearance of new stars in connection with the birth of great kings, see KEIL, p. 192 [who, however, refers to HENGSTENBERG, who cites JUSTINI, *Hist.* xxxvii. 2; PLINI, *H. N.* ii. 28; SUTTON, *Jul. Cæs.* c. 78; and *Dio Cass.* xlv., p. 273.—A. G.]. We must bear in mind here first of all, that we are not dealing with an Old Testament prophet. Balaam and his prophecies appear throughout under an historical point of view. But what he meant by a star was a sceptre, a royal ruler, who should arise in Israel, and crush all its enemies. We do not need to be familiar with Jewish history to understand what follows, although Balaam, in a typical, but not in a verbal sense, uttered far more than he was conscious of, even with respect to the star out of Jacob. What could be of greater moment than the crushing of the power of the Moabite princes, since they were even now plotting the destruction of Israel? The Edomites, in a spirit of enmity, had just before restrained the onward march of the people of God. The Amalekites were old traditional foes of Israel. When now he proceeds further and predicts the victory over the Assyrians, his own countrymen, over the Kenites (in the north), and then the conquest of Assyria and Mesopotamia (Eber) by some western power, he passes from the particular into the universal. At length his prophetic vision reaches its utmost bounds. Chittim shall be overthrown at last. His talent for cursing now comes into full play, and the proud seer in wrath takes leave of the angry king who had

thought only that by some superstitious magic spell, he would be able to win back his lost domain, or at least to protect that which was still left him; takes leave ostensibly never to see him again, but only ostensibly. A Midianitish nomad tribe, coming perhaps from his own home in Mesopotamia, roamed at this time along the extended kingdom. Here among these Midianites Balaam seems to have rested (after having sought in vain a market for his talents among the Israelites) in order to renew his relation with Balak. For various conjectures as to who Balaam was, see KNOBEL. It was formerly conjectured that he was Elihu or Laban, or one of the magicians of Egypt. Modern guesses are that he was the Arabic sage Lokman. Thus KNOBEL. For conjecture as to Pethor, see KNOBEL, 128. [KNOBEL identifies Pethor with *Ῥεθωίρα* (ZOSIAN iii. 14) and with the *Bēṭavva* of Ptolemy v. 18, 6. He regards both these names as corruptions of Pethor, and thinks the place is found in the present Anah. KEIL regards this as very uncertain, while BIBLE Com. is inclined to favor it. Very little is certainly known.—A. G.] For the faith of antiquity in the efficacy of curses, see KNOBEL, p. 129. [Also KURTZ, *Geschichte des Alten Bundes*, and BAUMGARTEN, Com., who holds that the efficacy attributed to them was not merely a superstition or imagination, but had a real ground, and that the narrative here can only be correctly understood on the supposition that it recognizes the actual power of Balaam to bless and to curse. He finds the turning point in the whole narrative, the thought around which it clusters, in the words Deut. xxiii. 6. "The Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee." KURTZ adopts substantially the same view. For the opposite view see HENGSTENBERG, *History of Balaam*.—A. G.]

[The question as to the moral character of Balaam is distinct from that as to the nature of his prophetic gift and position. They are not entirely disconnected questions; but the one is much more easily settled than the other. He could not of course be a good man and a false prophet; but he may have been a bad man and a true prophet. Such in fact he was. Morally Balaam comes before us as a man of keen insight and of wide culture, having broad glimpses of the truth, which seem to have grown clearer with his investigations, a heart susceptible to noble impulses, a conscience awakened, but not authoritative, with strong convictions of right and duty, which are yet sacrificed to the cravings of avarice and ambition; ever practically selling all his better impulses, his convictions and his conscience, for the sake of gain, and yet never doing it without a conscious and serious struggle. As to his prophetic position, he is not to be viewed, as HENGSTENBERG has fully shown, as a false prophet, a mere heathen seer, who was constrained by God against his own will to bless and not to curse Israel, nor, on the other hand, as a true and genuine prophet, who was only swept away by his avarice and ambition. There are elements of truth in both views; but neither of them is tenable in its exclusive form. "The truth lies," to use the words of

KURTZ, "in the midst. Balaam was in his present position both a heathen magician and a Jehovistic seer. He stood upon the border line between regions, which indeed lie contiguous, but in their nature and character are radically opposed to each other, and exclusive of each other. With one foot still upon the ground of heathen magic and soothsaying, he planted the other within the limits of the Jehovistic religion and prophecy." The name he bears, בלעם, a soothsayer, which is never used to designate a true prophet of God; his parleying with the messengers, his seeking permission to go the second time; the eager pursuit of his covetous hopes, and especially his use of signs as the fitting and customary means to ascertain the will of God, which were never resorted to by the true prophet, are proofs that he still stood upon the old and lower ground; while his avowed claim to act as a prophet of Jehovah, his delay in going at Balak's request, his answer to the second and more attractive embassy, and his reply to Balak's indignant remonstrance because he had not cursed, but blessed Israel, ch. xxiii. 12, show that he had indeed in part crossed the border and stood within the region of the true prophets of Jehovah. The tidings of the great things which God had done for His people in Egypt, at the Red Sea, in the wilderness, which had been borne to him as the report spread through the nations, had doubtless led him to take a more decided stand. He probably hoped too to make greater gains if he appeared as a prophet of Jehovah.

Why he remained in this position; why he did not advance still more decidedly and completely into the new region which opened before him; or rather why attempting to stand upon the border-line, to unite and hold fast in himself that which differed so widely and irreconcilably, he ultimately went back to his old service, sank completely down to the lower level upon which he stood before, and into all the deeper darkness because he had turned away from the light, the progress of the history makes perfectly clear. It is just here that his moral character bears upon his prophetic position. He was not willing to part with his lusts. "He loved the wages of unrighteousness." He could not bring himself to serve God with an undivided heart. It was no intellectual defect, nor any want of fitness for a higher calling, for the position of a true and genuine prophet, but his clinging to his lusts, his attempt to carry them over with him into the service of Jehovah, which restrained his progress. Through the call of Balak he was brought into a position at which he must decide "whether," as KURTZ says, "the old heathen, or the new Jehovistic principle of life should rule within him, whether he should go on to the full, genuine, prophetic condition, or fall back upon the old stand-point, and in so doing fall of course into a more decided hostility towards Jehovah, towards the theocracy and the people of His choice. This development of circumstances, which serves for the glorifying of Jehovah, for the encouragement of Israel, for the discouragement of the enemies of Israel, has also for Balaam most momentous, indeed deci-

sive importance. He fell. Covetousness and ambition were stronger in him than the desire for salvation."—A. G.]

#### Sec. A. Chap. xxii. 1-8.

The Moabites, like the Edomites, had sold the Israelites bread and water while they were passing along their eastern border. But now when they saw them settling down in the dominion of Sihon, upon their northern border, the wounds of which were not yet healed, terror seized upon them. They excited the Midianites by appealing to their fears, lest the Israelites should lay waste all their green meadow-lands, as the ox licketh up the grass of the field. They could not hope to conquer those who were victorious over the Amorites, against whom they had been unable to stand. Then Balak (whose name seems to be without significance) in consultation with the elders of Midian, strikes upon the diabolical thought, that he might perhaps secure the destruction of this mighty people through fanatical curses, through magical incantations; a thought suggested perhaps by Midianitish traders, to whom the reputation of Balaam, as a great magician and imprecatory prophet, was familiar. However confused may have been the prevalent conceptions in these regions as to supernatural agencies, so much is clear, that the reputation was in accordance with them. His father "called Beor (from בִּיעַר) on account of the destructive power attributed to his curses." The son of this fanatical destroyer (for the form Bosor, 2 Peter ii. 15, see KEIL, who holds that it probably arose from the peculiar mode of pronouncing the guttural פ) is called Balaam, ensnarer or destroyer of the people. [HEXASTATHEUS: "He bore the name as a dreaded wizard and conjurer, whether he received it at his birth as a member of a family in which this occupation was hereditary, or whether the name was given to him at a later period, when the fact indicated by the name had actually made its appearance."—A. G.] Balaam understood well how to destroy the people not only with burning curses, but by the wily use of worldly and fleshly allurements. It must have been already known, too, that his powers and gifts were in the market, and could be purchased for gold or renown. Moses indeed may have despised the superstition of heathen antiquity that curses could actually work injurious results—a superstition which in some of its forms, reaches even to the present time, and therefore may have regarded the curses of Balaam as having no importance in themselves; but still as mere fanatical delusions they might produce injurious results, as they might inflame the Moabites, and dishearten and weaken the Israelites. [Balak who was king of the Moabites at that time. The words seem to intimate that he was not the hereditary king of Moab. If, as BIBLE COM. regards as probable, "the Midianitish chieftains had taken advantage of the weakness of the Moabites after the Amoritic victories to establish themselves as princes in the land, as the Hyksos had done in Egypt," we see at once why Balak should have turned for counsel to the elders of Midian, and why he

should have had such confidence in the power of Balaam—A. G.] Accordingly he sends messengers to Balaam with the rewards of sooth-saying (Kosem the soothsayer), to Pethor, an unknown city, probably, according to KEIL, a seat of Babylonian sages, if it was not rather the seat of monotheistic hermits, among whom the Semitic Abrahamite tradition was still preserved. Balak did not think that the curses of Balaam in themselves could destroy the Israelites; but he firmly believed that with the aid of this superstitious delusion he could so work upon the temper of both peoples, so animate his own people and the Midianites, and so discourage the people of God, as to secure the victory. [It is far more probable that Balak shared the belief, which, strange as it may seem to us, was common among the heathen, that persons like Balaam could by their sacrifices work upon the gods they served, and so determine and control their purposes and power. As Balaam was avowedly now the servant of Jehovah, the God of Israel, Balak doubtless hoped that if he could secure his influence, he would work upon Jehovah, and so change the current of events.—A. G.] **Come curse me this people, for they are too mighty for me: peradventure I shall smite them and drive them out of the land.**—As thou art the great curser, the highest adept in that great art, so thou canst with thy curses infuriate the Moabites and dispirit and confound the Israelites; then I can smite them. This people is come out of Egypt, he said, as if he knew nothing

more of them. **They cover the eye of the earth** is his scornful expression. **They abide over against me**, as if he did not know that they did not wish any conflict with him. He will have revenge because the Israelites have conquered the Amorites his own enemies. KNOBEL, speaking of the belief in incantations, loses sight of the distinction between prophetic announcement of curses, and the mere incantation of common superstition and witchcraft. [KEIL: "The fact that the Lord did not hearken to Balaam, but turned the curse into a blessing, is celebrated as a great favor to Israel. Deut. xxiii. 5; Josh. xxiv. 10; Micah vi. 8, assumes that Balaam had power to bless and to curse. This power is not traced, it is true, to the might of heathen deities, but to the might of Jehovah, whose name Balaam confessed; but yet the possibility is assumed of his curse doing actual, and not merely imaginary harm to the Israelites."—A. G.].

Balaam receives the messengers of Balak. As he acknowledges the name of Jehovah, he must have known at once that he could not curse the people of Jehovah. He invites them, however, to remain over night, assuring them that he will in the night receive instructions from Jehovah. He thus intimates that he expects his instructions in the form of nocturnal dream-visions, although this is not the only thing, upon which he relied as an interpreter of signs. He regards or presents as in doubt what he should have known at once. He tempts Jehovah; and thus he enters the path of perdition.

## B.—BALAAM'S FORMAL BUT HEARTLESS REFUSAL.

### CHAPTER XXII. 9-14.

- 9 AND God came unto Balaam, and said, What men *are* these with thee?  
 10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent  
 11 unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the  
 12 face of the earth: come now, curse me them; peradventure I shall be able to over-  
 13 come them, and drive them out. And God said unto Balaam, Thou shalt not go  
 14 with them; thou shalt not curse the people: for they *are* blessed. And Balaam  
 rose up in the morning, and said unto the princes of Balak, Get you into your land:  
 14 for the LORD refuseth to give me leave to go with you. And the princes of Moab  
 rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

<sup>1</sup> Marg. *I shall prevail in fighting against them.*

### TEXTUAL AND GRAMMATICAL.

[Ver. 11. **אָפּ** from a root which signifies to hollow out; to pierce, perforate, and so curse from the penetrating power of the curse. HINCK regards it as an anomalous form used in the sense of curse only in this narrative, and signifying to hollow, make empty, to take away the whole contents of its object—to make it as chaff—or a shadow.—A. G.].

## EXEGETICAL AND CRITICAL.

God (Elohim) the writer tells us comes to Balaam in the night. Balaam speaks of Jehovah as if he knew the God of Salvation. [He had this knowledge partly from the primeval traditions which were probably preserved more fully and clearly in his native region than elsewhere, but mainly from the report of the great things which God had done in the deliverance and leading of His people, which had spread far and wide and produced a deep impression on all the neighboring tribes. Balaam was prepared to welcome the report and turn it to his own selfish ends, if possible. See KURTZ's *History*.—A. G.]. What men are these with thee? asks Jehovah, so that his vague, uneasy suspicion that these guests might bring him to ruin, might work itself out clearly. [HANGSTENBERG: The question was intended to awaken the slumbering conscience of Balaam, to lead him to reflect upon the proposal which they had made, and to break the force of

his sinful inclination.—A. G.]. Balak had said **He whom thou blessest is blessed, and he whom thou cursest is cursed.** But God speaks otherwise. **Thou shalt not curse the people, for they are blessed, i. e., thy curses would have no effect.** The cunning seer, however, tells them nothing of this; he simply says: **The LORD refuseth to give me leave to go with you.**—The answer was intelligible to the Moabitish courtiers. [Their report to Balak shows clearly that they understood the position and incontinence of Balaam. They saw that he wished to come, and that a larger bribe would probably bring him. Balaam does not appear to have sought the counsel of God. When asked, **Who are those men with thee?** the question was a surprise to him. And he fails intentionally to give to the messengers the very gist and kernel of the announcement God made to him. That would have defeated his secret plan and hopes. It would have convinced Balak and Midian that their effort was useless.—A. G.].

## C.—BALAK'S SECOND MESSAGE, BALAAH'S WAVERING, AND THE BEGINNING OF THE JUDGMENT OF GOD UPON HIM IN PERMITTING THE JOURNEY.

## CHAPTER XXII. 15-21.

15, 16 AND Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let 17 'nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will 20 say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I 21 shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

<sup>1</sup> Marg. *Be not thou letted from.*

## EXEGETICAL AND CRITICAL.

The politic Balak saw clearly through the answer of Balaam, and knew how to approach him. A more stately embassy, flattering his love of distinction, a confidential alluring prayer of the king (מֶלֶךְ-בְּלָק), the prospect of high honor or rich rewards suited to his strong desire would prevail. Balaam understands the courtly message well, when he says: **If Balak would give me his house full of silver and gold, etc.**—[HIRSCH: "Balaam's answer betrays his real character. However much he seeks honor, he seeks wealth still more. Balak had not intimated in his message anything about gold. He

has spoken only of great distinction, and said that every wish should be gratified. But Balaam immediately translates honor into gold. This is the supreme good with him."—A. G.]. The real thought of his heart shines out clearly through this seemingly strong resolution. Still more when he asks them to tarry another night, as if to ascertain in a second nightly vision what more Jehovah would say to him, he intimates that he deemed it possible that He would decide differently this time. KNOBEL says, "there are other instances in the Old Testament in which God changes His mind when besought to do so (chap. xvi. 21 sqq.; Ex. xxxii. 14; Jonah iii. 10)." KNOBEL ignores entirely the distinction between the merely seeming "changes of mind" in the way of mercy, and the still more apparent



"change of mind" in judgment. He regards Balaam in a very favorable light. But one has examined the passage very superficially if he regards the second command of God as a concession. Now indeed the consequences of his character and conduct begin to gather around him, so that he goes on involved in inconsistencies, until the final disruption and ruin takes place. It had been easier for him to refuse Balak positively, than to make use of the permission to go, coupled with a condition which must entirely defeat his object. **But yet the word which I shall say unto thee, that shalt thou do.** The deceitful heart allowed him to hope that Jehovah would at last grant him his wish, while the grand irony of the divine providence went on, giving him over to the judgment of his own double-heartedness. He might have been saved if now, when God tried or tested him, because he had sought to tempt God, he had sought permission to remain. [Upon the apparent contradiction between the prohibition, ver. 12, and the permission, ver. 20, and the anger of God at his going, ver. 22, See HENGSTENBERG, *Beiträge* 3, 469; *History of Balaam*, p. 44, Note. The whole

difficulty vanishes at once when we consider that the prohibition was to go and curse Israel, and in the permission to go he is still forbidden to curse. The curse was that for which Balak sent for him. That is forbidden throughout. The permission, or rather the command to go, for as HENGSTENBERG well says, "that which he sought to do in the service of his own sinful lusts, he must now do after any such hope has vanished, in the service of God," was in fulfilment of the divine purpose and given partly with reference to Balaam himself, and partly through Balaam's blessings to bless His own people, and to glorify His name among the heathen and in Israel. Balaam now became the unwilling instrument in the execution of the divine purpose. **The anger of God was kindled against him,** not because he went merely, but because he was going with a blind and persistent adherence to his own plan, under the control of his own lusts, and probably in the hope that in some way he would secure his own distinction and wealth. God holds His instruments in His own hands.—A. G.]

#### D.—BALAAM'S JOURNEY AND HIS SPEAKING ASS.

##### CHAPTER XXII. 22-40.

22 AND God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass,  
 23 and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the  
 24 way. But the angel of the LORD stood in a path of the vineyards, a wall being  
 25 on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and  
 26 he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And  
 27 when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened  
 28 the mouth of the ass, and she said unto Balaam, What have I done unto thee, that  
 29 thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I  
 30 kill thee. And the ass said unto Balaam, Am not I thine ass upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto  
 31 thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand:  
 32 and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold,  
 33 I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me,  
 34 surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way

35 against me : now therefore, 'if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee : have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

<sup>1</sup> Marg. *Who hast ridden upon me.*  
<sup>4</sup> Marg. *To be an adversary unto thee.*

<sup>2</sup> Marg. *Ever since thou wast.*  
<sup>6</sup> Marg. *If it be evil in thine eyes.*

<sup>3</sup> Marg. *bowed himself.*  
<sup>6</sup> Marg. *a city of streets.*

#### TEXTUAL AND GRAMMATICAL.

[Ver. 22. הָלַךְ the participle "was going" denoting here not only a continuous journey, but a tendency and striving to the end.—A. G.]

[Ver. 24. שְׁעוֹל a narrow or hollow way, 1 Kings xx. 10; Isa. xl. 12, handfuls. Perhaps a path so narrow that one could only pass along step by step.—A. G.]

[Ver. 19. Lit. I had killed thee—it had already been done.—A. G.]

[Ver. 32. לִשְׂטָן to be an adversary. יָרַח to precipitate, to be headlong.—A. G.]

[Ver. 33. אֵל, perhaps. There is no sufficient authority for the rendering unless, surely.—A. G.]

[Ver. 30. אֲרָצָה, streets of the city, in which markets were held or trade carried on.—A. G.]

#### EXEGETICAL AND CRITICAL.

He saddled his ass and departed with the princely envoys and his own servants. But the anger of God was aroused, because he went—that is, went cherishing the hope that he would still win Jehovah to his own wish and plan. Since he now goes out with hostile intent toward God's people, he encounters the divine opposition in the definite form of the Angel of Jehovah. The seer himself is indeed blinded through his insincerity and falsehood; but his ass, on the contrary, has become clear-sighted. It undertakes his part as a sign that he has taken upon himself the part of the brute. He does not see the angel because his thoughts brood upon the brilliant future which presents itself to his view. Still in the back-ground of his being, stirred by his evil conscience, the visionary power partly freed from restraint, the terror of his spirit passed into the fear of spirits, which at first quickens the vision of the ass, and then indirectly, through its strange acts, works upon himself. Three times the ass starts back afrighted at the sight of the angel of the Lord standing in the way with a drawn sword threatening death, in his hand. It is not strange that the animal in sympathy with its master should think that it might pass by the angel. Thus at first it starts aside into the field; then when the angel bars the path between the vineyard walls, it presses closely against the wall, thereby crushing the foot of the prophet; and then at last when it must pass through a narrow path, in which there was no room to turn either to the right hand or the left, with the dread form

right before it, the ass falls upon its knees. It has no power to proceed. But now Balaam, in the heat of passion, beats it the third time. Here Jehovah opens the mouth of the ass, and a conversation takes place between the rider and his beast. The visionary condition of the prophet had been already awakened and developed since he heard the ass speak; but it comes out decidedly when reminded that the faithful animal had never behaved in this strange way before, and that therefore some very unusual surroundings must be at work. Now Jehovah can open the eyes of Balaam, that he also may see the angel. KNOX here relates various similar instances of speaking animals, horses, cattle, sheep, and even generally of cases of brute speech (p. 184 and 185). The negative criticism is interested in asserting that according to the writer, the ass has actually (*i. e.* externally) spoken, and that Balaam heard its utterances with his ears. He enumerates a list of authors from JOSEPHUS to BAUMGARTEN and KURTZ, who hold this positive view. When he cites the passage in 2 Pet. ii. 16 in corroboration of this view, he allows to the New Testament as little as to the Old a symbolical method of expression, or one which recognizes the reality of the inner world. The other interpretation advocated by Maimonides, HERDER, JAHN, MICHAELIS, DATH, STEUDEL, THOLUCK, HENGSTENBERG, that it was only in a vision or dream that Balaam heard the ass speak, and that the hearing of the words was barely (*barely* an inward!) an inward occurrence, he thinks may easily be disproved. "The author says nothing of a vision or dream," *etc.* HENGSTENBERG has justly vindicated the reality of visionary states, and

has adduced many arguments to prove that the narrative here treats of inner visions and voices in the form of external and bodily seeing and hearing. HENGSTENBERG's merit is all the greater because he did not have a clear hermeneutical understanding of the biblical, historico-ideal or symbolical style, on which to rest. His explanation of the offering of Isaac, of Jephthah's daughter, and of the Egyptian miracles, is entitled to a like praise, and one may well conjecture that his contempt for the superficial character of many of the negative critics, may have betrayed him later into extreme utterances. KEIL seeks to establish an intermediate view. "The angel did really appear upon the road, and in the outward world of the senses; but the form was not a grossly sensuous or material form, like the bodily frame of an ordinary being, for then Balaam would inevitably have seen him." This conception is perfectly justified, but then when he treats of the speaking of the ass, he falls back into a vacillating state between KURTZ and HENGSTENBERG. Expositors who regard the letter more than the spirit, sensuous more than inner experiences, have been led here to various and specious shifts and subterfuges. Against the supposition of a spectral angelic appearance, which might alarm an animal of any species akin to that here, we have nothing to mention; but the examples cited by HENGSTENBERG (after PAS-SAVANT, pp. 54-61) according to which the terrors of a visionary man, may prove the cause and occasion of the fright of an animal standing in sympathetic relations with him deserve consideration.

Balaam prostrates himself before the angel of the LORD. For the first time the terror of Jehovah overcomes him. Had it come upon him immediately he would have died. The angel tells him that his ass had saved his life. He had withstood him in the way, because his way was headlong, one which would plunge him into destruction. [The rendering in our version unless she had turned from me, surely now, etc., is not in accordance with the usage of the language. The word rendered unless occurs nowhere else in that sense. It is perhaps. Perhaps she turned out before me. Why is not expressed. The result is that he was saved from death. But whether it was the instinctive affection of the animal for its master, as KEIL supposes, or more probably the dread and terror which overwhelmed it, as the narrative seems to imply, which led it to turn, is not said.—A. G.]. Balaam confesses that he has sinned—but how? For I knew not that thou stoodest in the way against me.—He does not search deeply into the nature of his sin. His obedience, too, springs only from fear, when he says, if it displease thee I will get me back again. In the if his after fate is again foreshadowed. The same angel who withstood him in the way, now bids him to go on, but reminds him anew that he must speak only what he—now the angel of Jehovah—should say to him. [It was not the journey which was displeasing to God, but the spirit and intent with which it was pursued. The angelic appearance was for this purpose: to make a sharp and deep impression upon the mind of Balaam, to rouse his slumbering con-

science, and to make him quick to hear and attentive to what Jehovah should speak. That was attained, although the moral condition of Balaam was not changed, and hence he is bidden to proceed.—A. G.]. This is now his purpose. He has made progress in the knowledge of God, has come nearer his salvation, because he proceeds with the determination to obey the word of Jehovah, but still because his insincerity continues he is still nearer destruction.

His reception by Balak is ceremonious and splendid, although accompanied by mild rebukes. The location of the city at which Balak met him corresponds entirely with the circumstances of the times. It lay upon the Arnon, formerly in a central position, now upon the borders, since the Amorites had formed out of the other half, the kingdom of Heshbon, within which the Israelites now lay encamped. Balaam declares at once that he had come indeed, but only to speak what God (Elohim) should put into his mouth. [He practices the same concealment here as with the messengers of Moab at first. He does not tell Balak that Jehovah had forbidden him to come and curse the people, and that only on the ground that it was blessed. ORRICK holds the notion, BIBLE COM., that as Balaam's heart was filled with the lust of gain, God did not put the word into his heart, but only into his mouth.—A. G.]. Thus they enter in company the new capital-city of streets—perhaps as a new city still incomplete. The great project was inaugurated with solemn sacrifices. KEIL thinks the city at which they met was Areopolis. KNOBEL prefers Ir Moab, since Areopolis lies too far to the south. Thence they went (KNOBEL, p. 137) northward, or northwestward along the Arnon to Kirjath-Huzoth (Jer. xlviii. 24, 41, Keriot). The offerings which were brought immediately were, in the custom of antiquity, a prayer for success in their undertaking. [Kirjath-Huzoth lay not far from the Arnon, and near Bamoth-Baal. Its situation is now known as the ruins of Shihan, "which lie on a slight eminence about four miles west by south of the site assigned to Ar. or Ir." BIBLE COM.—A. G.].

[It is scarcely a fair representation which DR. LANG makes above, when he says, "It is in the interest of the negative criticism to insist upon the actual and external occurrences of the events here recorded," as if the narrative was thereby involved in hopeless difficulty. The question is one merely of interpretation, dividing those who are firm believers both in the narrative as inspired, and in the miraculous nature of the events recorded. As stated by HENGSTENBERG, it is whether the speaking of the ass is to be regarded as an outward or inward occurrence, whether the words attributed to it, actually went from it to the external ear of Balaam, or were words only for his inward ear or sense, a perception by him in an ecstatic or visionary condition. He advocates adroitly and earnestly the latter view, (*Geschichte Bileams*, pp. 48-63) while KURTZ (*Geschich. des Alten Bundes*, Vol. 2, pp. 468-478) argues strenuously for the former. Both hold to the supernatural character of the event.

The ordinary reader here would be in no doubt as to what the writer intended. Using language in its common acceptation we have not only a

real occurrence, but one in the world of the senses. The history of the interpretation, not only among the Jews but in the Christian Church, shows that this is the obvious import of the narrative. The other view owes its origin probably, not to anything implied or suggested in the narrative, but to the feeling that in some way the record here was peculiarly open to reproach, or to the hope that the miracle might be relieved of the difficulties which attend it, or at least be brought more within the reach of our comprehension and explanation. The difficulties which are found in the narrative upon the ordinary interpretation, and which form the staple of the arguments against it, are that Balaam expresses no surprise or astonishment when the ass speaks with man's voice, but actually proceeds to hold a conversation with it, as with a fellow-man; and that to suppose the ass actually to speak involves a breach of that eternal insuperable barrier which God has placed between man and the brute creation. We pass here with a brief sentence, the circumstance upon which great stress has been laid, that the servants of Balaam and the messengers of Balak do not appear to have heard the words of the ass; for it is not certain that either one or the other were present with Balaam at the time; it is probable that the Moabish envoys had now gone on in advance to (ver. 36), announce the approach of Balaam; and if they were actually present the fact that they are not mentioned proves nothing. Arguments from silence are confessedly invalid. We must free our minds, too, as far as possible, from the idea that Balaam is here in his prophetic calling or work. He is here simply as a man blinded by passion and struggling against his convictions and conscience. There is no prophetic communication made to him, and he certainly utters none. And even on the supposition, which is a violent one, that the words. Then the LORD opened the eyes of Balaam, refer to the inward eye—to his visionary condition—the speaking of the ass occurred before he was in this condition, and was indeed on this supposition the occasion for his being brought into it. The fact therefore that Balaam afterwards speaks of himself as the man whose eyes are open—open, *i. e.*, in the visionary or ecstatic sense, his bodily eyes closed that his eyes within may be open—has no bearing upon the interpretation of this passage. Whatever may have been true then, when he fell into a prophetic ecstasy or trance, there is no such condition here—certainly there is no such condition until after the dumb ass speaks with man's voice.

But the difficulties: are they serious? Is it incredible or even strange that Balaam in his rage and blinded by his lusts, should have heard the articulate words uttered by his ass, and yet not manifest surprise and even go on in the conversation? The hardening and blinding power of sin cannot be exaggerated, especially when the sin is persisted in against the voice of conscience. In some respects Balaam was like those who heard the words and saw the miraculous work of our LORD, and still hated and persecuted Him. They saw enough to produce the conviction—secret if not avowed—that Christ was what He claimed to be: and yet they went from the

open grave of Lazarus to plot His destruction. They blinded themselves to the light which shone upon them. This is the very process through which Balaam had been passing. Then too the very reply of Balaam to the reproach of his ass shows that he was swept away with insane rage. The violence of his passion leaves little room for reflection, and prevents his surprise, or his expression of it, if it was felt. It is true, moreover, that the difficulty here lies with equal weight against the theory that the words were only heard by Balaam in his ecstasy. For if it is difficult to conceive that Balaam should have heard the dumb ass actually use articulate speech, without uttering any astonishment, it is at least equally difficult to explain how he should hear the groans and shudderings of his ass, coming to his inward sense at least as articulate words; how he could be the conscious subject of supernatural power and still persist in his brutal passion without any reverence or fear. If the ass spake to him, although she did not speak literally, how could he go on and reason with her and give no sign of dismay? In either case the answer is found only in the fearful power of sin to blind the man, and make him insensible. Pharaoh could look over his wasted land, and see the signs of sorrow and death hanging from every door, and rise up and pursue the people of God; unaware, apparently, that God had dealt with him.

But is it true that the line which separates between the intelligent and brute creation, is here broken? Has the speaking ass crossed the wide chasm? If it has passed, as KURTZ says, from the sphere of nature to that of spirit, from the impersonal to the personal creature, then indeed the line has been broken and the objection to any such assumption would be of force. But no such change is here implied. The ass is not presented as a rational creature because she speaks with man's voice. Then every parrot and speaking animal would have crossed the line. Mere articulate sounds do not constitute human speech; but words as the vehicle of thought, expression of the spirit. When the LORD opened the mouth of the ass, He enabled it to use articulate sounds instead of inarticulate groans. The form was changed, not the nature. She makes no revelation from God, does not speak to Balaam of his headlong way, simply utters the animal feelings and experiences under the brutal treatment of her master. Balaam would not understand her shudderings and groans, the natural and ordinary method of expression. God gave her articulate utterances in her case, the supernatural, extraordinary and therefore more startling and impressive utterance. It is the mere animal soul, feeling, experience put into the form of human speech. The animal has not changed its nature, has not passed into the rank of intelligent creatures. The line fixed by God, which separates the two, has not been broken through or crossed. The objections therefore to the actual historical occurrence, in the world of the senses, have no constraining force. All miraculous events involve difficulties to our minds. We are not competent to explain them. Any attempt to modify our interpretation of the record in order to avoid them is dangerous.

On the other hand it may be said: 1. That the rule "that we are not to conceive of dreams, visions or ecstasies in the biblical history unless they are clearly and undoubtedly intimated in the record" seems a good rule and well established (KURTZ, p. 468). There is no intimation of a vision or ecstasy here. The whole drift of the narrative bears against such a supposition. The state of Balaam's mind, the conscious conflict going on within him, between his conviction of what was right, and the power of his lusts; the eager pursuit of wealth, though he knew it was "the wages of unrighteousness," upon which he was now apparently more intent than ever, now that he had gone so far, was standing upon the borders of Moab, and saw the coveted prize almost within his grasp, precludes the idea of a visionary condition. LANGR, and even HENGSTENBERG himself, concedes that it was not developed until the ass startled, terror-stricken at the sight of the angel, restive, unmanageable, groaning under its cruel scourgings, had awakened it. There is nothing surely in the brutal passion which Balaam manifests, which should have prepared him to interpret the inarticulate groans of the ass into human speech. The statement "that the LORD opened the eyes of Balaam" is no intimation that a change had occurred in his internal state or condition. It is the opening of the outward bodily eye, as we have already seen, which had been closed by the eager, intent pursuit of gain—his reawakening to the occurrences in the external world—so that his senses were now in full exercise.

2. The words "the LORD opened the mouth of the ass," although KEIL in his attempt to occupy a middle ground holds that they are not decisive, "that all that they imply is that the ass spake in a way that was perceptible to Balaam," appear to be inexplicable on the theory that the miracle was wrought in Balaam. It is not said that the LORD opened the ears of Balaam, or that at this stage of the narrative any effect had been wrought upon him. He was still under the uncontrolled sway of his lusts and passion. The power of God was upon the dumb animal, opening his mouth to speak, as the Apostle Peter says (2 Pet. ii. 16) "with man's voice." It does not meet the force of this argument to say, that there was indeed some extraordinary divine work calling forth the words (!) of the ass, but that how the words were heard, with the outward ear or not, is not said, for the point here is, that the narrative seems to say and must be understood to say, unless the words are wrested to meet the exigencies of a theory, that the supernatural power was upon the ass. Its mouth was opened. And this interpretation—the plain, obvious one—is confirmed by the words of the Apostle, who gives us not his own construction, but that which had

been common with the people of God, from the event itself down to his day, and to which he sets his seal as speaking by the Holy Ghost.

3. The speaking of the ass and the appearance of the angel are closely connected. If the one is heard only in the inward ear of Balaam, the other appears only to his inward eye. All externality is lost. The whole occurrence is subjective, and we have no criterion left by which to test its character, or distinguish it from any mere vivid imagination. Then how are we to explain the fact, admitted by all, (though attributed by HENGSTENBERG to a kind of second sight) that the ass saw the angel, not in a vague, dim, shadowy form, but distinctly and repeatedly, as a definite form, sword in hand, and in a threatening attitude. The narrative will not allow us to suppose that the angel was distinctly and visibly present to the ass, and only inwardly present to Balaam. If the one occurred in the external world—if the Angel was present to the senses—there is a strong presumption that the words were spoken to the external ear or sense of Balaam.

4. The whole object of the Angelic appearance in its humbling effect upon Balaam, and the result upon the prophetic word which he should utter, is secured more certainly upon the theory that the words were actually spoken by the ass, and actually heard by the prophet. If the whole effect was wrought in Balaam, if the ass did nothing more than to groan and cry out under the abuse it suffered, if it saw no Angel, or only sympathized with its master, who interpreted these groans and shudderings into words, then there was nothing so humbling to the pride of the Seer. He may have been ashamed upon reflection, of his blindness and passion and lust. On any theory the event was impressive. But if he who prided himself upon having eyes for divine revelation did not see in his blindness what the ass saw so clearly; if the irrational brute reproved and admonished his rational but unreasonable master; if the cowering, shrinking ass falling to the ground in terror has thus saved his owner from the doom upon which he was madly rushing; if he was thus brought to feel that his lusts had led him to take the place of the brute, it was an humbling but salutary experience. He saw clearly enough that his own desires and passions could not be followed; that he must indeed speak only the words which the Angel says: I shall speak unto thee. That was the end sought; and how effectually it was secured we learn when we hear the prophet saying at his first interview with Balak: have I now any power at all to say any thing? The word that God putteth in my mouth that shall I speak.—A. G.]

## E.—THE FIRST BLESSING OF BALAAM.

## CHAPTER XXII. 41—XXIII. 10.

41 AND it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII. AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to an high place.<sup>1</sup> And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram,  
Out of the mountains of the East, *saying*,  
Come curse me, Jacob,  
And come, defy Israel.

8 How shall I curse, whom God hath not cursed?  
Or how shall I defy, *whom* the LORD hath not defied?  
9 For from the top of the rocks I see him,  
And from the hills I behold him:  
Lo, the people shall dwell alone,  
And shall not be reckoned among the nations.  
10 Who can count the dust of Jacob,  
And the number of the fourth part of Israel?  
Let me<sup>2</sup> die the death of the righteous,  
And let my last end be like his!

<sup>1</sup> Marg. on he went solitary.

<sup>2</sup> Marg. my soul or my life.

## TEXTUAL AND GRAMMATICAL.

[Ver. 41. Heb. Bamoth-Baal—a definite locality.—A. G.]

[Ver. 3. <sup>על</sup>—a bare, bleak height—from <sup>על</sup>על, to scrape, to make bare, Job xxxiii. 21.—A. G.]

[Ver. 7. <sup>אמר</sup>—"a simile, then a proverb, because the proverb consists of comparisons and figures." Keri. Hirsch, however, says that "the word always denotes a sentence or saying in which there is a progress from the individual and concrete to the universal or general," and that it is so used here.—A. G.]

[Ver. 7. Defy. Better: be angry against, threaten.—A. G.]

[Ver. 10. Or: who can number the fourth part—or perhaps the *progeny*. BIBLE COMMENTARY, HIRSCH.—A. G.]

## EXEGETICAL AND CRITICAL.

1. Balak is politic and cunning. He leads Balaam to a mountain summit, from whence he could see only the ends of the Israelitish camp. A small part of the camp he must see, so that from his mountain height as from heaven he might

hurl down the lightnings of his curse upon the people; but only a small part, lest he should be too deeply impressed, and thus his readiness to curse might be restrained.

[A comparison, however, of chap. xxii. 41 with chap. xxiii. 13 seem to show that in the former case the words the ends, or the utmost of the people, refer not to a small part of the

camp, but to its extreme limits. He overlooked the whole people, even to its ends or utmost bounds. Balak had strong confidence that his wish would be secured. It was essential in his view that the people should be seen by the prophet, if the curse was to take effect. He led him therefore to a position so that the whole camp lay stretched out before him. But when the prophet blesses instead of curses Israel, then apparently thinking that his mind had been overawed by the prospect; that he could not so readily curse, a people so numerous and powerful, he leads him away to a point from which he says "thou shalt see only the utmost part of them, and shalt not see them all." Thus the two passages are perfectly consistent, and the order of steps as the scene unfolds is natural.—A. G.]

2. Balaam also on his part is a prudent schemer. Balak must build him seven altars, and offer upon them a grand sacrifice: seven bullocks and seven rams, the largest and most costly sacrifice, in the doubled seven. In connection with this pompous pretence of piety the sacrifice bears a most equivocal character. It is offered upon the high places of Baal, and still, as it appears, to Jehovah, from whom he inquires. But for which of the two were the bullocks intended, and for which the rams? **Build me here seven altars—says Balaam—Stand by thy burnt-offering.**—There is, in fact, a vile union between heathenism and monotheism—between yea and nay. Then Balaam goes up alone to a bare place, or a bald mountain peak, that he may see as much as possible of Israel, and that he may observe a sign, and thereby secure a vision. He appeals to Elobim, calling to witness his sacrifice. But it is Jehovah who puts the word in his mouth; it proceeds from God as the God of Israel. [Balaam went up to meet auguries (chap. xxiv. 1): **I will go—peradventure Jehovah will meet me.** "He hoped to receive or discover in the phenomena of nature a revelation from Jehovah." KEIL. Hence he went as the heathen augurs were wont to do, to the mountain summit, where his view above and around him would be unobstructed. **God met Balaam,** not "through the agencies employed to seek Him, dealing in this case in an exceptional manner," BIBLE COM., not through any appearance or sign which Balaam was to clothe in words, but put a word in his mouth: **thus thou shalt speak.** He had a distinct message from which he could not vary.—A. G.]

8. Balaam's first saying is richer in its form than in its contents. He speaks at first of the great expectations with which his coming is awaited. A king has sent for him, has brought him here in honor. From a remote land, from the far distant mountains of Mesopotamia, he has come to the mountain of Moab. And for this purpose, that he should curse a people whom he knew not only as Jacob, but as Israel (his words are fitly chosen: **Curse, doom to wrath**). He might well have said: How shall I curse him whom Jehovah blesseth? but he says somewhat less: whom God hath not cursed, whom God hath not threatened. He intimates that he sees not only a part of Israel, as Balak wished, but

sees it in its whole significance and nature, as if he looked down upon it from every rocky peak and summit. The positive blessing includes three things: the isolation of Israel from the heathen, its countless number, and his own recognition of the righteous in it, with whom he wished to die. But in all the three respects the spirit of the typical word expresses much more than was present to the consciousness of Balaam, to wit, the election of God's people, its blessed and immeasurable extension, and the salvation in life and in death prepared for the righteous. [Shall dwell alone—not isolation, freedom from tumults, and thus security—but the inward separation in character and in their relation to God, upon which the outward isolation depended, and of which it was the symbol. They dwell alone only while they cleave to God—counted not themselves among the nations. The whole Israelitish history is a striking comment upon the text. As the description applies to the N. T. Israel, so the rule likewise.

**Who can count the dust?**—A reference to the promise, Gen. xiii. 15, which was already so largely fulfilled, that even the fourth part, alluding, as KEIL thinks, to the fourfold arrangement of the camp, could not be numbered.—**יִשְׂרָאֵל**, a term applied to Israel as the called of God who is just and right, and as expressive of the end of their calling—or destination. It is not so much descriptive of their actual character as of the idea of the people, which was partly realized in the natural Israel, but is to be actually and fully realized in the spiritual. It is always the product of the gracious dealings of God with His people.

**Let my last end be like his.**—Balaam could not curse the righteous people. His better impulses find expression in the wish that he might share with them at least in their death. The Hebrew word refers not so much to the dying as to that which follows death, the futurity, the last estate. (See Ps. xxxvii. 37, 38.) While it is true that their ideas of a future state were as yet vague and indefinite, it is not true, as KEIL says, "that the Israelites did not then possess a certain hope of a blessed life beyond the grave." It is difficult to fix just the amount of light they enjoyed, but it is well nigh impossible to read the utterances of the word in regard to their death without feeling that the light shone for them and upon them. And he who walked with God, and died in the consciousness of the divine grace and love, could never have supposed that the light would go out in darkness, or that there was no blessed life beyond the grave.—A. G.]

For the location of Bamoth-Baal see chap. xxi. 19, 20. It appears here as the most remote point from which the camp of Israel could be seen. For the ancient custom of inaugurating religious questions, undertakings, execrations or blessings with sacrifices, see KNOBEL, p. 187; KEIL, *Clark's Translation*, pp. 176, 177. The sign for which Balaam went out alone was the view of Israel which should form a sign and a vision for him.

## F.—THE SECOND BLESSING.

## CHAP. XXIII. 11-24.

11 AND Balak said unto Balaam, What hast thou done unto me? I took thee to  
 12 curse mine enemies, and, behold, thou hast blessed *them* altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in  
 13 my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah,<sup>1</sup> and built  
 15 seven altars, and offered a bullock and a ram on *every* altar. And he said unto  
 16 Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said,  
 Rise up, Balak, and hear;  
 Hearken unto me, thou son of Zippor;  
 19 God *is* not a man that he should lie;  
 Neither the son of man that he should repent;  
 Hath he said—and shall he not do *it*?  
 Or hath he spoken—and shall he not make it good?  
 20 Behold, I have received *commandment* to bless.  
 And he hath blessed; and I cannot reverse it.  
 21 He hath not beheld iniquity in Jacob,  
 Neither hath he seen perverseness in Israel;  
 The Lord his God *is* with him,  
 And the shout of a king *is* among them.  
 22 God brought them out of Egypt;  
 He hath as it were the strength of an unicorn.  
 23 Surely *there is* no enchantment against Jacob,  
 Neither *is there* any divination against Israel:  
 According to this time it shall be said of Jacob  
 And of Israel, What hath God wrought!  
 24 Behold, the people shall rise up as a great lion,  
 And lift up himself as a young lion:  
 He shall not lie down until he eat *of* the prey  
 And drink the blood of the slain.

<sup>1</sup> Marg. *the hill*.<sup>2</sup> Marg. *or in*.

## TEXTUAL AND GRAMMATICAL.

[Ver. 11. בֵּרַכְתָּ בְּרַךְ. Thou hast blessed to bless. Thou hast blessed only and continually.—A. G.]

[Ver. 13. אֶפְסָם קָצָתוֹ—correctly rendered the utmost part—not as including the whole, but, as the following clause shows, a small part, the mere stragglers of the camp, as it were.—A. G.]

[Ver. 14. Zophim, or watchers, or spies.—A. G.]

[Ver. 15. Here—yonder. הֵנָּה, so—thus. The sense is not local. It is the manner.—A. G.]

[Ver. 19. Heb. cause it to stand.—A. G.]



[Ver. 20. Literally: I have taken, received to bless. How he had received it, the word does not explain. The word, however, was put in his mouth, and hence our version correctly supplies commandment.—A. G.]

[Ver. 21. Heb. trouble, sorrow, suffering, generally as the result of sin.—A. G.]

[Ver. 22. The participle מֵבִיִּים designates the bringing out as still incomplete and going forward.—A. G.]

[Ver. 23. In both cases it is in, not against. Auguries and divinations are not practised in Israel. They had the immediate revelation.—A. G.]

### EXEGETICAL AND CRITICAL.

1. Balak's dissatisfaction and his renewed attempt. He thinks already that in the words of Balaam he hears the utterance of the most definite and positive blessing. Balaam appeals to his absolute dependence. Jehovah put the words in his mouth. But now the blinded and superstitious king conceives the idea that he has made a mistake in the position to which he had led the prophet. He had placed him at first where he could see only a part of the camp. It now appears to him that even this was too much. Come thou with me to another place, the end of the end of them (only the extreme, meagre part of them) thou shalt see, and shalt not see them all. כִּי־לֹא takes just the opposite view. Balak, he says, "led the seer to the field of the watchers that he might now see the entire people." He explains the words "thou shalt not see them all," as referring to the view from Bamoth-Baal. But the changed position for the third saying, where he first overlooked the whole camp of Israel, lies against this view. The full description of the second position leads also to the rejection of כִּי־לֹא's view. כִּי־לֹא's theory also, that the utmost part denotes the whole, is to be rejected. The phrase "end of the end" is by no means an "intolerable tautology," but a very expressive description. The field of the watchers is clearly an elevated plateau upon Pisgah from which watchers made their observations; but that does not determine whether the watchers were soldiers, bird-augurs, or astrologers; nor does it inform us whether this place was the peak Nebo upon Pisgah, or a field of Moab upon the heights of Pisgah. The near lying valley regions are often invisible from lofty summits concealed by wooded ridges and the lower peaks. In any case the design of Balak is clear, that Balaam should see as little as possible of the camp of Israel. Balak must bring again his great sacrifice. I will go to meet yonder, viz., the manifestation of God. [I will go and meet "is a technical term here for going out for auguries or for a divine revelation," כִּי־לֹא. The term is not local, but expresses the purpose for which he went.—A. G.] [הִנֵּחַ has an ingenious and striking explanation of the places chosen by Balak—Baal, Zophim, Peor—as indicating in his mind the three great potencies which decide the weal or woe of nations, through each of which he hopes to secure the curse of Balaam and the ruin of his foes. First Baal, the physical or material, then the field of seers and watchers, the intellectual, and then Peor, the moral. He would see how richly they were endowed, or through what avenues in these respects their ruin could be accomplished.—A. G.]

2. The blessing. Now he begins his blessing with an address to Balak. He must rise up as

if to receive the command of a king; nor is it a mark of distinction directly, a term of majesty and glory when he addresses him as the Son of Zippor. With his first word he reproves the thought of Balak that God might perhaps take back His word. This lies entirely beyond the power of Balaam. So also with the declaration I have received to bless; he (God) hath blessed, and I cannot reverse it.—Now also he speaks positively of blessing, and of the entire failure of the purpose to curse. The blessing branches into the following parts: 1. Israel's blessed condition spiritually. No iniquity is discovered in Jacob, and (therefore) no trouble or affliction in Israel.—Hence there are no points to which the curse can attach itself. [This applies not to individuals in their moral character, as if they were faultless in the sight of God, but to the people in their calling and in their covenant relation to God.—A. G.] 2. Israel is the people of God. Jehovah is with him as his God. He Himself is the King, whose trumpet note sounds among them. 3. Hence his way is one in which God leads him. God has brought him out of Egypt, and thus he goes forward rapidly and with the irresistible power of the buffalo. [The Reem was probably some species of the wild ox, of great fierceness and of indomitable strength. See *Art. Unicorn*, SMITH'S *Bib. Dict.*—A. G.] 4. Therefore also Israel is secure against the unclean spirits of soothsaying and divination. On the contrary it was guided by the pure spirit of prophecy. The words sound as if Balaam uttered judgment upon his own equivocal position. ["The augury and the divination were the two means employed by the heathen for looking into futurity." There was no call or place for them in Israel. It was not only secure against their arts, but they had no basis, no legitimate existence. According to the time, i. e., at the right time, in due time, it shall be said, God will reveal His will and purposes.—A. G.] 5. Hence the lion-like character of the people; its mighty, terrible, irresistible power; its certain triumph over its foes. [BIBLE COM. "Beyond the camp Balaam's eye would pass on to the bed of the Jordan. It was perhaps a lion coming up in his strength from the swelling of that stream (Jer. xlix. 19) that indicated to him this similitude."—A. G.]

Ver. 19. We have already spoken of the apparent repenting of God as a confirmation of His unchangeableness.

Ver. 21. We prefer not to regard God as the subject of וַיֵּאָמֶר and וַיִּבְרַח, but to take them as an indefinite form of the third person. [But see HENGST., p. 112, and comp. Hab. i. 8, 13.—A. G.] The cause of this glory of Israel is found in the fact that God is their King. As the mighty God (El) He leads them (continuously) out of Egypt. Ought any one to make the sinlessness of Israel

the cause? *ADYIA* may express the rhythmic motion in the alternate leaps and pauses of the buffalo in its progress. [It denotes rather the stirring, restless, unwearied efforts with which the animal forces his way upwards.—A. G.]

Ver. 23. Their progress will be sure and constant, because they do not waver here and there

under the delusions of magic arts, but march forward with confidence, instructed by the word of God, which shall be given them from time to time. They shall then know what great things the mighty God will do for them.

Ver. 24. The words of Judah's blessing (Gen. xlix. 9) transferred to the whole people.

### G.—THE THIRD BLESSING.

#### CHAP. XXIII. 25—XXIV. 9.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.  
26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from  
28 thence. And Balak brought Balaam unto the top of Peor, that looketh toward  
29 Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare  
30 me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV. 1. AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for 'enchantments, but he set his face toward  
2 the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in *his tents* according to their tribes; and the Spirit of God came upon him.

3 And he took up his parable, and said,

Balaam the son of Beor hath said,

And the man whose eyes are 'open hath said:

4 He hath said, *which* heard the words of God,

Which saw the vision of the Almighty,

Falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob!

And thy tabernacles, O Israel!

6 As the valleys are they spread forth,

As gardens by the river's side,

As the trees of lign-aloes which the LORD hath planted,

And as cedar trees beside the waters.

7 He shall pour the water out of his buckets,

And his seed *shall be* in many waters,

And his king shall be higher than Agag,

And his kingdom shall be exalted.

8 God brought him forth out of Egypt;

He hath as it were the strength of an unicorn:

He shall eat up the nations his enemies,

And shall break their bones,

And pierce *them* through with his arrows.

9 He couched, he lay down as a lion,

And as a great lion: who shall stir him up?

Blessed *is* he that blesseth thee,

And cursed *is* he that curseth thee.

<sup>1</sup> Marg. *To the meeting of enchantments.*

<sup>2</sup> Marg. *who had his eyes shut but now opened.*

### TEXTUAL AND GRAMMATICAL.

[Ver. 1. Heb. as time after time.—A. G.]

[Ver. 3. **DM**] a divine saying used ordinarily with Jehovah, found only here and Prov. xxx. 1; 2 Sam. xxiii. 1, with the genitive of the human bearer of the saying.—A. G.]

[Ver. 3. Rather closed **DM** like **DM** to close, the **W** being later softened into **W** or **D**. See HENOST., pp. 136-139, and the authorities quoted.—A. G.]

[Ver. 4. Falling down—having his eyes open, i. e., the inward eye. The words are different from those in ver. 2.—A. G.]

[Ver. 7. The dual form: "personifying the nation as a man carrying two pails overflowing with water."—A. G.]

[Ver. 8. **WY**. Those who beset him round.—A. G.]

[Ver. 8. The suffix in **WY** refers to Israel, and the verb is without an expressed object. HINSCHE meets the difficulty by making the singular suffix refer to God, as His arrows, the arrows of God, Israel wounds.—A. G.]

### EXEGETICAL AND CRITICAL.

Balaam is betrayed into the greatest confusion, utters things which are self-contradictory—a usual result of such cunningly-laid schemes. At first he says: *Thou shalt neither curse them nor bless them, i. e. keep silence with respect to them.* But immediately another superstitious idea occurs to him. He had erred perhaps in only letting the "curser" see the extreme limits of the Israelitish camp. Possibly the result might be entirely different if he should overlook the whole camp at one time and in one view. Then perchance his alarm at the sight of this great swarming host would overwhelm him, and so lead him to pronounce the curse. He leads him therefore at once to the top of Mount Peor. This mountain lay nearest the camp of Israel, one of the peaks of the Abarim range and overlooking the whole plain. It was probably not far from the city Beth-Peor. [It was north from Pisgah, and nearly opposite Jericho, six Roman miles higher than Libbias. The locality is important in connection with the prophetic utterances which follow. See SMITH'S *Bib. Dict.*, Art. *Balaam*, STANLEY'S *Hist. of Jewish Church*, p. 218-217. "Behind him lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir; opposite were the dwelling-places of the Kenite, in the rocky fastnesses of Engedi; further still was the dim outline of the Arabian wilderness, where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel, amongst the Acacia groves of Abel-Shittim—like the water-courses of the mountains—like the hanging gardens beside his own river Euphrates with their aromatic shrubs and their wide-spreading cedars. Beyond them, on the western side of Jordan, rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the great sea, with the Isles of Greece, the Isle of Chittim—a world of which the first beginnings of life were just stirring, of which the very name here first breaks upon our

ears."—A. G.] The same costly sacrifice must be offered again. It could only have been in an ironical temper that Balaam, after his previous utterances, could start upon this new attempt or make these requisitions for it.

He knows now definitely the will of Jehovah, and does not go as before to meet or seek auguries, but turns his back directly towards the wilderness, and surveys the whole people of Israel encamped there. Then the Spirit of God came upon him in a new and higher way. The words are no longer put into his mouth, and uttered under constraint and legal fear; he speaks out now in his ecstatic condition winged words, although we cannot say that they came from the heart. ["He no longer attempted by any magic art to control the purpose of God, but became the organ which God used in the communication of His will. He spake now in the spirit of prophecy." HINSCHE. "It was not the mere sight of the ordered camp which formed the subjective preparation for receiving the Spirit of God, but the sight in connection with the previous living conviction that Israel was the blessed people of God." HENGSTENBERG.—A. G.]

Vers. 3, 4. He begins with a description of his new higher and more exalted state. From his very opening words Balaam himself is conscious for the time of prophetic powers. From Balaam the son of Beor he has become the man who has his inward prophetic eyes opened, since he has passed now into prophetic ecstasy. He first heard the words of (the mighty) God—as hearing usually precedes vision in the miraculous revelation—and then saw the vision (face) of the Almighty, but was so overpowered that he fell down (as Saul, 1 Sam. xix. 24; Daniel, Dan. x. 9; the Seer in the Apocalypse, Rev. i.; and as generally the prophets were prostrated in their calling); but with the fall, his spiritual eyes were unveiled, so that he can now make known the divine sayings. [KEIL: "He calls his prediction a divine saying, a **DM**, for the purpose of designating it as a divine revelation received from the Spirit of God." The falling to the ground was not necessarily or even generally an attendant upon the prophetic state and calling. There seems to be an intimation in

the phrase, **is Saul also among the prophets?** that this condition was common. But that is a slight basis upon which to build a theory of the prophetic state. It is only in cases like Balaam and Saul, when the Spirit finds an alien condition of will and heart, that His coming is attended by these marks of violence, as if they were overcome and thrown down by a hostile power. As HENGSTENBERG well says, we are not justified in inferring from these cases that this was the condition with all the prophets. We could scarcely conceive it to have occurred with Samuel, as with Saul. To those whose ordinary states are pervaded by the Spirit He comes as to His own. The falling with David, Ezekiel, John, are not parallel; for in their case it was the splendor and glory of the manifestation which led them to prostrate themselves in reverence and fear. **Whose eyes are open,** not with the margin: who had his eyes shut, but now open, referring in both cases to his inward eye, but with most modern commentators, as now shut or closed. It is descriptive of his present ecstatic state. His bodily eyes and senses are closed to the external world, while his inner eye is open to the visions which the Spirit gave. The contrast between the third and fourth verses in the original favors this interpretation. It does not follow, however, that every prophet in his prophetic condition, had his bodily eyes closed, or the senses, as it were, suspended, "so far as self-conscious reflection is concerned." With men like Balaam, whose inner eye was darkened by lusts and passions, it seems necessary; but with those who were spiritually-minded, who were not sunken in the world of the senses and of self, it was not necessary, and probably did not occur.—A. G.] But here again the blessing is richer in its pathetic form than in its contents. The figures used are massed, and sometimes obscure. We meet again not only the image of the swift-rushing buffalo, but of the lion in a modified form. He describes the goodly and splendid appearance of the tent-city, which may be regarded as an unconscious type of the theocracy or the church (vers. 5 and 6). In the next place he describes the glorious development of this people (ver. 7). Then thirdly he celebrates its power—and indeed its destructive power over the heathen (vers. 8, 9). Only a faint glimmer of hope for the nations shines through the closing words: **Blessed is he that blesseth thee, and cursed is he that curseth thee.**

Ver. 5. **How goodly are thy tents, etc.**—The word is typically significant, not only in reference to the theocracy, but to the Christian Church. [It is Israel which comes before his mental vision—"the people in its higher nature, in its relation to God," and therefore all who are Israel, down to the most distant ages.—A. G.]

Ver. 6. From the dwellings to the land. Well-watered valleys spread themselves out in beautiful pictures, and to these the still more beautiful gardens by the river side. The conception of the aloë-groves breathing out their fragrance, and the cedar trees standing in their strength by the water courses, leads us away from the ordinary beauties of nature, to a higher paradisaic nature and culture. As an unconscious typical

word, it foretells the Canaan to come, and the wider and succeeding glorification of the earth. [BISM COM. The aloë imported from China and the far distant east furnished to the ancients one of the most fragrant and precious of spices. Comp. Ps. xlv. 48. "All thy garments smell of myrrh, aloes and cassia." Ps. vii. 17. The images of the prophecy seem to have a basis or ground partly in the scene which lay before his natural eyes before the trance—the camp with its wide surroundings, and partly in those with which he was familiar along the banks of his own Euphrates.—A. G.]

Ver. 7. The people are presented under the image of a water carrier, whose two buckets (the dual form) which he carries, are overflowing with water. [He shall pour the water.—He shall not only prosper, have abundance of water, as water was so essential to all fertility, but he shall pour from his overflowing buckets, he shall distribute to others out of his fullness of blessings. In thee shall all families of the earth be blessed, Gen. xii. 8.—A. G.] **His seed, i. e.,** his progeny (not his sowing corn, as BUNSEN), **shall be in many waters, i. e.,** shall spread itself abroad, be cheered with great and varied blessing. **His king shall be higher than Agag, i. e.,** the kings of his ancient enemies, the Amalekites, who were called Agag (the fiery). [Agag seems to have been the common name of the kings of the Amalekites, as Pharaoh of the kings of Egypt, and Abimelech of the kings of the Philistines. And HENGSTENBERG has shown clearly, from the immediate context, in which Balaam speaks only in general terms of the good which should come to Israel, and from the relation which this third saying has to those which precede it, and that which follows, forming as it were a middle member in the whole prophetic utterance, a transition from the general and ideal, to the particular or individual, that we cannot suppose a reference to any individual king as the Agag overthrown by Saul, 1 Sam. xv. 8. It is only in the fourth saying, and even then in a general way, that he passes on to an individual application of the predictions to particular hostile nations. This is still further confirmed by the fact that his king is not any particular king, as Saul or David, nor even the Messiah exclusively, but his king generally, i. e., the king whom Israel should receive. His king here is equivalent to the kingdom which should be exalted—in and through which the power of Israel should be fully developed and established over all enemies. There is too an historical reason why the Amalekite kingdom should appear here as the representative of the enmity of the world to the kingdom of God (see Ex. xvii. 8). And they were still probably among the most mighty of Israel's foes, which was not the case at the time of Saul. There is no valid ground therefore for the supposition that this passage indicates a later origin of the book of Numbers. On the contrary, it may be fairly urged as showing how deeply the idea of the kingdom lies imbedded in all conceptions of the people of God as a power in the world, as showing that it is not an idea of late growth, but one with which the people of God, and even Balaam was familiar.—A. G.] **His kingdom shall be**

exalted, *i.e.*, raise itself by its activity, vigor and growth. In the words his king he indicates the establishment of a royal dynasty in Israel, but that the kings of the Amalekites (and not Edom, Assyria, Babylon) are chosen as the type of heathen enmity proves the antiquity of the narrative. The singular greatness of the people corresponds to the singular greatness of the king. There is no verbal and conscious prophecy of the Messiah here (KMTL: "The king was neither the Messiah exclusively, nor the earthly kingdom without the Messiah"); for with the conception of the ideal Messiah, which unfolds itself later, out of the natural and generic Messiah, the conception of salvation as extending to all assumes a definite form. The words, however, in a typical sense have an unmistakable significance: the great people of God with its great king overcoming and towering above all heathen kingdoms and kings. [HENGSTENBERG: "For as Israel only attains the complete realization of its idea in the erection of the kingdom, so the kingdom reaches completely its destination only, with the appearance of the Messiah. In Him first the king of Israel is truly higher than Agag, the representative of the hostile world-power."—A. G.]

Ver. 8. The repeated reference to Egypt and the Exodus appears to be designed to bring out more vividly the contrast between this poor race of liberated slaves, and its destruction of the heathen nations as its enemies. We explain the latter and difficult clauses thus: he will crush (not gnaw) the bones of his enemies, and then break his own arrows, because the instruments of warfare have become useless. (See Isaiah ii. 4.) It is a strange order surely to say that he will first gnaw the bones of his enemies, and then pierce them with his arrows. We would rather account for the change from the plural to

the singular thus: as he will crush the hostile nations, so he will break his (the enemies') arrows. [KMTL renders: "he shall dash them in pieces with his arrows," making the enemies the object of the verb. The violent alterations in the text suggested by J. D. MICHAELIS and KNOBEL are unnecessary. The order may be, from the crushing defeat of Israel's enemies, to the instruments by which it is secured, arrows standing for the weapons of war. HIRSCH: "And as the arrows of God, Israel wounds," *i.e.*, Israel is the weapon in the hand of God in His warfare with His malignant foes, the enemies of the dominion of His moral law upon the earth, and it is only as the arrow of God that Israel has victorious power over the nations."—A. G.]

The figure of the lion has a deeper significance than in xxiii. 22. There the lion goes in search of his prey; he has not yet lain down; here he appears as a triumphant lion, who has lain down in his majesty, and will injure no more. As to the typical meaning underlying this prediction of the kingdom of Israel conquering and destroying all heathen power, see Ps. ii. and cx.; Isa. ix. and xi.; Dan. ii. 34, 35.

Ver. 9. Comp. Gen. xii. 8; xxvii. 29; xlix. 9; Matt. x. 40-42.

The last words must lead to a rupture between Balak and Balaam, for their application to themselves, and their opposite purposes, was apparent. Balaam as the blessing felt himself blessed; and since Balak still wished to curse Israel, he was pursued already by the curse. [The future history will scarcely justify the supposition that Balaam felt himself blessed. He was conscious that he did not bless with the heart; it was not a blessing he desired which he utters, and hence he could not feel that he himself was heir to the blessing.—A. G.]

## III.—THE LAST SAYING.

### CHAP. XXIV. 10-25.

- 10 AND Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, be-  
 11 hold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath  
 12 kept thee back from honour. And Balaam said unto Balak, Spake I not also to  
 13 thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I  
 14 speak? And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days. And he took  
 15 up his parable and said,

Balaam the son of Beor hath said,  
 And the man whose eyes are open hath said:

- 16 He hath said, which heard the words of God,  
And knew the knowledge of the Most High,  
*Which* saw the vision of the Almighty,  
Falling *into a trance*, but having his eyes open :
- 17 I shall see him—but not now :  
I shall behold him—but not nigh :  
There shall come a Star out of Jacob,  
And a Sceptre shall rise out of Israel,  
And shall smite the corners of Moab,<sup>1</sup>  
And destroy all the children of Sheth.
- 18 And Edom shall be a possession,  
Seir also shall be a possession for his enemies ;  
And Israel shall do valiantly.
- 19 Out of Jacob shall come he that shall have dominion,  
And shall destroy him that remaineth of the city.
- 20 And when he looked on Amalek, he took up his parable, and said,  
Amalek *was* the first of the nations ;<sup>2</sup>  
But his latter end *shall be*<sup>3</sup> that he perish for ever.
- 21 And he looked on the Kenites, and took up his parable and said,  
Strong is thy dwelling place,  
And thou puttest thy nest in a rock.
- 22 Nevertheless the Kenite<sup>4</sup> shall be wasted,  
Until Asshur shall carry thee away captive.
- 23 And he took up his parable and said,  
Alas ! who shall live  
When God doeth this !
- 24 And ships *shall come* from the coast of Chittim,  
And shall afflict Asshur, and shall afflict Eber,  
And he also shall perish for ever.
- 25 And Balaam rose up, and went and returned to his place : and Balak also went  
his way.

<sup>1</sup> Marg. *or smite through the princes of Moab.*  
<sup>2</sup> Marg. *shall be even to destruction.*

<sup>3</sup> Marg. *The first of the nations that warred against Israel.*  
<sup>4</sup> Heb. *Kain.*

## TEXTUAL AND GRAMMATICAL.

[Ver. 14. Heb. *אֲנִי יִתְּנֶה*. I will give thee counsel or advice. It is not used for a simple announcement.—A. G.]

[Ver. 14. Better at the end of days, since that is the usual significance of the word *אֲחֵרֵי יָמִים*.—A. G.]

[Ver. 17. The text is better than the margin here. *אַרְבָּע*, the two corners or sides of Moab, from side to side.—A. G.]

[Ver. 17. Children of Sheth, rather the sons of tumult or confusion. See Jer. xlviii. 45; Amos ii. 2. So most modern interpreters.—A. G.]

[Ver. 18. Increase in power and wealth.—A. G.]

[Ver. 22. The particles *אִם* and *וְעַתָּה* may be better rendered here with *Etwa* and *Knoset* only then—when; or with *Kail*, *Breie Com.*: For surely is it that (giving the *אִם* a strong negative force) Kain shall be for destruction. He shall not be until, etc.—A. G.]

[Ver. 23. Sets, establishes him. *יָסַד*, since, or from his establishing. The suffix may refer to the general destruction which follows, or to the power by which it is wrought.—A. G.]

## EXEGETICAL AND CRITICAL.

In his indignation Balak changes his courtly conduct towards Balaam. He does not indeed go further than a threatening movement of his hands. [The clapping of the hands together

was not, however, designed to terrify Balaam. It was simply an expression of the disappointment and passion of the king.—A. G.] Still he describes the calling of Balaam as a royal command which he had thrice disregarded. But now he commands him to flee. He drives him away and with scorn. He had thought to pro-

mote him to honor; but Jehovah (*i. e.* Balaam's belief in Jehovah) has withheld him from this distinction. But his anger seems to have kindled also the anger of the proud seer. He reminds Balak of his declaration at the very outset that he was dependent upon Jehovah (chap. xxii. 18). The breach between them is indicated in the expression: *Since I am going hence to my people, come therefore I will teach you what this people will do to thy people at the end of days.* [KURTZ: "The end of days" denotes the horizon of a prophetic utterance. It begins when the prophecy enters upon its actual fulfilment. For Jacob, whose hope and desire were limited largely to the dwelling of his descendants in the land of promise, the end began at the time of Joshua; but for Moses and Balaam, who saw that this possession of the promised land did not give perfect rest, 'the end of days' could only be when the strifes and hindrances should be removed, the enemies overcome. The end to them began with the line of David. The prophecy then received its preliminary and partial fulfilment. But that fulfilment was only relatively perfect, since the entire opposing powers to the people of God were not yet destroyed. There remained yet a future and wider fulfilment. 'The end of days' was not yet complete."]—A. G.]

Ver. 15. It is scarcely correct to say that the succeeding outburst of anger is to be viewed as the culminating point of his predictions, as perhaps we might be inclined to do from the striking figure of the star out of Jacob. The narrator lets him pour out his saying without any preliminary or preparatory announcement. His self-consciousness comes out clearly in the description he gives of himself. He is here as one having the knowledge of the Most High (עֶלְיוֹן), in which respect he may be regarded as belonging to the primitive religion of Melchizedec. But as a worshipper of אל עֶלְיוֹן, he passes into the ranks of those who worship El-Shaddai and receives the vision which the Almighty discloses to him, with his eyes open and falling to the ground. The fundamental thought in his saying is now almost exclusively, the King who shall come forth out of Israel. We must distinguish here also between the conscious purpose of the seer, and the typical significance of his words, which grows out of the fact that he has a vision of the glory of Israel, and that the glory of Israel is in reality a type of the Messianic kingdom. *I shall see him, but not now.* What could this mean in the conscious thought of the man who was just about to pass by the tents of Israel on his way homeward? The thought: *I see him now, but not as a man of the present, is not definitely and clearly expressed.* It might be rendered: *I shall see him; but He is not here. I shall look for him, but not nigh* (not as one near at hand). The typical significance of the words extends to the time of the kings of Israel, and still further to the time of its ideal king. The declaration which follows: *there shall come a star out of Jacob,* is explained more fully

by the sceptre of Israel, which should first smite Moab on every side, as he had already been smitten on the side of Heshbon. It is not in this way that the ideal Messiah would be announced. We call to mind also that it is not the purpose of the writer to include Balaam among the Messianic prophets; still less here when he burns with anger against Balak. That this prediction, as all that follows it here, must be fulfilled, is the result of the idea, that Israel is the people of Jehovah. And they were fulfilled. After Moab follow the sons of Sheth, not of Seth, nor of 'the drinker,' to wit, Lot, but of those rising up tumultuously against the dominant people of God (see Ps. ii.). Then follows Edom first as to its people, then as to its land (Seir). By it as a possession will Israel grow strong. We translate the additional clause: *One shall descend out of Jacob, and shall destroy all the fugitives out of the city, i. e. the captured cities.*

The prophecy closes with single sentences foretelling the general destruction of all heathen powers. The first of the hostile heathen nations is Amalek; but his latter end shall be: to destruction. [FIRST: Not as pre-eminent among the hostile nations in position and power, nor as the most ancient of these nations, but as the first who had entered into conflict with Israel, and had resisted successfully their entrance into the promised land, Ex. xvii. 8 and Num. xiv. 45. The conflict began with Amalek. They were to experience early its necessary issue in subjection.]—A. G.]

The second utterance brings to view a new feature, *viz.* that one nation perishes by the hand of another; the Kenites by Asshur. In the interpretation of the following obscure sentences, we agree with KNU: *enduring is thy dwelling-place, and laid (past participle) upon the rock thy nest.* For is it that Kain shall fall into destruction until, *i. e.* Kain shall not be destroyed until [see Text. Note.—A. G.]. The Sept. gives the remarkable interpretation which seems to imply that Balaam alludes to the destruction which he himself brought upon the Midianites. KNOX appears to have been guided by the passage in Judg. iv. 14, 17. "A part of the Kenites had separated themselves from their tribe in the south, and had settled in Kadesh in Naphtali, and were doubtless carried away captive with others when Tiglath-Pileser wasted Galilee about 740 B. C. 2 Kings xv. 29." Thus this part of the Kenites, sons of the blacksmith (Kain), dwelt safely up to this time in their rocky nest in the northern mountains of Canaan. [The Kenites were probably of Midianitish extraction, as Moses' father-in-law, who was a priest of Midian, was a Kenite. KURTZ holds that Balaam here refers to the Midianites, who as enemies of Israel must be involved in ruin, and who here receive the unusual name Kenites from the resemblance between כַּן, their rock-dwellings or fastnesses, and כְּנִיז, the Kenites. He urges that as the Midianites were even now in covenant with Moab for the cursing and destruction of Israel, it is perfectly in place to regard them as the object of the curse directed against the Kenites;

that it would be remarkable indeed if they had not been mentioned among the enemies of Israel who must perish, and that unless they are alluded to here, they are passed by entirely. But there is no sufficient evidence that the Midianites were ever called Kenites. Nor is it necessary to suppose that every enemy of Israel should be specifically mentioned; on the contrary those who are named appear in their representative character. It is very questionable too whether this view can be reconciled either with the text, or with the demands of the history. It seems on the whole better with KEIL to regard the Kenites as the friends, and not the foes of Israel, who having laid their nest upon a rock, i. e. joined the true people of God, and thus a secure resting-place and refuge, were safe from destruction until Israel itself should fall under chastisement. KEIL adds: "There is no prediction here of the captivity of Israel, because that was simply a transitory judgment, which served to refine the nation of God, and not destroy it, but which became a captivity of judgment to the Kenites, because they were not really in fellowship with Israel, though outwardly associated with them." The outward association secured a strong dwelling-place, safety for a time. For should Kain be destroyed, until, i. e. Kain or Kenite shall not perish until Asshur shall carry thee captive. See Num. x. 32; Deut. xxxv. 19.—A. G.]

In the next saying Balaam appears to have seen more than he may announce to Balak. Alas, who shall live when God appointeth him (Asshur to do this). In his present state and disposition, he bewails the future of Israel (KROBIL, p. 147). Still he comforts himself with the thought that God appoints Asshur to execute His judicial sentence (Isa. x. 5). From Mesopotamia, Balaam might well know Asshur's martial strength and lust of conquest. KEIL regards the lamentation as introductory to the prophecy concerning Asshur. Balaam bewails the sons of his people. [He renders also with our version: *who sets, doeth this*, making the suffix in כִּנְיָן neuter and referring to the substance of the following prophecy, and not to Asshur. What pained the heart of the seer was not merely that Israel and the associated Kenites should be carried captive, which seemed to "involve the ruin of all peace and safety upon earth," but that the judgment should fall upon Asshur, upon his own people.—A. G.]

Ver. 23. A new saying truly begins here. But it does not follow that the saying must refer to Asshur, since the judgment upon Asshur opens with a disjunctive particle in ver. 24. Why should not his woe apply to the unuttered future lot of Israel which appeared to be so directly in conflict with his previous blessing? Let it be noticed also, that the judgment upon the naval power from Chittim is not introduced with a new parable. At last the universal ruin of the nations appears in the vision. Hostile ships come from Chittim. "דָּרָא is Cyprus with its capital Citium (Gen. x. 4) mentioned as intervening between Greece and Phœnicia, and the chief station for the maritime commerce of

Phœnicia, so that all the fleets passing from the west to the east necessarily took Cyprus in their way." KEIL. These ships afflict Asshur and afflict (cast them to the ground) Eber. A mere vague glimpse of a great western empire, which overthrows the oriental power, limits his prophetic horizon, and his vision of judgment closes with this, that he sees even the shadowy and unknown one, the prince of the ships from Chittim going down unto destruction. And he shall perish forever. "These words cannot refer to Eber and Asshur, for their fate is already announced in the word afflict or press, but only to the new western power which was to come over the sea." KEIL. But when KEIL says Eber "neither refers to the Israelites merely as Hebrews (Sept. and Vulg.), nor to the races beyond the Euphrates (Onklos and others), but like 'all the sons of Eber' (Gen. x. 21), to all the posterity of Abraham, who descended from Eber through Peleg, and also to the descendants of Eber through Joktan," his exposition lies aside from the actual and peculiar thought of Balaam. The strange vision meets him again, so in conflict with the whole scope of his prophecy, that with the posterity of Eber, not only the descendants of Abraham generally, but Israel itself should be visited with judgment; but he prefers to say Eber rather than Israel. And since he combines Eber with his native race Asshur, he chooses for them the mildest term. They shall be bowed, humbled; while of the unknown one, under whose power they shall be bowed, he says with apparent delight: he also shall perish forever. The shadowy nature of these last visions of judgment is a strong proof of the great antiquity of this prophecy. The look into the far distant future stretches beyond the Babylonian and Persian histories, and rests upon a faint vision of the Macedonian empire, behind which the Roman power lay hidden, or with which it was included. Punitive judgments and universal ruin form the last words of the heathen prophet; a picture unrelieved by any light background, more terrible even than the Scandinavian "twilight of the gods." Thus Balaam takes his departure from Balak, not only in anger, but in a kind of despair; the Spirit of God appears to have revealed nothing more encouraging, and in this state he may easily have offered himself to Moses, as Simon Magus to Peter. At all events this excessive spirit of judging and cursing is that very extreme which, according to ancient and modern experience, passes over into the region of impure and idolatrous fanaticism. For special treatises upon the narrative, see THOLUCK, HOFMANN, KEIL [also HENOSTENBERG and KURTZ.—A. G.] Above all things, we must guard against including Balaam in the class of the Messianic prophets, and the typical significance of his words must not be confounded with conscious prophecies.

[The question here, however, is not whether Balaam was conscious of the real import of his words. He was speaking under the influence of the Spirit of God. LANGE's view that he spake in anger, because reproached by Balak, has not sufficient ground, at least not in



the sense and importance he gives it. How far in his condition he may have been subject to ordinary frames and passions, we cannot determine.

Whatever may have been true, these frames and passions were under the control of the Spirit who came upon him.—Neither is it possible to determine how far he may have been conscious of what his words meant. We are to deal with the words, not his inward consciousness or passions. The thing of moment is what his words really mean. Are they explained, or fairly explainable on any other supposition than that they are Messianic? Do they find their complete fulfilment in the immediate future, or at the time of David, or in Christ and His kingdom? It is not necessary to determine, further, whether on the supposition that the prophecy is Messianic, we are to regard it as pointing to Christ only as the ideal King, and under whom the ideal kingdom would come to completion, all its enemies be subdued and destroyed, as HANSTENBERG, or with KURTZ, that Christ is referred to as the personal, concrete, real King—the Messiah Himself. Both views are consistent with the full Messianic interpretation of the prophecy while the latter seems on the whole preferable. It is here at the close of the prophecy that we may best consider what is its real character. If the words **he shall perish forever** refer as the tenor of the prophecy implies and the later history demands, to the western power which the prophet saw in the dim distance coming over the sea—to the Macedonian and Roman empire—then we have, as KURTZ well says, “a real prophecy of that which no human wit, no powers of penetration, either in the time of Moses or David, or even Malachi, could have foreseen.”\* The overthrow of this last power of the world connects this prophecy with those of Daniel, who takes up and describes more accurately these world powers in their nature and progress and decay. If this is so then the **end of days** in which Balaam's prophecy falls, within which it all lies, must embrace the Messianic period, or at least the period of the kingdom, from its beginning through all its stages of progress, until its completion in the kingdom of God, and the destruction of all its foes, when in the widest sense of the words **Even he shall perish forever**. But if the **end of days** denotes the whole period of the kingdom, then the prophecy whose very core and substance is in the words, **there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite all the corners of Moab, and destroy all the children of Seth, or tumult, finds its preliminary fulfill-**

ment in David in whom the kingdom was established, and by whose victories the power of Moab and Edom was broken, but its final and complete fulfillment only in Christ, in whom the kingdom reaches perfection, and who destroys all the enemies of Israel. Any other interpretation limits the “**end of days**,” so that it no longer affords scope for the very terms and exigencies of the later predictions. It would afford no room for the appearing and downfall of that power which the prophet sees coming from the west, triumphing over all its foes, but whose end is that “**even he shall perish forever**.” We must either find some escape from the clear reference to the Macedonian and Roman empire, or we must recognize both the possibility of prophetic predictions, and that this prophecy speaks of Christ—or at least the Messianic kingdom. That Balaam's prediction was not exhaustively fulfilled by the victories of David, is clear not only from the history, in which both Moab and Edom appear again and again in their hostile attitude, throwing off the yoke under which they had been brought—a history confirmed by the inscriptions upon the Moabitish stone—but from the repeated and explicit references in the prophets to those powers centuries after the time of David. See Isa. xv. and xvi. 1-5; Amos ii. 1; Zeph. ii. 8, 9; Isa. xxxiv. 5; Ezek. xii.—xiv.; Amos ix. 11, 12.

The Messianic view is so obviously implied in the terms of the prophecy, that it was universally held by the Jews from the most ancient times. They held indeed that it received its preliminary fulfillment in David, but always regarded it as pointing to the Messiah. See HANSEN: *Christology*, Vol. I. p. 105. So wide-spread was this explanation that the renowned pretender, or Pseudo-messiah in the reign of Hadrian styled himself Bar-Cochba (the son of the star) with a clear reference to this prophecy. From the Jews it passed into the Christian Church, and has been the prevalent view down to the present day. It is rejected of course by the extreme rationalists; but the attempt to find any adequate explanation of its terms in the person and triumphs of David, is so in the face of the facts of the history subsequent to the time of that monarch, that those who receive the history at all are conscious of failure. We must either reject the whole history, even that part which the critics regard as genuine, or admit that the **star out of Jacob**, the ruler who should smite through all the opposing powers of the world, is the Messiah.

It is no objection to this view that at the time of Christ Moab and Edom had disappeared from the history. For these nations appear here as the present enemies of Israel, but at the same time as the representatives of all the nations hostile to the kingdom of God. It is not as Moabites that they are to be smitten, but as the enemies of the people of God. It is not their national character, but their attitude and spirit in relation to the divine kingdom, which calls for judgment. The limits of their national existence cannot therefore be the limit of the prophecy or of its fulfillment. So that even if it could be maintained that Moab and Edom were completely destroyed by David, that the application of the prophecy to those particular enemies was thus final and complete, that would not

\* [The effort of the rationalistic critics to find a basis for this prophecy in some transient landing of a few Greeks upon the coasts of Western Asia, who after inflicting some real damage were compelled to retreat; whose expedition scarcely left a trace or tradition behind it, is so absurd as not to require any refutation. The attempt to make this brief and comparatively harmless interruption an explanation of this prophecy of the wide and permanent ruin wrought by some western power, shows to what extremities they are reduced who start with the principle “that prophecy, strictly speaking, is impossible,” and to what shifts they will resort to escape conclusions which any fair exegesis involves, but which they rightly feel would be destructive to their principle.—A. G.]

change the fact that Moab in the wider prophetic sense still existed, and would exist, until all the enemies of the kingdom of God were subdued or destroyed. The eternal principles and ideas of prophecy run through infinite cycles. Where there are enemies, there are Moabites, and there the predictions of Balaam must be fulfilled.

When it is said that we can hardly suppose Balaam to have rejoiced in such a kingdom, which should in its onward progress crush all the powers which placed themselves in its path, it is enough to reply, that we are not told that he did. We do not know what were his personal feelings any more than we know how far he was conscious of the import of what he said. He was in a prophetic state. The Spirit of God came upon him; he was under the influence and control of that divine agent, and so spake his predictions. It is not probable that he did rejoice in what he saw, as we know that he remained in will and heart opposed to Israel. But this in no way affects the scope and meaning of his prophecy.

If we compare Balaam's prophecy with the prediction of the dying Jacob, "that the sceptre should not depart from Judah until Shiloh came to whom the nations should gather," we feel at once that they are closely connected, and yet that they are very different both in the definiteness of the predictions, and in the spirit they breathe. But this difference is to be accounted for partly from the nature of the Messianic prophecy, unfolding itself more and more fully in history, from the germ to the full bloom and fruit, and partly from the inward and outward circumstances which give rise to the prophecy. Balaam sees "the nation of Israel encamped, according to its tribes, in the face of its foes, the nations of the world." "He looks only upon the external results of the Messianic kingdom, and these again in a one-sided limited aspect, to the heathen powers in their opposition to the kingdom of God and their consequent subjection. Of the spiritual and earthly blessings which the Messiah should bring, not only for Israel, but for the heathen who should voluntarily yield to His sway, he sees and describes nothing." KURTZ. Still he does not lose sight of the blessed and the blessing nature of the Messianic kingdom, chap. xxiv. 5-9. "Balaam, the heathen seer, out of Mesopotamia, the centre of the national development of the ancient world, proclaims, first to the existing representatives of the nations hostile to Israel," and through them to all hostile powers as they should rise in succession, that in their enmity to Israel they were struggling against the power of the Almighty, and must perish, "since life and salvation were found only in Israel whom God had blessed."

The star which the wise men from the East saw, and which led them in the way to the newborn "king of the Jews," refers clearly to the prophecy of Balaam. It was not the star which he foretold, which he saw but not nigh; that star was Christ. The star which appeared to them announced that the star which Balaam saw had now risen out of Jacob in the birth of the king of the Jews. These Magi were, like Balaam, from the east. They were engaged in similar

pursuits, devoting their lives to the study of occult sciences; men whose whole disposition would lead them to study eagerly the revelation made to the people of God scattered widely throughout the known world. They would naturally be drawn to the predictions of Balaam, one of their own class, and from their own country. "Upon this natural enlightenment," says HENGSTENBERG, "rests the supernatural revelation granted to them. God unfolded to their minds, which were already filled with a longing for the 'Star out of Jacob' foretold by Balaam, the meaning of the star which proclaimed the fulfillment of Balaam's prophecy; He revealed to them, that is to say, the fact that it announced the birth of the 'King of the Jews.' And just as Balaam had joyously (?) exclaimed 'I see Him,' and 'I behold Him,' they also could say 'We have seen his star.'—A. G.].

#### DOCTRINAL AND ETHICAL.

On the whole section: Balaam is a type which is reflected a thousand-fold in art, poetry, science, in the pulpit, in ecclesiastical government, whose double face appears often in the contrast between a higher inspiration, or spiritual (enthusiastic) contemplation, and a lower tendency and final reprobation.

His history is important for the knowledge of prophetic psychology, for the distinction between verbal and typical prophecy, for that between belief and superstition regarding blessings and curses, as well as for hermeneutical science. Even the ass throws a light on the question of animal psychology, a question over which not only has rationalism fallen, but Apologetics has stumbled. See the exegesis.

[The history is impressive further as to the blinding power of sin when persisted in. Balaam's love of gold blinds him to the light of that knowledge of God which he obviously possessed before Balak's call—to the clearer light which shone from the angel who met him in the way—and lastly to the light of those revelations which shone around him so clearly. The person so blinded passes into deeper darkness from the very process through which he has passed. The light within becomes darkness, and how great is the darkness.

The history brings out clearly the Providence of God in the development and growth of the characters of bad men. The conditions under which that progress is made, the outward circumstances which furnish the occasion by which the character is tested and matured, these are a part of the divine plan. Balaam's place in history is not accidental, nor are the circumstances in which he appears either the result of chance, or shaped merely by human agencies. But all through his history the divine providence works restraining the evil principles, then permitting the man to have his own way, until the final test is applied, when he must choose between conscience and sinful lusts, between God and self. The history of Balaam repeats itself more or less fully in a thousand cases. It is obvious further, how God shields and blesses His people.—A. G.].

## HOMILETICAL HINTS.

The policy of Balak. He seeks by the curse to depress the courage of the Israelites and to stimulate the courage of the Moabites, and thus secure the power to destroy Israel. An old story, yet ever new. It is like a page from the latest contemporary history. The dark fame of Balaam—that as a curser or imprecator he was without a rival. The character of Balaam. This combination of great capacities for inspiration with low aims and passion, is of more frequent occurrence than we are apt to think (see the exegetical notes). Balaam's struggle and apparent triumph. The signs of his defeat and the fearful depths of his fall. The self-contradiction in his nature grew into an irreconcilable breach. Balaam's speaking ass, a mystery of the animal, and still more of the human soul-life. The prophecies of Balaam: examples of the overpowering rhetorical pathos of (enthusiastic) in-breathed spiritual discourse. The gradation in his prophecies. The core and heart of them. The typical star. The Balaam behind the scenes. Balaam and Balak. Balaam as presented in the Old Testament and in the New.

[Chap. xxii. 9-14. Balaam's true state betrays itself at the outset. He knows to some extent the history of Israel, and that God had blessed them. Yet he inclines to go and pronounce the curse. He parleys with the temptation. He lays himself open to stronger temptation. The Lord refuseth to give me leave to go with you. —1. He wishes to go. 2. He is restrained only by fear. 3. His reply invites a renewal of the proposals, and prepares the way for the overmastering temptation to come.

Vers. 15-21. HENRY: "The enemies of the church are restless and unwearied in their attempts against it. How artfully Balak manages the temptation. 1. The messengers were more and more honorable. 2. The request was more urgent. 3. The rewards were greater." Balaam's seeming refusal, his real inclination and purpose. WORDSWORTH: "He adds hypocrisy to covetousness. Thus he tampers with his own conscience, and tempts God to change His mind whom he knew and declared to be immutable." **Go with them.**—HENRY: "As God sometimes denies the prayers of His people in love, so sometimes He grants the desires of the wicked in wrath. It is a fearful thing when God leaves a bad man to follow his own will, Isaiah lxvi. 4; Jer. ii. 19.

Vers. 22-35. **God's anger was kindled.**—HENRY: "The sin of sinners is not to be thought the less provoking to God because He permits it. We must not think that therefore He approves it. Nothing is more displeasing to God than malicious designs against His people; he that touches them touches the apple of His eye." God stands as an adversary in the way of sinners. He restrains and checks them in their downward career; and yet He makes them the ministers of His purposes toward His own children.

Ver. 41. **On the morrow.**—A deliberate

act. He goes after full reflection, and yet without delay, he is eager to fulfil the wish of Balak and secure the coveted wealth.

Chap. xxiii. 1-10. Balaam covers his purpose to curse Israel with a show of devotion. His sacrifice not to honor God, but either to constrain Him or win His favor. It is characteristic of hypocrisy. I have prepared altars and offered sacrifices. HENRY: "He pronounces God's people happy in three things. 1. Happy in their peculiarity and distinction from the rest of the nations (ver. 9). 2. Happy in their numbers (ver. 10). 3. Happy in their last end. Let me die, etc. There are many who, like Balaam, desire to die the death of the righteous, but do not endeavor to live the life of the righteous. They would be saints in heaven, but not saints on earth. This is the desire of the slothful which kills him because his hands refuse to labor."

Vers. 11-24. **He hath blessed and I cannot reverse it.**—The gifts and calling of God are without repentance. The security of Israel against all the machinations and power of their enemies. 1. In the unchanging purpose of God, who has made them blessed (vers. 19, 20). 2. In their moral character, as they are viewed by God, the objects of His choice (ver. 21). 3. In their past experience of the saving power of God (ver. 22). 4. God's presence with them as their King. **What hath God wrought.**—HENRY: "The defeating of the design of the church's enemies ought to be had in everlasting remembrance to the glory of God."

Chap. xxiv. 1-9. HENRY: "The blessing is in substance the same as before, yet he admires in Israel: 1. Their order and beauty (ver. 5); 2. their fruitfulness and increase (ver. 6, 7); 3. their honor and advancement; 4. their power and history (ver. 8); 5. their courage and security (ver. 9); 6. Their interest and influence upon their neighbors (ver. 9)." Vers. 6, 7. WORDSWORTH: "A beautiful picture of the true Israel of God flowing forth from Christ, the divine fountain of grace, pouring out the living waters of salvation, the pure streams of the Spirit (Isa. xii. 8; John iii. 5; iv. 10: vii. 38, 39), and watering the wilderness of the world to rejoice and be glad, and to blossom as the rose."

Vers. 10-14. Balaam loses the wages of unrighteousness and the favor and blessing of God. Seeking to gain both, he gains neither. We cannot serve God and Mammon. The double-minded man ordinarily loses all.

Vers. 15-24. **Know the knowledge of the Most High.**—HENRY: "A man may be full of the knowledge of God, and yet utterly destitute of the grace of God." Here is the prophecy of the kingdom which is carried on and completed in Daniel. It shall come in the latter (at the end of) days; it shall come out of Jacob; it shall come as a star and sceptre in splendor and with authority; it shall be irresistible in its progress; its enemies shall be destroyed or fall into its possession; it shall be universal in its extent, and endure through the end of days.—A. G.]

## SECOND SECTION.

**The Threatening Apostasy through the Seductions of Idolatrous Feasts Arrested by the Zeal of Phinehas.**

### CHAPTER XXV. 1-18.

- 1 AND Israel abode in Shittim, and the people began to commit whoredom with  
2 the daughters of Moab. And they called the people unto the sacrifices of their  
3 gods: and the people did eat, and bowed down to their gods. And Israel joined  
himself unto Baal-peor: and the anger of the LORD was kindled against Israel.  
4 And the LORD said unto Moses, Take all the heads of the people, and hang them  
up before the LORD against the sun, that the fierce anger of the LORD may be  
5 turned away from Israel. And Moses said unto the judges of Israel, Slay ye every  
one his men that were joined unto Baal-peor.
- 6 And, behold, one of the children of Israel came and brought unto his brethren  
a Midianitish woman in the sight of Moses, and in the sight of all the congregation  
of the children of Israel, who *were* weeping *before* the door of the tabernacle of the  
7 congregation. And when Phinehas, the son of Eleazar, the son of Aaron the  
priest, saw it, he rose up from among the congregation, and took a javelin in his  
8 hand; And he went after the man of Israel into the tent, and thrust both of them  
through, the man of Israel, and the woman through her belly. So the plague was  
9 stayed from the children of Israel. And those that died in the plague were twenty  
and four thousand.
- 10, 11 And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the  
son of Aaron the priest, hath turned my wrath away from the children of Israel,  
while he was zealous for my sake<sup>1</sup> among them, that I consumed not the children  
12 of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant  
13 of peace: And he shall have it, and his seed after him, *even* the covenant of an  
everlasting priesthood; because he was zealous for his God, and made an atone-  
14 ment for the children of Israel. Now the name of the Israelite that was slain, *even*  
that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of  
15 a chief house<sup>2</sup> among the Simeonites. And the name of the Midianitish woman  
that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of  
a chief house in Midian.
- 16, 17 And the LORD spake unto Moses, saying, Vex the Midianites, and smite  
18 them: For they vex you with their wives, wherewith they have beguiled you in  
the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Mi-  
dian, their sister, which was slain in the day of the plague for Peor's sake.

<sup>1</sup> Marg. *with my zeal*.

<sup>2</sup> Marg. *house of a father*.

### TEXTUAL AND GRAMMATICAL.

[Ver. 3. Yoked. וַיִּשְׁכְּ, to bind, fasten—to come under the yoke—to be subject to discipline or rule, and so to serve.—A. G.]

[Ver. 8. וְהָאֵלֶּה. The arch—the alcove—applied here to the inner or rear part of the tent.—A. G.]

## EXEGETICAL AND CRITICAL.

[Balaam had not returned to his home, although he had turned towards it. It is not necessary to suppose that after leaving Balak he went to the Israelitish camp and revealed his prophecies to Moses in the hope that he might obtain the reward which he had failed to secure from Balak. The words he returned (chap. xxiv. 25) are hardly consistent with such a supposition. And there is nothing in the mental condition of Balaam, fallen now from the heights to which he had been taken, which should have led him to seek the camp of Israel. He was evidently burning with deep hostility towards Jehovah and His people. The loss of the coveted prize inflamed his anger. Moses may have learned his prophecies through other channels, may have received them directly from God, or perhaps, as KUIZ supposes, Balaam may have communicated them to the Israelites or to Phinehas when he fell into their hands. On his way homewards, burning with his anger and disappointment, he falls in with the Midianites who were then dwelling upon the Moabitish highlands. And here we have the plot which his malice and cunning suggested.—A. G.]

The blessing of Balaam did not shield the people from the curse to which it exposed itself immediately afterwards without any suspicion of the protection which Jehovah had given it in that blessing. On the doctrinal side, with respect to its faith, the worldly spirit found no direct access to them; now it attempts, and with great success, to approach them on the practical side, undermining its faith by corrupting its moral character and practice. This also is a story of the most primitive antiquity, ever repeating itself anew, and too little studied in the instance before us.

It is worthy of notice in the first place that the people had just returned from their last great victory in the east of Perea, and were now, in a dangerous spiritual mood resulting from their victory, encamped with their spoil in the acacia plains, seeking repose. This encampment was their Capua.

Then begins the old story of the enticing idolatrous feasts, against which the earliest statutes had warned them, Ex. xxiii. 32, 33; a story which is fatally repeated through the whole Israelitish history, comes out again in a new form in the first periods of the Christian Church (2 Peter and Jude), and in the Apocalypse casts its shadow down to the very end of time. In masked forms, especially under the guise of sensual and voluptuous delights, this temptation has often, even in the Protestant Church, wrought destructive results, *e.g.*, in the army of Henry the IV.; among the Huguenots generally; among the Hungarian Protestants; at the court of the last of the Stuarts, and at many other times and places.

But in such cases the evil, the moral contagion, starts with the great, rather than with the humble, and this is strikingly exemplified in the present narrative. As the wrath of God broke out against Israel and revealed itself in its peculiar power and results, in impending death, in a ter-

rible pestilence, then spake Jehovah to Moses, **Take all the heads of the people** (those who have been leaders in the sin) **and hang them up before the Lord against the sun**—Moses intended substantially the same thing when in other terms he said to the judges: **Slay ye every man his men that were joined unto Baal-Peor.**—Just then occurs the most glaring example of the sin. Zimri, a prince of the tribe of Simeon, leads his paramour, a Midianitish princess, with shameless impudence, into his tent, in the presence of all the people. How much less guilty the common people were, in comparison with such effrontery, appears from the fact stated, that all the people who saw the outrage were weeping at the door of the tabernacle of the congregation. Moses himself seems to have been confounded.

Nothing less than the exercise of a holy burning zeal, such as came upon Phinehas, could have stayed the tide of corruption. It is useless here to attempt to trace back to a definite statute or institution the zealot right which appears here in its strongest form. It wells up from the depths of the theocratic life, as a primitive form of police, having its precedent in the judgment exercised upon the more guilty offenders at the worship of the golden calf, and its analogies in the arbitrary exercise of justice, now in the *vehme courts*, now in *lynch-law*, *etc.* In Israel Zealotism was the complement of the law in its practical aspect, as *Urim* and *Thummim* were the complement of prophecy. There was here also a priestly basis and support. Phinehas was the son of Eleazar, the successor of Aaron. His heroic act confirmed to him the inheritance of his priesthood. The energetic character of his deed comes out in the strongest light in the text. This act was accepted as the decisive, satisfactory atonement of the collective guilt of the people. **The plague was stayed.**—As the Israelites had before determined upon a later war of revenge against the king of Arad, so now Moses resolves to be avenged upon the Midianites. The breach between the easily deluded Israel, and this dangerous neighboring people, should be made sure and lasting.

There is moreover a very remarkable delicacy in the narrative, in omitting any allusion here to the instigator of the temptation. The great villain and his villainous deed, lies deeply concealed in the background, and the story leaves him in his concealment for the present, because it is concerned mainly to bring out the fact that the people, or rather the heads of the people, are chargeable for the sin. It knows nothing now of any sentimental palliation of their conscious guilt; but the demoniacal wickedness of the tempter, and the judgment which overtook him are related later, and from thence onward in all the theocratic tradition, he is the great type of such seducers. We may perhaps regard it as a consoling truth, that while retribution was so long delayed, while his godless villainy lay hidden for so long a period, yet judgment overtakes him at last.

Balaam appears moreover to have reached the Moabites, through the mediation of the nomadic Midianites lying upon the borders of Moab. The Midianites accordingly form the connecting link

between Israel and Moab; but the princes of Moab obviously consecrate their own daughters to the work of seduction.

Ver. 1. *Shittim*.—An abbreviation for *Abel-shittim*, see xxii. 1, a part of the plains of Moab in the direction of Palestine, Josh. ii. 1; iii. 1. It does not appear from the text that the fall of the people began with carnal lewdness. It began apparently with the invitation from the daughters of Moab to attend the sacrificial feasts of their gods. [The *ל* in the text, in its position and form, intimates that the invitation came from the daughters of Moab. And this is explicitly stated in the following verse. *They*, the daughters of Moab, called the people unto the sacrifices of their gods, the gods of those who extended the invitation. It is the usual process in the falls of Israel.—A. G.] Sins of the flesh and the falling away to idolatrous service were the results. But both sins are bound up in the one conception of whoredom. The prostitution, the selling as it were of human personality, follows upon the concessions of the personality of God. [The acacia and palm groves, with their shade, gave a welcome retreat after these long wanderings in the barren desert, and the sore struggles through which they had passed.—A. G.]

Ver. 3. *Baal-peor*.—Lascivious rites were widely spread and prevalent in Babylonia and Syria. See КНОБЕЛ. [Also article *Baal* in SMITH'S *Bible Dictionary*.—A. G.] It was Baal, especially as he was worshipped at Peor, with lustful practice (hence Baal is sometimes called Peor). Beth-Peor, Deut. iii. 29; iv. 46. "He was a Moabitish Priapus, in honor of whom virgins and women prostituted themselves. As the god of war he was called Chemosh." KEIL. We distinguish in the same divinity between the god of fortune and the god of misfortune, thus: the first was worshipped with voluptuous sacrifices, the latter with human sacrifices—Moloch-sacrifices. And the anger of the LORD was kindled. See Ex. iv. 24; Ps. xc.

Ver. 4. After the destructive pestilence had broken out among the people, Jehovah Himself appoints the first remedy. According to КНОБЕЛ, whom KEIL follows here, the heads of the people are only called out in order to hang the guilty ones among them. The whole narrative will thus lose its very nerve and substance, and surely this can scarcely be the true interpretation of *וְהָרְגוּ אֶת רֹאשֵׁי הָעָם*. All the heads of the people must clearly refer only to the guilty: but these are to be discriminated by the judges. Hang them up before the LORD (as a curse-offering) against the sun.—There were two principal modes of Oriental hanging. The one was fatal in its operation—a literal crucifixion—which however divided itself again into two kinds: nailing and impalement. In the other the criminals were slain first, and then fastened to a pole for exhibition or atonement, "so that the impalement or crucifixion was only an aggravation of the capital punishment, like the burning in Lev. xx. 14, and the hanging in Deut. xxi. 22. The rendering of the Sept. and Vulg. is *πάρα-δειγματίζεν* and *suspendere*." KEIL.

[КНОБЕЛ: "Crucifixion was a mode of capital punishment in use among the nations of anti-

quity, and could not have been strange to the Hebrews: but among the older Hebrews rarely if ever, except in the suspending of the dead corpse as an aggravation of the punishment." *Against the sun, i. e.*, publicly not in concealment. It was a public and shameful exhibition—as if the heaven and the earth were both unwilling to receive them—and therefore added to the severity of the punishment. Before the Lord: not merely as sinners against Him, and hence in His presence, but as the proposition means to Him—as a satisfaction to Him, to appease His wrath.—A. G.]

Ver. 5. KEIL says: "This command of Moses to the judges was not carried out because the matter took a different turn." He adds, however, later, twenty-four thousand were killed by the plague. The Apostle Paul gives the number that fell as twenty-three thousand, probably from a traditional interpretation of the school's, that one thousand out of the twenty-four, perished by the judges, and only twenty-three thousand fell by the plague literally—to whom alone Paul refers." We must make a distinction also between the execution of the guilty generally, and the hanging up against the sun, the latter sentence being inflicted only upon the criminals of higher stations, and for purposes of intimidation.

[*Slay ye every one his man*.—There is a reference to the local or tribal courts which existed even then. The judges were severally to execute the sentence upon the guilty belonging to his jurisdiction. HIRSCH: "The Jewish court had no right to intervene unless upon a public accusation. There need not be, however, any official public accuser. The whole people virtually occupied that position. Any two men might arrest the criminal and bring him before the court, and demand a punishment according to the offence. But as in cases like this, in which there is a wide and public apostasy, these steps were not taken, perhaps could not be—therefore God Himself lets His anger flame against Israel—assumes the responsibility and exercises the functions of the judge.—A. G.]

Vers. 6-9. He leads her before the eyes of Israel into the female apartment of his tent. Phinehas pierced both of them through in the very act. The original will scarcely admit any other view, and the deviations from it among the Rabbins are untenable. [KEIL: "Upon this act of Phinehas and later examples of Samuel (1 Sam. xv. 33) and Mattathias (1 Macc. ii. 24), the later Jews erected the so-called 'Zealot-right,' according to which any one, even though not qualified by his official position, possessed the right, in cases of any daring contempt of the theocratic institutions, or any daring violation of the honor of God, to execute vengeance upon the criminals. See BUDDENS' *de jure zelotarum* apud Heb. 1699." KURTZ, *Geschich. des A. B.* reminds us however that Phinehas as an actual priest and designated successor to the High Priest, had an official position, that Moses' command to slay the transgressors had already been issued, that the circumstances were extraordinary, the boldness of the crime, the great interests, even the highest good imperilled, justified his assumption of authority, and his consecration to his judicial act. It would be very strange to construe such

an act, by such a person, under such circumstances, into a precedent for irregular acts of zeal.—A. G.]

Vers. 10-12. זֶמְרִי "is not zeal for me, but my zeal, the zeal of Jehovah, with which Phinehas was filled, and impelled to put the daring sinners to death," KEIL. The zeal of Jehovah manifested itself in the plague. Here the zeal of Phinehas for Jehovah is exalted according to its real merit. [Hath turned my wrath away. He made an atonement for the children of Israel.—בָּרָא] and covered, or was for a covering. BIBLE COM.: "The signal example thus made by Phinehas of a leading offender, was accepted by God as an expiation, and the exterminating wrath which had gone out against the whole people was arrested." I give him my covenant of peace—Give or fulfil. "The covenant granted to Phinehas consisted in the fact that an eternal priesthood (i. e., the eternal possession of the priesthood) was secured to him; not for himself alone, but for his descendants also as a covenant, i. e., in a covenant or irrevocable form, since God never breaks a covenant that He has made. In accordance with this promise the high priesthood which passed from Eleazar to Phinehas continued in his family, with the exception of a brief period from Eli to David, until the typical priesthood of Aaron was merged into the actual priesthood of Christ." KEIL. The covenant of peace, because it is only through the priesthood and its atoning sacrifices that peace between God and the sinful world can be established, as it was through the act of Phinehas, by which God's right was vindicated and established in Israel, that His wrath was stayed, and peace restored.—A. G.]

Vers. 14, 15. Zimri was a prince out of the chief house of the tribe of Simeon, but the father of the Midianitish woman Cozbi was the head of several tribes, and of a chief house in Midian, and is called king, and numbered among the five kings of Midian who were slain by the Israelites, chap. xxxi. 8.

Vers. 16-18. Cozbi their sister.—The repetition is emphatic, the clauses form a climax. It was an extreme case of the grossest outrage that Cozbi, a Midianitish princess, the sister of the people, i. e., of their chiefs, should herself be led in clear sunlight, into the sacred camp, to glorify lust, and render it an act of service or worship. [BAUMGARTEN: "Moses was commanded to vex the Midianites in order that the practical zeal of Phinehas against sin, by which expiation had been made for the guilt, might be adopted by all the nation."—A. G.]

#### DOCTRINAL AND ETHICAL.

The history of the fall and sin of Israel through its participation in the idolatrous festivals of the Midianitish gods, can scarcely be too strongly emphasized, in its significance for the Christian history of the Church and world. Its particular features are, 1. The stealthy diabolical counsel of Balaam to destroy the people of the faith by beguiling them into lascivious worship, and worldly lusts and passions generally. This fiendish method has played a larger part in secret than has ever found publicity in history,

poisoning individual characters, and whole nations. 2. The dangerous situation of Israel, as it is encamped in the acacia groves and celebrates its victories. 3. The alluring invitation to the idolatrous festivals and sacrifices. 4. The evil example of the great, and of the upper class in general. The fearful result of the enticement and sin of Israel, appears morally in a lapse from the faith and its pure morality, and physically in the outgrowth of deadly pestilences. On the other hand these offences call out in unexampled vigor the spirit of zeal, the primal source and type of all moral police, as it has celebrated its triumphs in Florence, Geneva and elsewhere. Such acts of moral defence and safety must be broadly distinguished from deeds of fanaticism; although the flame rarely begins without smoke. Generally we have here the primitive type of that ever returning freeing of the kingdom of God from all antinomianism, from all libertinism in the great, and all hypocrisy in the small, from all mingling of holiness with glittering fleshly lusts, and from all mingling of hallowed festal service, with seductive and corrupting feasts. The name Cozbi has especially furnished a basis for a long catalogue of sister names, who, like the Jezebel of the Apocalypse, have wrought fatal mischief in both worldly and spiritual circles.

[The history shows that the "curse causeless never comes." God's people are safe from the curse unless they bring it upon themselves. They never experience it unless they have practically renounced God and His law. The floodgates are open, then, and nothing but a vindicated divine right will stem the tide.—A. G.]

#### HOMILETICAL HINTS.

The enticement of Israel through the idolatrous Midianitish festivals. An old and new story. Cozbi a type of the historical and corrupting woman. The zeal of Phinehas or the distinction between religious and fanatical zealotism. The idolatrous Midianitish festivals, a lasting warning for Christendom. A warning also against the mingling of religious devotion with the sexual life, characteristic of some sects. The twofold correction of the divine righteousness for the Midianitish excesses. The plague or the pestilence, and the sword of Phinehas. How often may the judicial sword hinder or remove a pestilence. [HENRY: "We have here: 1. The sin of Israel. 2. Its punishment by the hand of the magistrate and by the immediate hand of God. 3. The zeal of Phinehas in slaying the impudent offenders. 4. God's commendation of his zeal; and 5. The enmity put between the Israelites and the Midianites their tempters, as at first between the woman and the serpent. The heads of the people who were guilty are first slain. Ringleaders in sin ought to be made examples of justice. Zimri's sin was a daring affront: 1. To the justice of the nation, and bid defiance to that. 2. To the religion of the nation, and put contempt upon that. In the face of the command to stay the criminals, and while the congregation were weeping at the door of the tabernacle." It was also a bold affront against God. Since it was committed while the plague was raging. God will surely deal with those who do the devil's work in tempting men to sin.—A. G.]

## THIRD SECTION.

**The New Numbering of the People after the Great Judgment Executed upon It.**

## CHAPTER XXVI. 1-65.

- 1 AND it came to pass after the plague, that the LORD spake unto Moses and unto  
 2 Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation  
 of Israel, from twenty years old and upward, throughout their fathers' house, all  
 3 that are able to go to war in Israel. And Moses and Eleazar the priest spake with  
 4 them in the plains of Moab by Jordan *near* Jericho, saying, *Take the sum of the*  
*people*, from twenty years old and upward; as the LORD commanded Moses and  
 the children of Israel, which went forth out of the land of Egypt.
- 5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom*  
 6 *cometh* the family of the Hanochites: of Pallu, the family of the Palluites: Of  
 Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.  
 7 These *are* the families of the Reubenites: and they that were numbered of them  
 8 were forty and three thousand and seven hundred and thirty. And the sons of  
 9 Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This  
 is that Dathan and Abiram, *which were* famous in the congregation, who strove  
 against Moses and against Aaron in the company of Korah, when they strove  
 10 against the LORD: And the earth opened her mouth, and swallowed them up  
 together with Korah, when that company died, what time the fire devoured two  
 11 hundred and fifty men: and they became a sign. Notwithstanding the children  
 of Korah died not.
- 12 The sons of Simeon after their families: of 'Nemuel, the family of the Nemuel-  
 ites: of Jamin, the family of the Jaminites: of 'Jachin, the family of the Jachin-  
 13 ites: Of 'Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.  
 14 These *are* the families of the Simeonites, twenty and two thousand and two hun-  
 dred.
- 15 The children of Gad after their families: of 'Zephon, the family of the Zephon-  
 ites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:  
 16, 17 Of 'Ozni, the family of the Oznites: of Eri, the family of the Erites: Of 'Arod  
 the family of the Arodites: of Areli, the family of the Arelites. These *are* the  
 families of the children of Gad according to those that were numbered of them,  
 forty thousand and five hundred.
- 19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of  
 20 Canaan. And the sons of Judah after their families were; of Shelah, the family  
 of the Shelahites: of Pharez, the family of the Pharzites: of Zerah, the family of  
 21 the Zarhites. And the sons of Pharez were: of Hezron, the family of the Hezron-  
 22 ites: of Hamul, the family of the Hamulites. These *are* the families of Judah  
 according to those that were numbered of them, three-score and sixteen thousand  
 and five hundred.
- 23 Of the sons of Issachar after their families: of Tola, the family of the Tolaites:  
 24 of 'Pua, the family of the Punites: Of 'Jashub, the family of the Jashubites: of  
 25 Shimron, the family of the Shimronites. These *are* the families of Issachar accord-  
 ing to those that were numbered of them, threescore and four thousand and three  
 hundred.



- 26 *Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.*
- 27 *These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.*
- 28, 29 *The sons of Joseph after their families were Manasseh and Ephraim. Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat*
- 30 *Gilead: of Gilead come the family of the Gileadites. These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:*
- 31 *And of Asriel, the family of the Asrielites: and of Shechem, the family of the*
- 32 *Shechemites: And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.*
- 33 *And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.*
- 35 *These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family*
- 36 *of the Tahanites. And these are the sons of Shuthelah: of Eran, the family of*
- 37 *the Eranites. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.*
- 38 *The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahihamites:*
- 39 *Of Shupham, the family of the Shuphamites: of Hupham, the family of the*
- 40 *Huphamites. And the sons of Bela were Ard and Naaman: of Ard, the family*
- 41 *of the Ardites: and of Naaman, the family of the Naamites. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.*
- 42 *These are the sons of Dan after their families: of Shuham, the family of the*
- 43 *Shuhamites. These are the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.*
- 44 *Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.*
- 45 *Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the*
- 46 *family of the Malchielites. And the name of the daughter of Asher was Sarah.*
- 47 *These are the families of the sons of Asher according to those that were numbered of them: who were fifty and three thousand and four hundred.*
- 48 *Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: Of Jezer, the family of the Jezerites:*
- 49 *Of Shillem, the family of the Shillemites. These are the families of Naphtali according to their families: and they that were numbered of them were forty and*
- 50 *five thousand and four hundred. These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.*
- 52, 53 *And the LORD spake unto Moses, saying, Unto these the land shall be divided*
- 54 *for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.*
- 55 *Notwithstanding the land shall be divided by lot: according to the names of the*
- 56 *tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.*

57 And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; 58 of Merari, the family of the Merarites. These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat 59 Amram. And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and 60 Moses, and Miriam their sister. And unto Aaron was born Nadab and Abihu, 61 Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange 62 fire before the LORD. And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who num- 64 bered the children of Israel in the plains of Moab by Jordan *near* Jericho. But among these there was not a man of them whom Moses and Aaron the priest num- 65 bered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

<sup>1</sup> Marg., Gen. xlv. 10; Esak. vi. 15, *Jemuel*.  
<sup>2</sup> Gen. xlv. 10, *Ziphion*.  
<sup>3</sup> or *Phuach*.  
<sup>4</sup> 1 Chron. vii. 20, *Bered*.  
<sup>5</sup> Gen. xlv. 21, *Muppim* and *Huppim*.  
<sup>6</sup> or *Hushim*.  
<sup>7</sup> Heb. *multiply his inheritance*.

<sup>8</sup> 1 Chron. iv. 24, *Jarib*.  
<sup>9</sup> or *Ezbon*, Gen. xlv. 18.  
<sup>10</sup> or *Job*.  
<sup>11</sup> Gen. xlv. 21, *Eai*: 1 Chron. viii. 1, *Aharah*.  
<sup>12</sup> 1 Chron. viii. 3, *Addar*.  
<sup>13</sup> 1 Chron. vii. 13, *Shallum*.  
<sup>14</sup> Heb. *diminish his inheritance*.

#### EXEGETICAL AND CRITICAL.

The more definite preparations for the entrance into Canaan begin with this chapter. It gives us an enlargement, as well as a parallel to the numbering in chap. i., and has its application in the partition of the land of promise in Josh. xiv. et seq. An enlargement as to the right of inheritance is found in the succeeding chap. vers. 1-11; the following section, vers. 12-28, contains the calling of Joshua to the leadership of the people after the approaching departure of Moses. Then chap. xxviii. completes the ordinances for sacrifices and feasts with reference to the approaching settlement in Canaan. Lastly we have the law in regard to vows, chap. xxx. Upon this follows the final reckoning with the heathen in the retaliatory raid against the Midianites.

The general object of the mustering is to fix anew the order and number of the army, after it has in the new generation been purified through two death-visitations, especially by the last great catastrophe as by fire, and also after the entire older generation, with the exception of the chosen men Caleb and Joshua, and Moses, whose death was at hand, had passed away. The more definite purpose, however, is the organization of the people with reference to the approaching division of the inheritance according to their fighting strength. Hence the families of the different tribes are enumerated in detail.

To avoid repetition we shall not pursue here the inquiry as to the significance of individual names, but may here also refer to the importance

of the names for a proper estimate of the religious and popular character of the Israelites.

Vers. 1-4. *The order for the mustering.* See Num. i. et seq. [After the plague. "The words fix approximately the date at which the census was taken, and intimate the reason for the great decrease in numbers which was found to have taken place in certain tribes." *SPEAK. Com.* While this may be true with respect to the tribe of Simeon, who were perhaps involved more deeply in the sin of Zimri, there is no sufficient reason to think that a like explanation can be given for the difference in numbers as to the other tribes. Forty years in a life like that which they led, affords ample room for these differences without supposing any extraordinary reason for them. There is no striking variation except with Simeon.—A. G.]\*

A special motive is intimated; because they were encamped in the plains of Moab, by Jordan, near Jericho. Hence the numeration here relates to the settlement in Canaan, whereas before it has respect to the army organization. The dependence upon the early numbering occasions the beauty and simplicity of the record here. [The ellipsis in ver. 4 is rightly supplied in our version from ver. 2. *Take the sum.* "The words 'from the children of Israel' in ver. 4 onwards form the introduction to the enumeration of the different tribes, and the verb

\* [HIRSCH holds that the enumeration was made partly with reference to the Peor-corruption, from which every one must now clear himself, and show his lineage beyond question; and with reference to the settlement in Canaan, each one was to answer or give his name, his house, his family, his tribe, and thus make clear that he belonged to Israel, and had part in its work and blessing.—A. G.]

"71", were, must be supplied." KEIL. So LANGE also and the LXX.—A. G.]

Vers. 5-11. **Reuben** branches into four families, numbers 43,730. [That the number of the families has no connection with the number of the tribe is evident from a comparison of Reuben with Dan. There may have been families not enumerated here, who for some reason may have attached themselves to more powerful houses; and it is not necessary to suppose that all the lineal descendants of each house are named. BIBLE COM.: "A variety of circumstances would naturally tend to bring into prominence some branches of the same parent stock, and throw others into the background."—A. G.] The grandsons of Pallus of the second family, besides Nemuel (or Jemuel), were the rebels Dathan and Abiram. With the allusion to these names, the account goes back to the fearful end of these insurgents. This end, however, is clearly to be distinguished from the fire-judgment upon the 250 offerers of incense, who themselves a sign, left behind them a sign in the brazen covering upon the altar. The remarkable exception of the children of Korah, the prime mover in the rebellion, who kept themselves from the uproar, and did not perish, is dwelt upon. [The children of Korah died not.—WORDSWORTH: "Therefore God does not visit the sins of the fathers on the children, unless the children follow the fathers in sin." A great truth no doubt; but all truth is many-sided. How far is it true that the children's following in the sins of their father is judicial, without interfering with their freedom in choosing to do so? BIBLE COM.: "Samuel the prophet was of this family, 1 Chron. vi. 22 seq.; Heman, 'the king's seer,' 1 Chron. xxv. 5."—A. G.]

Vers. 12-14. **Simeon**, five families, numbers 22,200. Obed's family (Gen. xvi. 10) had become extinct—Nemuel=Jemuel. [KEIL: *Yod* and *Nun* are often interchanged. See *Gns.*, *Thes.*, pp. 838 and 557; and Zerah is a name of the same import with Zohar (*Zerah*, the rising of the sun; Zohar, candor, splendor)."—A. G.]

Vers. 15-18. **Gad**.—Seven families, numbers 40,500. Ozni is named Egon, Gen. xvi. 16.

Vers. 19-22. **Judah**, three families, the third subdivided, numbers 76,500. Er and Onan had perished in Canaan.

Vers. 23-25. **Issachar**.—Four families, numbers 64,300. Jashub is called Job, Gen. xvi. 13. The two names have the same signification, to return.

Vers. 26, 27. **Zebulun**.—Three families, numbers 60,500. [WORDSWORTH calls attention to the fact that while the three tribes under Reuben had decreased, all those under Judah had increased. The tribes were probably influenced by each other's example, may have fallen into like sins, and suffered under common judgments. —A. G.]

Vers. 28-34. **Joseph—Manasseh**.—The family of his son Machir was continued in that of Gilead. This appears subdivided into six families. But besides these, there is another family of the Machirites and Gileadites alluded to, i. e. a branch not clearly defined. Numbers

52,700. [KEIL: The genealogical accounts in chap. xxvii. 36; Josh. xvii. harmonize, except that Jezer here is Ariezer in Josh. xvii. 2. Heber's son Zelophehad left only five daughters, whose names are given here to prepare the way for the legal regulations in chaps. xxvii. and xxxvi.—A. G.]

Vers. 35-37. **Joseph—Ephraim**.—Three families and a fourth additional house from Shuthelah his eldest son. Numbers 32,500. Comp. 1 Chron. vii. 20.

Vers. 38-41. **Benjamin**.—Seven families, of which five were founded by sons and two by grandsons, i. e. grandsons who branched off into separate houses. Numbers 45,600. [The differences in the names, Gen. xvi. 21, may be explained on the supposition that grandsons appear as sons, and partly by the probability that some of those named in Genesis had died like Obed in Simeon childless, or without founding distinct families.—A. G.]

Vers. 42, 43. **Dan**.—One family from Shuham (Gen. xvi. 23, Hushim), which, however, divided itself into several smaller families. Numbers 64,400.

Vers. 44-47. **Asher**. Three families from sons, two from grandsons. He had one daughter Sarah. Numbers 53,400. Ishua of Gen. xvi. is wanting here, probably as in other cases he had founded no family.

Vers. 48-50. **Naphtali**. Four families. Numbers 45,400.

The total number of persons is 601,730. Compare throughout the genealogical table in Gen. xvi. and 1 Chron. vii., as well as the commentaries upon them. [A comparison of the totals here and in chap. i. shows a small loss. The people which had grown so rapidly in Egypt had scarcely held its own through the wilderness, with its sins and judgments. That one generation merely filled the gaps made vacant by the death of that which preceded it, shows that other than merely natural causes were at work in the wasting of the earlier generation, and confirms the history of the wilderness-life. —A. G.]

Vers. 52-56. *Instructions for the division of the land*. First regulation: Each tribe must have a territory whose limits shall be proportionate to its own size. According to the number of names.—Second regulation: It must be decided by lot (between equal territories) which shall fall to each tribe. [The lot was not to determine the extent of the possession, but the relative situation, and was used not only to prevent dissatisfaction and disputes, "but that every tribe might receive with gratitude its possession as assigned to it by God Himself who determines the lot."—A. G.] Third regulation: Each inheritance bears the name of the ancestor of the tribe.

Vers. 57-62. *Mustering of the Levites*. We have merely a sketch or outline for the sake of completing the list. For since this last enumeration is mainly with reference to the inheritance, and the Levites were not to have any inheritance or possession, they occupy little space here. Thus, 1. The three chief houses:

Gershon, Kohath, and Merari. 2. The particular individual houses: Libnites from Gershon. Hebronites from Kohath, Mahlites and Mushites from Merari, the Korhites likewise from Kohath. 3. We notice a significant fact which forms the central point in this narrative, and has occasioned some difficulty. Kohath's son is called Amram, the father of Aaron, Moses, and Miriam bears the same name. This illustrious family is through the identity of names brought back closely to its ancestor Levi. [The recurrence of the same names constitutes no difficulty. But Jochebed could not have been the daughter of Levi in the strict sense. Generations have come and gone between Levi and the mother of Moses. She was a daughter of Levi in the sense that she was a descendant. The term does not necessarily determine the nearness of the relation. The words her mother are correctly supplied by our translators. The subject is wanting, and as KEIL holds, "must be derived from the verb itself." The other constructions—"who was born; Vulg. Oukelos; Syr.: "whom his wife bare;" JAROH, ABEN-ESRA—seem forced or inconsistent with the text.—A. G.] 4. The sons of Aaron come out into great prominence. The entire sum of the Levites from a month old and upward was 23,000.

Vers. 68-65. Jehovah's penalty had been fulfilled; the old generation, with the exception of Caleb and Joshua, had all passed away; i. e., of

course those only who were more than twenty years of age when the earlier mustering occurred. [See Deut. ii. 14, 15. The entire generation of warriors, those who were twenty years and upward, had perished before Israel crossed the Zered; but the fact that the penal sentence had been thus carried out comes in fitly here, when the new generation has just been mustered.—A. G.]

#### DOCTRINAL AND ETHICAL.

The new numbering of the people represents the importance of preserving and renewing constantly the registers of the people by the church and the state. Statistics in its nobler sense and purpose.

#### HOMILETICAL HINTS.

The new generation and society spring up over the graves of the old. The life which has been saved and purified comes out more fully and grandly after the death penalties had been executed. Cultured society should ever be on its guard and protect itself, even in the consciousness of its condition and strength. It is a sad condition of society when the standing of its members is entirely lost, either in the world or in the wilderness. The religious and moral import of the census.

## FOURTH SECTION.

**The Preservation of the family Life, and the elevation of Woman by the establishment of the rights of Female Heirs (the Daughters of Zelophehad).**

#### CHAPTER XXVII. 1-11.

- 1 THEN came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and
- 2 Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of
- 3 the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the
- 4 company of Korah; but died in his own sin, and had no sons. Why should the name of our father be 'done away from among his family, because he hath no son? Give
- 5 unto us *therefore* a possession among the brethren of our father. And Moses brought their cause before the LORD.
- 6, 7 And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto
- 8 them. And thou shalt speak unto the children of Israel, saying, If a man die, and
- 9 have no son, then ye shall cause his inheritance to pass unto his daughter. And
- 10 if he have no daughter, then ye shall give his inheritance unto his brethren. And

- if he have no brethren, then ye shall give his inheritance unto his father's brethren.  
 11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

<sup>1</sup> Heb. *diminished*.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 4. *LAW*: extinguished. *KILL*: cut off, cease. *BURN*: withdrawn—A. G.]

#### EXEGETICAL AND CRITICAL.

The section finds its legal enlargement and completion in chap. xxxvi. As the inalienable character and security of the separate tribes is established in the previous section, so here the sure fixed continuity in the tribe branches or families. But in all, the dominant and fundamental thought, is the personal dignity and worth of the imperishable personal name. In a conditional sense Canaan shall belong to the people forever, for the sake of the name of Israel; the heritage of Judah because of the name Judah; and so also every branch of each tribe's inheritance, for the sake of the name of the ancestral house, or father's house. The daughters of Zelophehad understand the direction in this way, and speak not for themselves particularly, but that the memory of their father Zelophehad may be preserved in a corresponding inheritance.

Yet in so doing they act indirectly for themselves, *i. e.*, for their own womanly dignity. They establish the claim that a family name could be preserved through a female generation merely—that in a conditional method female heirs could represent and take the place of male. They thus secured the law with respect to the inheritance of daughters, and with it a significant elevation of woman in her social dignity; although it did not amount to an equality with man. Their common and confident appearance before Moses, before the high-priest, the elders and the whole congregation, was itself an act of true moral elevation, which must have had a lasting effect, and therefore they well deserved to have their names rescued from oblivion, by a double record here and in chap. xxxvi. 10: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

That the law of inheritance was still in a forming state was owing doubtless to the fact, that in the so-called father-houses the patriarchal customs, the right of destination exercised by the patriarchal family head, modified perhaps by the views of the family council, were still to a large extent preserved. Thus here there is nothing said as to the right of inheritance of daughters when there are sons also; and the contingency of a daughter carrying her inheritance over into another tribe is left unprovided for, until the restrictions and limitations are fixed in chap. xxxvi. The very question whether there was any right of inheritance for females was still so novel that even Moses felt constrained to seek a special decision upon it from the Lord (ver. 5). These daughters surely had the purpose to preserve the memory of their father's house through their possessions, *i. e.*, by taking husbands only

on the condition that the sons who might be born should be designated as descendants of their father Zelophehad. The provision, however, in chap. xxxvi. seems to prove that this was not the universal custom, as KELL, KNOBEL [BIBLE COM.: suppose, citing as practical examples of it Jarha (1 Chron. ii. 84), Jair (chap. xxxii. 41; Deut. iii. 14), Barsillai (Esra ii. 61; Neh. vii. 68). The fuller explication of the law, however, as to the inheritance of daughters, which, as an ordinance of God, fixed definitely the status of the right, truly led to this custom. If the sire of a house die without sons, his inheritance passed to his daughters. But in what sense the following regulations reveal: the heir next in succession shall be his brother, *etc.* In any case the inheritance must remain in the tribe. [BIBLE COM.: "A father, whether sons had been born to him or not, had the power, either before or at his death, to cause part of his estate to pass to a daughter; in which case her husband married into her family rather than she into his, and the children were regarded as of the family from which the estate had come. Thus Machir, ancestor of Zelophehad, although he had a son Gilead, left also, as is probable, an inheritance to his daughter, the wife of Hezron, of the tribe of Judah, by reason of which their descendants, among whom was Jair, were reckoned as belonging to the tribe of Manasseh (1 Chron. ii. 21 sq.). Thus Sheshan also, who had no sons, married his daughter to his Egyptian servant Jarha, and so had by them a long line of posterity (1 Chron. ii. 84 sq.). Other earlier nations had like customs. The daughters of Laban complain of "having no portion or inheritance in their father's house" (Gen. xxxi. 14), intimating apparently that Laban might have given them such had he so pleased, and thus bound their husband by ties which would have prevented them from leaving his father-in-law. So of the daughters of Job it is specially noted that "their father gave them inheritance among their brethren" (Job xliii. 15).—A. G.]

The daughters of Zelophehad based their demand upon their father's right, which he had not forfeited. He was not in the company of Korah, but died in his own sin [*i. e.*, the sin which he had committed with others in the wilderness, and for which he died without entering the land of promise.—A. G.] His destruction with the company of Korah would have forfeited his heritable right, but since he died in his own sin, *i. e.*, from the universal connection between sin and death, he was on the same level with all the others. Had the daughters of Zelophehad intended to hint even, that he had through special transgressions hastened his death, they still knew

well that that had involved a curse which rested upon his race. Indeed these daughters of Zelophehad possessed a fair faculty for doctrinal discriminations. Death without sin going before it, was for them at any rate inconceivable. For the law of inheritance among other Oriental nations see KROBIL, p. 161; and J. SELDEN, *de success. ad leges Hebr. in bona defunctorum*, Frankfurt, 1645 [also KEIL, *Archæol.*, § 142, Vol. II., pp. 212, 218; and WINES, *Laws of the Hebrews*.—A. G.]

#### DOCTRINAL AND ETHICAL.

The vindication of the right of inheritance for daughters shows not only the elevation in dignity and honor of women in Israel, but also the great value of continued and preserved genealogies, the dynamic force of the consecrated family tree, of a moral nobility.

[WORDSWORTH: Regard these women as striking examples of faith. They believe that

the promised land would be inherited by Israel; and also of the working of God's grace perfecting itself in human weakness, and cherishing the "weak things of this world to confound the mighty."—A. G.]

#### HOMILETICAL HINTS.

Their renown. Woman also shall stand up for her rights, and have them recognized. The ignoring of these rights, as also their exaggeration. The elevation of the female sex in the Old Testament. Its complete restitution in the New Testament. The dignity and glory of woman consists in the inviolableness of her domestic destination. ["They discovered: 1. A strong faith in the power and promise of God. 2. An earnest desire for a place and name in the land of promise, which was a type of heaven. 3. A true respect and honor for their father." HENRY.]

### FIFTH SECTION.

The Consecration of Joshua introduced by the announcement of the death of Moses, with reference also to the speedy entrance of Israel into Canaan.

#### CHAPTERS XXVII. 12-23.

- 12 AND the Lord said unto Moses, Get thee up into this mount Abarim, and see  
 13 the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.  
 14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.
- 15, 16 And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits  
 17 of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.
- 18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom  
 19 is the spirit, and lay thine hand upon him; And set him before Eleazar the priest,  
 20 and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children  
 21 of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the  
 22 congregation: And he laid his hands upon him and gave him a charge, as the  
 23 LORD commanded by the hand of Moses.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 20. Hearken, without the object. See Ex. vii. 16; Isaiah i. 19. The object is easily supplied from the context.—A. G.]

## EXEGETICAL AND CRITICAL.

Deut. xxxi.—xxxiv. completes this section. It is clear from the whole context, that we are not dealing here with two successive sections, but with one having two closely related divisions; and that the first, of which here, the command of Jehovah to Moses to ascend Mount Nebo before his end, the fulfilment of which is not related here, serves as an introduction to the consecration of Joshua as the successor of Moses (in his position as leader of the hosts, though not in his prophetic office), and indeed with express reference to the approaching entrance into Canaan. [The command stands here probably in its natural and chronological order. It follows naturally upon the regulations as to the inheritance of the land. It was given to bring to the mind of Moses, afresh, what he had known before, that he was not to lead the people into that land, that his career was near its close, and to stimulate him to do all that he could, while he was still living, to provide for the welfare of his people in the future. The first and most essential thing was the choice and consecration of his successor.—A. G.]

Vers. 12-14. Moses is commanded to ascend Mount Nebo, in order to finish his work with the view of Canaan before his death. Here again he is reminded of his sin in the wilderness of Zin, in which also Aaron shared. The workings of passion, which in its inward violence and agitation may have, to some extent, shortened his life, seem to have been concentrated in that passionate act. The command here is left somewhat indefinite. **Get thee up into this mountain Abarim.** Subsequently it becomes more definite. Abarim becomes Pisgah, and Pisgah Nebo. Comp. *Com.*, chap. xxiv., the Bible Lexicons, and chap. xx. 12. [The double מִצֵּי אֲבָרִים is not causal, but comparative, indicating that as he had sinned with Aaron he must die also, with only the sight of the promised land; or that as they had sinned, they must bear the penalty of that transgression. HIRSH draws the distinction between the occurrence at Rephidim and at Kadesh, not only that the one was at the beginning and the other at the close of their wanderings, but that at Rephidim the water was to flow upon the blows with the rod of Moses, while at Kadesh it was the word of Moses which was to open the fountain. When Moses used the rod he did not sanctify Jehovah. He failed to recognize the efficacy of the word, and that they were now at the transition point, passing from the immediate supernatural divine support and security, into the ordinary, natural method of life. In His view Moses and Aaron had reached the end of their course; they had led the people through this more exclusively miraculous period, and there removal therefore while it was as a punishment for their sin, was natural and necessary also, their specific work being finished.—A. G.]

Vers. 15-23. A preliminary account of the consecration of Joshua. Although Moses had for a long time previously been familiar with the thought that Joshua, already for nearly forty years his military captain, would at one time re-

place him in that capacity as his successor, he did not venture with his human estimation and choice, to anticipate the divine decision. It was, too, in full accordance with his noble self-forgetful disposition, to ask for the appointment of his successor.

Ver. 16. **Let the LORD, the God of the spirits of all flesh set a man over the congregation.**—All flesh has the same likeness, but the spirits of all flesh are endlessly different. God alone knows and tries the spirits, and therefore He alone selects the right persons. In such an emergency, too, His decision alone is satisfactory. Comp. xvi. 22. The destined man must be the shepherd or the leader, the prince or captain of the people, since the people must not be without a shepherd.

[Ver. 17. **Go in and out** as descriptive of the private life, while to lead out and lead in designates his public official walk; one who in his private personal, and in his official life, should be an example to the people, and so be fitted to direct and influence them in their private and public obligations.—A. G.]

Ver. 18. Upon this Jehovah designates Joshua the son of Nun as the man whom He has chosen. **For in him is the Spirit.**—SPIRIT: KNOWLEDGE, "Insight and wisdom." KEIL: "The higher power breathed into his soul by God, which quickens and shapes his moral and religious life," and here "the spiritual qualifications necessary for the office which was to be entrusted to him." The Spirit however is a developed fullness of life, here with reference to his particular calling as a leader of the host.

Moses, however, must consecrate him before Eleazar the priest and the whole congregation, by the imposition of his hands (transferring his official dignity) and give him a charge, the instructions which were connected with this ordination service. [The spiritual gifts which he possessed did not dispense with the necessity for the external consecration, nor would this consecration have been of any avail without the gifts.—A. G.]

Ver. 20. **And thou shalt put some of thine honor** (כְּדָתְךָ) **upon him.** Moses could confer upon him his princely or his judicial office, but not the prophetic calling; for that calling Jehovah reserves to Himself, and it could not be made an official institution. Elijah could initiate Elisha into the prophetic order and school, but he could not make him a prophet. Eleazar was not a prophet, although as high-priest he administered Urim and Thummim, the substitute for prophetic decisions. [The eminence and authority of Moses were not to be fully transferred to Joshua, but in part. He became vice-leader. BIBLE COM.: The transference of this honor to Joshua is not parallel to the communication of the spirit which rested upon Moses to the seventy elders, chap. xi. 17, 25; for though Moses in elevating Joshua to his new office, did not part with any of his own spiritual gifts, he yet necessarily shared henceforward with another that power which hitherto he had exercised alone.—A. G.]

Vers. 21, 22. By these decisions Joshua must direct his steps when he needed divine direction. The oracle is here designated merely by the

Urim, because in the administration of men so consecrated it was pre-eminently Urim, the true source of light. [Moses had direct access to God, Joshua must use the means instituted to meet such cases of doubt or perplexity—the High-priest and the Urim.—A. G.]

Ver. 23. The consecration of Joshua was carried out in accordance with the prescribed regulations, as it is more fully related in Deut. XXXI: "All the congregation denotes the whole body of heads of the people, or the college of elders, representing the congregation and conducting its affairs." But beyond doubt the commander would be presented to his whole army at his installation, and it is expressly said in Deut. xxxi. 7, *before the eyes of all Israel.*

#### DOCTRINAL AND ETHICAL.

[It is not keenness of insight, or large culture or wide experience in affairs, but the gifts of the Spirit which qualify men for high official duties. Endowments, native or acquired, are not dispensed with, but neither are they sufficient. The crowning qualification is the Spirit, given by Him in whom the Spirit dwelleth without measure.]

#### HOMILETICAL HINTS.

WORDSWORTH finds a typical meaning in the narrative. Moses the law, and Joshua Christ.

The law brings men to the border of the promised blessing, Christ gives them actual possession, *etc.* God will not leave His people without a shepherd.

The ascent upon the mountain Abarim. From a mountain, the servants of God take their departure from the earth, although for the most part in a spiritual sense: Jacob, Gen. xlv. 27 and xlix. Aaron upon Mount Hor, Moses upon Nebo, Joshua at Shechem, Elijah, Christ from the mount of Olives. Moses a type also in the arrangement for his departure. Jehovah as the God of the spirits of all flesh. Behind the uniformity of the flesh and outward appearance, there lies concealed an endless variety of individual spirits which Jehovah alone can estimate according to their true worth and destination. The spirits of men, their spiritual characteristic features, are veiled by the external manifestation. Still they will be brought to the light, *a.* by the Spirit; *b.* by the age; *c.* in the last day or by the judgment. The consecration of Joshua and the determination of his calling. [HARRY: God tells Moses of his faults, although a faithful, honorable and favored servant. He must hear of his faults and others likewise. God will show His displeasure against sin, even when in those who are nearest and dearest to Him." The mitigation in the death of Moses. 1. He leaves his people provided for. 2. He has the sight of the promised land. 3. His death is being gathered to his people.—A. G.]

## SIXTH SECTION.

The renewed and enlarged sacrificial institutions, with reference to the settlement in Canaan.

CHAPTER XXVIII. 1—XXIX. 40. (COMP. CHAP. XV. 1—31).

- 1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering *and* my bread for my sacrifices made by fire, *for* a
- 3 sweet savour<sup>r</sup> unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day,<sup>s</sup> *for* a continual
- 4 burnt offering. The one lamb shalt thou offer in the morning, and the other lamb
- 5 shalt thou offer at <sup>t</sup>even; And a tenth *part* of an ephah of flour for a meat offer-
- 6 ing, mingled with the fourth *part* of a hin of beaten oil. *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made
- 7 by fire unto the LORD. And the drink offering thereof *shall be* the fourth *part* of a hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be
- 8 poured unto the LORD *for* a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.
- 9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:
- 10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.



11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without  
 12 spot; And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one  
 13 ram; And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the  
 14 LORD. And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is  
 15 the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering. And in the fourteenth day of the  
 16 first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be  
 17 a holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you  
 18 without blemish. And their meat offerings shall be of flour mingled with oil; three tenth deals shall ye offer for a bullock, and two tenth deals for a ram:  
 19 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:  
 20 And one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD; it shall be  
 21 offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

22 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have a holy convocation; ye shall do no  
 23 servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals  
 24 unto one ram. A several tenth deal unto one lamb, throughout the seven lambs;  
 25 And one kid of the goats to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish,) and their drink offerings.

CHAP. XXIX. 1 AND in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the  
 2 trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without  
 3 blemish: And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram. And one tenth deal for one  
 4 lamb, throughout the seven lambs: And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish.  
 9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

- 12 And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:
- 13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year;
- 14 they shall be without blemish: And their meat offering *shall be* of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs: And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 17 And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
- 20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 26 And the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish; And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering, beside the continual burnt offering, his meat offering, and his drink offering.
- 35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*: But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner: And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that the LORD commanded Moses.

<sup>1</sup> Marg. *for a sweet savour of my rest.*  
<sup>2</sup> Marg. *between the two evenings.*

<sup>3</sup> Marg. *In a day.*  
<sup>4</sup> Marg. *offer.*

## TEXTUAL AND GRAMMATICAL.

[Ver. 35.  $\text{לִפְנֵי הַמִּזְבֵּחַ}$  from  $\text{לִפְנֵי}$ , to close, shut up. The assembly which closes up the whole cycle.—A. G.]

## EXEGETICAL AND CRITICAL.

That this conclusion of the sacrificial ordinances relates definitely to the settlement in Canaan, and thus forms the intensified repetition of the law of offerings in chap. xv., is evident from the prominent significance which is attributed to the feast of tabernacles, as the closing feast, at which the blessedness and the joy of the settlement in the land of promise was celebrated, as if all the feasts culminated in this festival commemorative of the sacred and glorious heritage. See chap. xxix. 12-40, with which belongs also the preliminary solemnities on the day of atonement (vers. 1-6). The series of sacrificial regulations closes in this form: Ex. xxiii. 14-17; xxix. 38-42; xxxi. 12-17; Lev. xxiii.; Num. xv. 1-12.

1. The basis of the feasts, the sacred times, were arranged according to the sacred number seven, the Sabbath in various senses and emphasis (the weekly, monthly Sabbath, etc.) foretoking the eternal rest of God. a. The basis of the feasts. 1) The every day. 2) The Sabbath day. 3) The first day of the month or the new moon. 4) The Pentecost which was reckoned as the Sabbath of weeks. 5) The first day or new moon of the seventh month. b. The feasts. 1) Passover and unleavened bread. 2) The feast of weeks or harvest, Pentecost. 3) The day of atonement and feast of tabernacles, or the feast of fruit harvest and vintage. More minute specifications. The every day morning and evening sacrifices, sanctified to Jehovah, designates all time as holy time. The Sabbath, the fundamental type of all holy time, comes out prominently also in the eight day feasts. The new moons win now a greater significance with respect to the civil relations of life in Canaan (especially seed time and harvest). Later it attained the dignity of a peculiar feast day. [KELL referred to by LANGER here holds "that the new moon grew more and more into a feast day, trade was suspended (Amos viii. 5) the pious Israelite sought instruction from the prophets (2 Kings iv. 23) many families and households presented yearly thank offerings (1 Sam. xx. 6, 29) and at a still later period the most devout abstained from fasting (Judith viii. 6), consequently it is frequently referred to by the prophets as a feast resembling the Sabbath (Isa. i. 13; Hos. ii. 18; Ezek. xlvi. 1)."]

The first day of the seventh month was celebrated as the great Sabbath (of months) with the sounding of trumpets. It was the Sabbath of the new moon, as the peculiar Sabbath, the Sabbath of days. The Paschal feast rose above all the other feasts as the great Old Testament sacramental solemnity: as a year feast proper it was combined with the feast of unleavened bread—the two together constituting a double feast. The great day of atonement also as a preliminary solemnity, with the feast of taber-

nacles made a double feast, but which in itself like the Passover transcended the other feasts, and even the Passover itself, in its foreshadowings of the future. The isolated position of the Pentecost has already been alluded to. It should be observed, however, that the Pentecost is not only a harvest feast, but the Sabbath of seven weeks, and thus the seven-fold intensified day of rest. The seven day feasts of unleavened bread and Tabernacles, aside from the Sabbath occurring within them, were begun and closed with a holy convocation and Sabbath rest. To the seven days of the Tabernacles' feast there was added the  $\text{לִפְנֵי הַמִּזְבֵּחַ}$  to which the Sabbath rest and the holy convocation of the seventh day were transferred.

As to the cumulation of offerings it is to be observed that the daily offerings were not suspended for the Sabbath offerings, or for the feast offerings, but went before those (chap. xxviii. 9, 10; and vers. 28 and 31). So also the Sabbath offerings were not suspended by the feast or the new moon offerings, nor were the new moon offerings at the feast of the seventh new moon (xxix. 6) and generally no universal offering, for these which were more particular or special.

The fundamental form of all the sacrifices is throughout the burnt-offering, i. e., the offering which represents symbolically and typically the offering up of the person to Jehovah. There is no word of a sin offering in the daily or Sabbath sacrifices. In the monthly sacrifice a sin offering is added as in remembrance of sins committed in the past, a kid of the goats (xxviii. 15), and so also from the first day of the feast of unleavened bread a goat is offered daily (xxviii. 12-24), for a sin offering. At Pentecost (30) at the seventh new moon, on the great day of atonement, one kid of the goats, beside the sin offering of atonement (xxix. 11) and lastly on every day of the Feast of the Tabernacles a sin offering was part of the service. With the bloody offerings there were connected in precise or definite relations food and drink offerings.

Table of the offerings. 1. For every day chap. xxviii. 1-8, see Exod. xxix. 38. 2. For the Sabbath, vers. 9, 10, the double of the daily offering throughout. For the new moon, vers. 11-15. The food and drink offerings do not relate to the bloody offerings as a whole, but distributively. They are: a. two bullocks and with each, three tenth deals of flour mingled with oil for a food offering, and half a hin of wine for a drink offering. b. One ram, with two-tenth deals of flour for a food offering, and one third of a hin of wine for a drink offering. c. Seven lambs of the first year, with one tenth deal of fine flour for a food offering, and the fourth part of a hin of wine as a drink offering. For the feast of unleavened bread. Vers. 16-25. The burnt and food offerings as before, drink offering not expressed but understood.

For Pentecost. Vers. 26-31. First fruits like

in the name, Burnt meat, and drink offerings as at the feast of unleavened bread. For the seventh new moon, chap. xix. 1-6. A bullock, a ram, and seven lambs are added to the daily offering, and to those of the ordinary new moon. Meat and drink offerings in their proportion. For the day of atonement, vers. 7-11. Burnt offering with the appropriate meat and drink offerings as on the seventh new moon. Beside the sin offering of atonement, one kid of the goats for a sin offering. For the feast of tabernacles, vers. 12-39. Here the burnt-offerings rise to enormous proportions. At the first day thirteen bullocks, the second twelve, the third eleven, and so downward to the seventh day, when seven were offered. The number of rams and lambs however is constant through all the days, and the meat and drink offerings are in due proportion. The steady decrease in the number of bullocks was probably due to the purpose of securing seven bullocks, the sacred number, for the seventh day, and indicating at the same time in the gradual diminution in the number of sacrificial bullocks the gradual decrease in the festal character of the seven festal days," KEIL. It is remarkable that the grand concluding festival upon the eighth day, closes with the simple offering of an ordinary feast day, chap. xix. 38.

To all these sacrifices must be added the voluntary offerings of individual Israelites. The peace offerings were probably especially attached to the great popular festivals.

This lavish employment of such costly material in the fire-offerings was designed probably not merely to express fully the duty of self-consecration, but it served also without doubt to confirm the natural distinction between man and brute which was rent away everywhere among the heathen, (as it is now again in modern science so-called) by an institution of revelation, and also to train a young shepherd people, by the exercise of great sacrifices, to a free and independent position relative to their possessions in herds and flocks. We have already alluded to the fact that the shepherd life, and even the grade and condition of the cattle, were elevated through the institution of such offerings. The offering of the males was moreover less detrimental for the pastoral economy than the sacrifice of female victims would have been. [While this renewal and enlargement of the law looks to the settlement of Israel in Canaan, where the Israelites were in a position to carry it out to its full extent, it has also a deeper significance as indicating the reunion of Jehovah with His people who were separated from Him during the wanderings. Israel in the fields of Moab, the last of the rebellious generation dead, now stood in the place of the preceding generation at Sinai when they were taken into covenant with Jehovah, and hence the institutions through which they had communion with God, are set forth here more fully than before. The whole order is wrapped up in ver. 2: **My offering and my bread for my sacrifice made by fire, a sweet savor unto me shall ye observe to offer unto me in their due season.**—This is the germ out of which all springs. In its daily sacrifice in its burnt and meal offering the people

sanctified its life and its substance to God. This is never suspended. At each period, making a beginning in its life, there are sacrifices expressive of the truth, that they belong to Jehovah and yield themselves to Him. As these periods open into wider circles—the Sabbath, the new moon—so the offerings become more extensive and expressive, until we reach the seventh new moon, which in a sense completes the festal circle—the ceremonial year. It begins with the great paschal feast and closes with the great day of atonement and the feast of tabernacles. The atonement completed, the ceremonial offences of the past accumulating through the year, and it may be not provided for in the recurring festivals and offerings, now all removed with the sin offering and Azazel; the people start anew and with great joy. The joyous character of the feast of tabernacles, was due partly to the fact that it commemorated the life of Israel in tents and booths now passed, partly to the fact that it was the feast of first-fruits—a feast of thanksgiving for their abundance—but it was peculiarly a joyful feast from its relation to the whole sacrificial system. It was the first feast after the great atonement had been concluded. The people passed from the day on which they fasted and afflicted their souls, out into the free air and unrestricted communion with God. They were not burdened with guilt and fears, they were cleansed from their ceremonial offences; and those who saw through the types to the thing represented were no doubt cleansed morally, and hence the exultant tone of this solemnity. And it may be in the gratitude and joy which seeks every way to express itself, we have the reason for the more expensive offering of this feast; and also a reason why the thirteen victims on the first day decline to seven on the seventh—the outburst of joy calming itself down to the sober but no less pure and deep joy of the ordinary life and methods of communion with God.

The apparent discrepancy between chapter xxviii. 26-31 and Lev. xxiii. 18-20 is removed at once upon the supposition that the festal offering spoken of here was independent of the special offerings connected with the wave-loaves which are referred to in that passage. The whole statement here, implies that the two offerings were distinct and separate, and this view is confirmed by the statements as to the offerings which accompanied the great day of atonement. The offerings in Leviticus are connected with the rites peculiar to each festival, and formed part of them, in our passage they are additions to the continual burnt offering. See BAER, *Symbolik*; KURTZ, *Mosaische Offering*; FAIRBAIN'S *Typology*; HIRSCH'S *Com.*, which is full and elaborate; KEIL, *Archæology*.—A. G.].

#### DOCTRINAL AND ETHICAL.

With a delightful anticipatory view of Canaan Israel is reminded again that it must hold Jehovah in honor, as the Giver of all its wealth and happiness in the land of its inheritance, and recognize the truth by bringing its offerings. The largeness and abundance of its burnt offerings is fully explainable only, as a cogent method of education to unselfishness. See the exegesis.

But as to the freewill offerings, their unreasonable multiplication must be restricted by the authority of the head of the household, see chap. xxx.

[**My sacrifice.**—It belongs to the Lord already. We offer not our own—but what is His. We receive first and then give of what we have received. "The offering, the power and will to offer, the offerer himself, all belong to God." God receives His own again, but with it the affection, the homage, and the devotion of the offerers. The showers that bless the earth bear back with them its fragrance. The natural and historical significance of the three great feasts. See FAIRBAIN'S *Typology*.—A. G.]

#### HOMILETICAL HINTS.

The sense of the nearness of the promised land. Indicated by the renewal and extension of the sacrificial and festal ordinances, especially with regard to the food and fruit offerings, then more particularly the enlarged regulation for the feasts (see the exegesis), and lastly by the restriction placed upon formal vows. The blessing of an established order, even in ecclesiastical affairs. Every religious and ecclesiastical ordinance must be conditioned by its idea and

purpose. The feasts of God's people as intensified sacrificial feasts. The souls of the people are in these great festal offerings raised above the world. [HENRY: "Neither the pressure of the war of conquest, nor the plenty to be secured with the possession of the land, would excuse any neglect as to the ordinances of God. When God sows plentifully upon us He expects to reap accordingly from us. The day of atonement and the feast of tabernacles. The intention of divine institutions is, then, well answered when one religious service helps to fit us for another, and all for heaven. Even our best services are imperfect and need atonement. On the very day the sin offering of atonement was offered there must be another sin offering. But what the law could not do in that it was weak that Christ has done. They that sow in tears shall reap in joy. The eighth day. See John vii. 87.

Ver. 39. **Beside your vows**—Though every Israelite had a share in the common sacrifices, yet he must not think that these will serve instead of his vows and free-will offerings."

How much we owe to Christ who has fulfilled the law, and has set us free from the yoke of ordinances, and how vigilantly should we guard our Christian liberty.—A. G.]

## SEVENTH SECTION.

The regulation of the Israelitish family in Canaan, represented in the law concerning female vows.

#### CHAPTER XXX. 1-16.

- 1 AND Moses spake unto the heads of the tribes concerning the children of Israel,
- 2 saying, This is the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break
- 3 his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her
- 4 vows shall stand, and every bond wherewith she hath bound her soul shall stand.
- 5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall
- 6 forgive her, because her father disallowed her. And if she had at all a husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;
- 7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.
- 8 But if her husband disallowed her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she
- 9 bound her soul, of none effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls,
- 10 shall stand against her. And if she vowed in her husband's house, or bound her
- 11 soul by a bond with an oath; And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond where-

12 with she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband  
 13 hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may  
 14 make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.  
 15 But if he shall any ways make them void after that he hath heard *them*; then he  
 16 shall bear her iniquity. These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

<sup>1</sup> Heb. *profane*.

<sup>2</sup> Marg. *her vows were upon her*.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 2. יָחַל Hiph. from חָלַל, and seems to imply the desecration of the subject itself, not the mere treating it in a profane way. The broken word is desecrated.—A. G.]

[Ver. 3. וְרָר the positive vow; וְסָר the bond, the negative vow. The binding of the will through a vow or oath.—A. G.]

[Ver. 6. מְרַבֵּם from the root to babble—the rash, thoughtless, unadvisable utterance—like our word babblers.—A. G.]

#### EXEGETICAL AND CRITICAL.

This section might be regarded merely as a completion of the regulations concerning vows (Lev. xxvii.; Num. vi.) if, aside from the repeated utterances as to the sacredness of vows, we had not here to deal solely with the vows of women, modified by their dependent condition, and if in the provisions for the regulation of their vows, we did not find the fundamental features of the Jewish household coming distinctly into view. KEIL [also BIR. COM. BAUMGARTEN traces it back to the regulations over female inheritance of the land.—A. G.] finds the connecting link between this chapter and the preceding in the offering, since the vows would mainly relate to offerings. We think, however, that we may assume that the prospect of the rich blessing, the abundance which should fall to the people of Israel in Canaan forms the connecting link. In the wilderness they could make no great offerings, at least the women could not; in Canaan, on the contrary, rich offerings could and should be brought, and how like woman's nature it is, in the enjoyment of plenty, to make arbitrary and lavish offerings. The lineaments of the Israelitish domestic arrangements appear in the following distinctions.

1. The head of the household, the father or husband, decides upon the validity of the vows of the female members of the household, because they are dependent upon him. On account of this dependence they have no absolute or unconditioned right of vows, or surrender. They are particularly, with reference to religious obligations, consecrations and self-engagements dependent upon the head of the house. If he utters his veto, the woman is released from her vow, God counts her free. It is only an emasculated modern liberalism which would reverse this divinely appointed order of nature, and constitute woman the mistress, give her control of the household in things of religion.

2. But the master of the house has no unlimited right of veto. It is only in those cases in which, immediately after he had heard of the vow, he declared it invalid, that the obligation was removed. If for any time, either longer or shorter, he had kept silence, he could not invalidate the vow by a later interference. He thus indeed involves himself in the obligation, and must expiate for the non-fulfilment of the vow, as for his own transgression, with a sin-offering, or incur the judicial penalty. The reason is obvious; he has thus suffered her to cherish the assumption of her own independence, and her freedom to vow. The acquired practical right of the woman takes the place of his legal right.

3. The widows and divorced women are free in their vows, since they are not restricted by any male authority and household government. They form households in themselves, and in accordance with the deep inward parity or equality of the female sex with the male.

4. The different cases in which the right of veto can be exercised are, first, the vows of dependent maiden daughters; second, the bride who enters her husband's house with her vows unfulfilled. [Bring it upon her עָלֶיהָ. The case is of one betrothed. BIR. COM.: Between betrothal and marriage the woman resided in her father's house; but her property vested in her husband, and she was so far regarded as personally his, that an act of unfaithfulness to him was like adultery, punishable with death (Deut. xxii. 23, 24). Hence his right to control her vows even before he actually took her home as his wife. The vows might have been made either previously or subsequently to betrothal; but in either case her future husband, under whose control she passed with these vows upon her, might disallow them."—A. G.] The third case was that of wife who made a vow in her married state.

Every vow was strictly to take an obligation

upon the soul, to bind the soul; but the oath form (ver. 2) occurs here probably intentionally. The expression: **uttered out of her lips** has an apologetic bearing with reference to the female hastiness and thoughtlessness of speech. [It is, however, an unfair inference which KEIL and BIR. COM. make from its use here, that such vows were not uncommon.—A. G.] KEIL remarks justly: Moses addressed these instructions to the heads of the tribes, because they extend into the sphere of civil life.

#### DOCTRINAL AND ETHICAL.

[The care and explicitness with which these instructions are given to those who would be called to apply them, shows the sacredness of vows generally, and with what caution they should be made, and how carefully they should be kept when made. It is one of the most intricate and interesting fields of casuistry which is presented here. Sensitive and morbid consciences are often perplexed and burdened by vows which ought never to have been made. The saying of the preacher has an appropriate place here: it is better not to vow than to vow and not pay. BISHOP SANDERSON treats the

question largely and fully. See also BAXTER, *Practical Works*.—A. G.]

#### HOMILETICAL HINTS.

Womanly enthusiasm in religious matters should be especially restrained by the domestic authority of the man. This fundamental moral law is not suspended by the confessional. That is a fountain of Amazonian nature and life, ever extending and becoming more mischievous. See MICHELET, *du pretre, de la femme, et de la famille*. [No man can bind himself by a vow to do that which the law of God prohibits him from doing, or to refrain from that which it clearly requires. HENRY: "A promise to man is a bond upon his estate; but a promise to God is a bond upon his soul. God's promises to us are yea and amen; let not ours to him be yea and nay. How carefully the divine law consults the good order of families, and preserves the power of superior relations and the duty and reverence of inferiors! Rather than break these bonds, God Himself would quit his right and release the obligation of a solemn vow."—A. G.]

## EIGHTH SECTION.

The new Separation from the Heathenism of Midian analogous to the earlier Separation from the Heathenism of Egypt. The war of Revenge against Midian as a prologue to the extermination of the Canaanites. The Midianitish spoil a parallel to the Egyptian.

#### CHAPTER XXXI. 1-54.

- 1, 2 AND the LORD spake unto Moses, saying, Avenge the children of Israel of the
- 3 Midianites: afterward shalt thou be gathered unto thy people. And Moses spake
- unto the people, saying, Arm some of yourselves unto the war, and let them go
- 4 against the Midianites, and avenge the LORD of Midian. Of every tribe a thou-
- 5 sand,<sup>1</sup> throughout all the tribes of Israel, shall ye send to the war. So there were
- delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand
- 6 armed for war. And Moses sent them to the war, a thousand of every tribe, them
- and Phinehas the son of Eleazar the priest, to the war, with the holy instruments,
- 7 and the trumpets to blow in his hand. And they warred against the Midianites,
- 8 as the LORD commanded Moses; and they slew all the males. And they slew the
- kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem,
- and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor
- 9 they slew with the sword. And the children of Israel took *all* the women of
- Midian captives, and their little ones, and took the spoil of all their cattle, and *all*
- 10 their flocks, and all their goods. And they burnt all their cities wherein they
- 11 dwelt, and all their goodly castles, with fire. And they took all the spoil, and *all*
- 12 the prey, *both* of men and of beasts. And they brought the captives, and the prey,
- and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the
- children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near*
- Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went  
 14 forth to meet them without the camp. And Moses was wroth with the officers of  
 15 the host, *with the captains over thousands, and captains over hundreds, which*  
 16 *came from the battle.*<sup>3</sup> And Moses said unto them, Have ye saved all the women  
 17 alive? Behold, these caused the children of Israel, through the counsel of Balaam,  
 18 to commit trespass against the LORD in the matter of Peor, and there was a plague  
 19 among the congregation of the LORD. Now therefore kill every male among the  
 20 little ones, and kill every woman that hath known man by lying with him.<sup>3</sup> But  
 21 all the women children, that have not known a man by lying with him, keep alive  
 22 for yourselves. And do ye abide without the camp seven days: whosoever hath  
 23 killed any person, and whosoever hath touched any slain, purify *both* yourselves  
 24 and your captives on the third day, and on the seventh day. And purify all *your*  
 25 raiment, and all that is made of skins,<sup>4</sup> and all work of goats' *hair*, and all things  
 26 made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This  
 22 is the ordinance of the law which the LORD commanded Moses; Only the gold,  
 23 and the silver, the brass, the iron, the tin, and the lead, Everything that may  
 24 abide the fire, ye shall make *it* go through the fire, and it shall be clean; never-  
 25 theless it shall be purified with the water of separation: and all that abideth not  
 26 the fire ye shall make go through the water. And ye shall wash your clothes on  
 27 the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25, 26 And the LORD spake unto Moses, saying, Take the sum of the prey<sup>5</sup> that was  
 27 taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers  
 28 of the congregation: And divide the prey into two parts; between them that took  
 29 the war upon them, who went out to battle, and between all the congregation.  
 30 And levy a tribute unto the LORD of the men of war which went out to battle:  
 31 one soul of five hundred, *both* of the persons, and of the beeves, and of the asses,  
 32 and of the sheep: Take *it* of their half, and give *it* unto Eleazar the priest, for a  
 33 heave offering of the LORD. And of the children of Israel's half, thou shalt take  
 34 one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,<sup>6</sup>  
 35 of all manner of beasts, and give them unto the Levites, which keep the charge of  
 36 the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD  
 37 commanded Moses. And the booty, *being* the rest of the prey which the men of  
 38 war had caught, was six hundred thousand and seventy thousand and five thousand  
 39 sheep, And three score and twelve thousand beeves, And threescore and one  
 40 thousand asses, And thirty and two thousand persons in all, of women that had not  
 41 known man by lying with him. And the half, *which was* the portion of them that  
 42 went out to war, was in number three hundred thousand and seven and thirty  
 43 thousand and five hundred sheep: And the LORD's tribute of the sheep was six  
 44 hundred and threescore and fifteen. And the beeves *were* thirty and six thousand;  
 45 of which the LORD's tribute *was* threescore and twelve. And the asses *were* thirty  
 46 thousand and five hundred; of which the LORD's tribute *was* threescore and one.  
 47 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and  
 48 two persons. And Moses gave the tribute, *which was* the LORD's heave offering,  
 49 unto Eleazar the priest, as the LORD commanded Moses. And of the children of  
 50 Israel's half, which Moses divided from the men that warred, (Now the half *that per-  
 51 tained* unto the congregation was three hundred thousand and thirty thousand *and*  
 52 *45* seven thousand and five hundred sheep, And thirty and six thousand beeves, And  
 53 *46*, *47* thirty thousand asses and five hundred, And sixteen thousand persons,) Even of  
 54 the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast,  
 55 and gave them unto the Levites, which kept the charge of the tabernacle of the  
 56 LORD; as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands,  
 49 and captains of hundreds, came near unto Moses: And they said unto Moses, Thy  
 50 servants have taken the sum of the men of war which *are* under our charge,<sup>7</sup> and  
 51 there lacketh not one man of us. We have therefore brought an oblation for the  
 52 LORD, what every man hath gotten,<sup>8</sup> of jewels of gold, chains, and bracelets, rings,



51 earrings, and tablets, to make an atonement for our souls before the LORD. And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.  
 52 And all the gold of the offering<sup>a</sup> that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred  
 53 and fifty shekels. (*For the men of war had taken spoil, every man for himself.*)  
 54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for a memorial for the children of Israel before the LORD.*

<sup>a</sup> Marg. *a thousand of a tribe, a thousand of a tribe.*<sup>b</sup> Marg. *instrument or vessel of skins.*<sup>c</sup> Marg. *hand.*<sup>d</sup> Marg. *host of war.*<sup>e</sup> Marg. *of the captivity.*<sup>f</sup> Marg. *found.*<sup>g</sup> Marg. *a male.*<sup>h</sup> Marg. *goats.*<sup>i</sup> Marg. *heave offering.*

## TEXTUAL AND GRAMMATICAL.

[Ver. 3. הֵלֵךְ, from the root, to detach some thing or person from its previous connection. A detailed portion.—A. G.]

[Ver. 5. מִסֵּרָה, to give over, deliver. Here that which was given over to the special work. Gms. to separate, used only here and in ver. 16.—A. G.]

[Ver. 6. The 1 seems to be the 1 explicative, to wit, or "and in fact." כִּי.]

[Ver. 10. מִשְׁכָּנֵי, either a walled place, or one encircled by a row or range. Here probably tent-villages or hamlets.—A. G.]

[Ver. 28. The living prey or booty, as in ver. 12.—A. G.]

[Ver. 22. The word denotes simply offering. Omit the heave.—A. G.]

[Ver. 32. The מִלְּקוֹחַ, the living prey, the only divisible portion.—A. G.]

## EXEGETICAL AND CRITICAL.

The war of vengeance against the Midianites is specifically of the Old Testament; but as such also of world historical significance, it being no fortuitous occurrence, but a necessary element in the history of the Theocracy.

It is the after-piece to the judicial punishment to which the Israelites were doomed on account of their fall into the voluptuous cultus of the Midianites, and the precursor of the exterminating judgment which was soon to overtake the Canaanites. It was entirely fitting that with respect to the great apostasy to which the words of the prophet Amos (ch. v. 25) clearly refer, not only the tempted Israelitish people should be punished, but much more, the people who were the tempters, an utterly depraved, nomadic horde, which camped in the east of Moab. When the Moabites themselves were involved in the guilt of the Midianites, there comes into view again with respect to them the blood-relationship which was ever an object of pious regard to the Israelites. But what was more important was the fact that the Midianites were the chief agents, both in the calling of Balaam to curse, and in the execution of his diabolical counsels. Even in a political point of view a war with Moab would have been an error.

The sins of the Midianites are related to the sins of the Canaanites as the lust cultus with the cultus of human sacrifices or the Moloch service. Both forms of conception are only the two sides of the one irremediable corruption, which consists in this, that a people has turned its public morals into a destructive immorality, because it has abandoned all reverence for a personal God and personal life, and sunk into the dark, magic sin, the sin of deifying the lust of the flesh, and into death, its fruit. The Canaanites could not live

as a people under Israel without perverting Israel and with it the history of mankind. In a similar way the Midianites would have been a snare to the tribes east of the Jordan, if they had been left in their immediate neighborhood, and it may not have been without a real practical occasion, that immediately subsequent to the destruction of the Midianites, the narrative proceeds to speak of the settlement of the tribes of Reuben, Gad, and the half tribe of Manasseh in the East. But in addition to this, it is certain that the Midianites had incurred the penalty of death at the hands of the Israelites, because they had celebrated exultingly the seeming triumph of Baal-Peor with his shameless pollution, over Jehovah, the God of personal dignity and moral purity and discipline. The memory of this and its infectious influence must be extinguished with terrible earnestness. This explains the entirely destructive purpose of the attack, although we must distinguish between the divine direction (xxv. 17, 18; xxxi. 1) and its human execution, and also between the human weakness and the prophetic sternness and rigor (xxx. 14). If the women have made the lascivious cultus the national custom, the men who are the prime agents, active or passive, must bear the responsibility; and it is ever a symptom of the moral stupor into which a people have sunk, when the female sex takes its own course in every evil. Even if a feast, it is only an unrestrained indulgence in luxury. Among the Midianites the male sex appears to have been corrupt to the very core; but the female sex in the measure in which it had come to know the relations of the sexes, as a sphere of profligacy. Thus this history, with all its strangeness and terribleness, is designed to take its place among the means of salvation for the true humanity, and a sign of warning to the nations for all time. [It has been well said

"that the question was whether an obscene and debasing idolatry, should undermine the foundations of human society, or the divine retribution interpose to stay the plague and deliver the people of God." Sin must be destroyed at any cost, and we may be sure that He who loves man but hates his sin, shows his love to man by punishing that sin which draws him far away from God." Hence the rigor with which the sin of idolatry is dealt with. It involves a total alienation from God, and must therefore always be debasing and ruinous. There is every thing in the record to show that the war was no common one, and is not therefore to be judged by the common principles which regulate ordinary wars. It was rather the execution of a divine judicial sentence. It was to **avenge the Lord of Midian**.—It was undertaken by His direction, and was shaped and controlled by Him throughout. The Israelites were the instruments of His vengeance. It was directed against the Midianites, who were then encamped upon the plain of Moab, because they were the prime movers in the temptation and fall of Israel. They were still practising their wives after the plague had been stayed (xxv. 18). They knew against whom they were plotting, since Balaam was among them. Moab had sought the material victory over Israel, its subjugation as a political power, a mighty and conquering nation. The Midianites sought to sap the very spiritual and moral life of the people. They were seeking not victory, but the destruction of Israel. It was a fatal blow, if successful, or if not arrested. The object of the war is not directly the destruction of the Midianites, but the freeing of Israel from their arts and corruption, its moral and spiritual bearing. Every thing bears upon this: the smallness of the number chosen, but yet it must be selected from every tribe, and so represent the entire people whose life had been endangered; the appointment of Phinehas, whose zeal against the sin of the Midianites had made him conspicuous, as a priest, and with the instruments and trumpets to go with the army, not as a military leader, and the remarkable preservation of the warlike host, all show that the character of the war was peculiar, that it was judicial, that its ultimate purpose was the safety of the people of God in its highest aspects and life; and that it could not have been secured in any other way.

If it be objected that many innocent persons must have fallen in the judgment, the obvious and satisfactory answer is, that the objection lies as well against the whole judicial providence of God in the world; and secondly, that the sin was national. The rulers listened to the counsel of Balaam, and found ready obedience on the part of the people. The people sinned, and the people are punished. It is not only that judgments of this nature must be indiscriminate in their sweep, but that God deals with nations as moral agents. We must bear in mind too that this was not a self-undertaken invasion of Israel. They were sent upon it, they had definite instructions how to execute their painful task, and they were held to its spirit, when they would have swerved into leniency. It was no mere slaughter inspired by feelings of animosity; it is not a display of blood-thirsty and cruel passion, but the execu-

tion of a solemn trust. The whole history is an impressive exhibition of the wrath of God against sin—here executed by human agents—and a standing type of the ultimate destruction of sinners. If we put ourselves in the true position at the outset, see the true nature and purpose of the war, all is plain.—A. G.]

**Vers. 1-6. The avenging host.**—A thousand were chosen from each tribe, which constituted an army of 12,000 men, under the priestly leadership of Phinehas, the heroic enthusiast, and with the sound of the holy trumpets. **KEIL** reminds us that Phinehas was not their commander, but was sent along with the sacred trumpets as the priest, because the war was a holy war. But he seems to overlook the fact that all the wars of Israel in these days were holy wars, and that the scribes and priests belonged to the army organization.

[It is worthy of notice, however, that in the earlier wars against Sihon, Og, the Amorites, we have no mention of the presence of the priests with the holy trumpets. Phinehas was chosen avowedly as a priest, and he was doubtless selected from the company of priests, because he had displayed such conspicuous zeal, and would be the fittest person to inspire the army with sacred zeal in the mission.—A. G.]. Who the military leader of the army was we are not certainly told. [Presumably it must have been Joshua.—A. G.]. The holy vessels cannot mean the ark of the covenant, nor the Urim and Thummim, but the sounding trumpets. The Urim and Thummim were borne by the high-priest, and they would have been superfluous when everything was decided. [The trumpets themselves seem to have been the instruments —A. G.].

**Vers. 7-12. The vengeance.**—In an assault by storm, as it appears, all the men of Midian were slain [i. e., obviously, all the men of war, the men who were in the battle, the adult males all being present probably. See v. 17.—A. G.]. The five shepherd kings of the people, who were probably slain as captives, are recorded by name. [These were slain על־ upon or in addition to those who perished in the battle.—A. G.]. Balaam, too, the instigator of the sin and mischief, meets his doom, in whose case a separate judicial execution seems to be intimated. The cities and encampments of the enemy were destroyed by fire, their wives and children carried captive, and thus the Midianites as a people were utterly blotted out of existence.\* From Joshua xiii. 21 it appears that the Midianite princes were vassals of the Amorite king Sihon, and the cities of the habitation were originally Moabite, and subsequently Amorite cities. The region itself fell afterwards to the tribe of Reuben. "In v. 12, כָּל־ applies to the women and children who were taken prisoners, מְלִיקוֹת to the cattle taken as booty, and

\* [KURTZ, however, holds that the destruction only concerned those tribes of the Midianites dwelling on the high-lands of Moab; that the main stock of the tribe shared neither in the sin nor judgment, and hence later in the history (Judges vi. 8) they appear as a mighty and hostile power against Israel.—A. G.].

לָלֵךְ to the rest of the prey." KEIL. [Goodly castles, "rather hamlets. LXX. *ἐπαύλεις*—partial enclosures. It indicates probably those collections of such dwellings made of stones piled one on another and covered with tent-cloths, which are used by the Arabs to this day." BIR. COM.—A. G.].

Vers. 18-18. **The uprooting of the Midianites as a people.** The victorious army was received at the front of the camp by Moses, Eleazar the high-priest, and the elders. But Moses addresses the leaders of the host with reproaches, because they had left all the women alive.

The women were certainly the cause of the great sin and fall of Israel, and associated with the Israelitish families they might have become more destructive to the people than before. But how was it with the boys? KNOBEL reminds us, that they would have risen up later as the avengers of their slain fathers. But they might also, according to their Midianitish nature, have corrupted the Israelitish women. The terrible result of the command was the death penalty to every male, and also to every female, except those whose virginity could be established, and who might become fused into the popular life of Israel without danger, in the position of slaves, handmaids. And this Old Testament doom was accomplished under the wrath, under the killing power of the law. Still later in the history, Elijah, in following out the law, had it in his purpose to destroy his people by fire. It was not the Jewish nation which introduced such conflicts, but the tendency and result of the law led to them, brought about the struggles in which the higher humanity, had to be protected against the humanity of the mere natural feelings. Thus Moses rebuked the clemency of the captains. Thus Samuel rebuked the leniency of Saul (1 Sam. xv.)

[Ver. 16. **These caused—commit trespass.** They have become to the Israelites to work unfaithfulness towards Jehovah, for a cause or incitement to treachery to the Lord, or perhaps with a more distinct allusion to the manner in which the inducement was brought to bear, and possibly the intent on their part—these were to the sons of Israel—gave themselves to them, to give them in unfaithfulness or disloyalty to God, on account of Peor.—A. G.].

Vers. 19-24. **The purification of the host and of the spoil without the camp.** The purification of the warriors who had slain any one, or who had touched any slain one, takes place according to the rule prescribed (chap. xix. 11). But all the plundered stuffs and fabrics must also be purified. For this Eleazar the high-priest now prescribes more definite rules. Every metal must be cleansed through the fire, and all non-metallic substances must be purified by water; and yet each must finally be sanctified and consecrated by the water of separation.

Vers. 25-47. **The division of the spoil.** The whole sum of the prey was taken in charge by Moses, the high-priest, and the heads of the fathers' houses. Then it was divided into two equal parts, one of which fell to the army and

the other to the congregation. The warriors, however, were to yield one-fifth of one per cent. of the persons and the cattle to the high-priest for Jehovah, while the congregation must yield two per cent., or one out of fifty for the Levites. [The division of the prey into two equal parts was just. For as those who went to war were chosen out of the whole—and thus represented the whole—the congregation were fairly entitled to a share in the spoil which their representatives had taken; while the large proportion was justly due to those who had all the peril.—A. G.]. In the same way the non-combatants were usually considered in the distribution of the spoil—even the captives were considered. Josh. xxii. 8; 1 Sam. xxx. 24; 2 Maccab. viii. 28-30. Upon the likelihood of so great a spoil being taken [KEIL says, "There is nothing in these numbers to astonish any one who has formed correct notions of the wealth of nomad tribes in flocks and herds. The only thing which is surprising is that there is no mention of camels. But it is not certain that the Midianites were in the habit of rearing camels, and if they had been the Israelites would probably have put these to death as useless to them in their present circumstances. The quantity of jewelry seized is quite in harmony with the well-known love of Nomads for ornaments of this kind, and with the peculiar liking of the Midianites." See Jud. viii. 28.—A. G.]. It seems extremely improbable to the critics that not an Israelite should have fallen in the war. The account, however, seems to imply that the attack was sudden and furious, that the enemy were probably taken utterly by surprise, and that it was rather a rout than a battle in any true sense. KEIL cites as analogous instances TACITUS Ann. xiii. 19; STRABO xvi. 1128; and HAVERNICK Introduction 1, 2, p. 452. [This is one of the features of this narrative which shows that we are dealing here with the execution of a divine sentence. It implies an extraordinary divine protection, which is in accordance with the view that they were in a peculiar sense the Lord's instruments.—A. G.].

Vers. 48-54. **The consecratory gifts of the officers.** In gratitude for their wondrous preservation, they are ready to present as a thank-offering—a second gift—all the golden ornaments, as bracelets, rings, etc., which they had received as booty. It brings the sum of 16,750 shekels into the treasury of the sanctuary. With their thanks, they recognize their obligation to atone for their souls, their lives, i. e., they acknowledge their marvelous preservation as an undeserved mercy, since on account of their sinfulness they might well have suffered death. "An atonement for our souls." (See Lev. i. 4), namely in the feeling that they were not worthy of any such grace, not because they had done wrong in failing to destroy all the enemies of Jehovah. [This could not have been any real atonement for any error or sin, such as they were chargeable with in neglecting to do as they were told, for such an atonement, as they well knew, would have required a bloody offering. The very magnitude of the mercy makes them more sensible of their unworthiness of it, and awakens deeper gratitude.—A. G.]. Be-

sides these thank-offerings, the captains had taken other spoil of the nation which remained in their possession.

#### DOCTRINAL AND ETHICAL.

The avenging march against the Midianites, as the after-piece to the drama of judgment (chap. xxv.), wherein the Jews had made an atonement, but not the Midianites; and as a preface to the storm which should come upon the Canaanites, was designed to draw at once a broad line of demarcation between Judaism and heathenism, and to impress the Israelitish people with an inextinguishable abhorrence of the cruelties and abominations of a lustful cultus.

[Israel, as the sacred people of God, now restored to His favor, must execute His judgment and vengeance upon His enemies. As Jehovah is Israel's God, who has bound Himself with them, so every attack upon Israel is an attack upon God. The analogy which holds between the war of Israel against the Midianites and the Christian warfare of all the people of God against His foes and theirs, is suggestive and instructive. The Midianites suffering their just desert at the hands of Israel, whom they had brought into sin, is only an instance of a general principle, which finds frequent illustration in history.—A. G.]

#### HOMILETICAL HINTS.

The dark and fearful enigmas in the world's

history. In the theocratic history, they are illuminated by the word of God, and stand out as judicial visitations. And indeed according to impartial justice. For as Jehovah here allows the Israelites to prevail over the heathen Midianites, so afterwards as the Lord of Hosts He allows the heathen to prevail over the Israelites. But the world-historical judgments are always preventives of endless corruption; *e. g.* preventing the permanent lapse of the people into a lustful worship by the poisoning of their fancies and morals. Thus often humanity is saved by the remedies of fire and brimstone from the fearful corruptions of the sexual life. The war of extermination destroyed on the one hand a nest of corruption, a great hotbed of impurity, and on the other hand opened an abyss between the heathenish depravity (in which the union of vice with religious enthusiasm and the general debased condition of a whole people come into view) and the family life of Israel. The booty. Its explanation is, that it was property without an owner, and that as such it was a gift from Jehovah. Finally these facts in the history of Israel are obscured by considering them out of their connection in time and place. This is true of all historical facts. [We are all called to essentially the same warfare, and may not shrink from it. The Christian called to be the executioner of judgment upon his own sins. The tendency to spare those which wear the most attractive appearance must be restrained. The deep-lying corruption in the tendency to self-worship.—A. G.]

### NINTH SECTION.

The grant of the conquered land beyond the Jordan to Reuben, Gad, and the half tribe of Manasseh.

#### CHAPTER XXXII. 1-42.

- 1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that,
- 2 behold, the place *was* a place for cattle; The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the
- 3 princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah,
- 4 and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy
- 5 servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.
- 6 And Moses said unto the children of Gad and to the children of Reuben, Shall
- 7 your brethren go to war, and shall ye sit here? And wherefore *'discourage* ye the heart of the children of Israel from going over into the land which the LORD hath
- 8 given them? Thus did your fathers, when I sent them from Kadesh-barnea to see
- 9 the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into

10 the land which the LORD had given them. And the LORD's anger was kindled  
 11 the same time, and he sware, saying, Surely none of the men that came up out of  
 Egypt, from twenty years old and upward, shall see the land which I sware unto  
 Abraham, unto Isaac, and unto Jacob; because they have not wholly followed  
 12 me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun:  
 13 for they have wholly followed the LORD. And the LORD's anger was kindled  
 against Israel, and he made them wander in the wilderness forty years, until all  
 14 the generation, that had done evil in the sight of the LORD, was consumed. And  
 behold, ye are risen up in your fathers' stead, an increase of sinful men, to aug-  
 15 ment yet the fierce anger of the LORD toward Israel. For if ye turn away from  
 after him, he will yet again leave them in the wilderness; and ye shall destroy  
 all this people.

16 And they came near unto him, and said, We will build sheep-folds here for our  
 17 cattle, and cities for our little ones: But we ourselves will go ready armed before  
 the children of Israel, until we have brought them unto their place: and our little  
 18 ones shall dwell in the fenced cities, because of the inhabitants of the land. We  
 will not return unto our houses, until the children of Israel have inherited every  
 19 man his inheritance: For we will not inherit with them on yonder side Jordan, or  
 forward; because our inheritance is fallen to us on this side Jordan eastward.

20 And Moses said unto them, If ye will do this thing, if ye will go armed before  
 21 the LORD to war, And will go all of you armed over Jordan before the LORD, until  
 22 he hath driven out his enemies from before him, And the land be subdued before  
 the LORD: then afterward ye shall return, and be guiltless before the LORD, and  
 23 before Israel; and this land shall be your possession before the LORD. But if ye  
 will not do so, behold, ye have sinned against the LORD: and be sure your sin will  
 24 find you out. Build you cities for your little ones, and folds for your sheep; and  
 25 do that which hath proceeded out of your mouth. And the children of Gad and  
 the children of Reuben spake unto Moses, saying, Thy servants will do as my lord  
 26 commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be  
 27 there in the cities of Gilead: But thy servants will pass over, every man armed  
 28 for war, before the LORD to battle, as my lord saith. So concerning them Moses  
 commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers  
 29 of the tribes of the children of Israel: And Moses said unto them, If the children  
 of Gad and the children of Reuben will pass with you over Jordan, every man  
 armed to battle, before the LORD, and the land shall be subdued before you; then  
 30 ye shall give them the land of Gilead for a possession: But if they will not pass  
 over with you armed, they shall have possessions among you in the land of Canaan.  
 31 And the children of Gad and the children of Reuben answered, saying, As the  
 32 LORD hath said unto thy servants, so will we do. We will pass over armed before  
 the LORD into the land of Canaan, that the possession of our inheritance on this  
 33 side Jordan *may be ours*. And Moses gave unto them, *even* to the children of Gad,  
 and to the children of Reuben, and unto half the tribe of Manasseh the son of  
 Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of  
 Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country  
 round about.

34, 35 And the children of Gad built Dibon, and Ataroth, and Aroer, And Atroth,  
 36 Shopnan, and Jaazer, and Jogbehah, And Beth-nimrah, and Beth-haran, fenced  
 37 cities; and folds for sheep. And the children of Reuben built Heshbon, and Elea-  
 38 leh, and Kirjathaim, And Nebo, and Baal-meon, (their names being changed,) and  
 39 Shibmah: and gave other names unto the cities which they builded. And the  
 children of Machir the son of Manasseh went to Gilead, and took it, and dispos-  
 40 sessed the Amorite which *was* in it. And Moses gave Gilead unto Machir the son  
 41 of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took  
 42 the small towns thereof, and called them Havoth-jair. And Nobah went and took  
 Kenath, and the villages thereof, and called it Nobah, after his own name.

<sup>1</sup> Marg. break.

<sup>4</sup> Marg. ver. 3, *Nimrah*.

<sup>2</sup> Marg. fulfilled after me.

<sup>3</sup> Marg. they called by names the names of the cities.

<sup>5</sup> Marg. vers. 1 and 2, *Jaazer*.

## TEXTUAL AND GRAMMATICAL.

[Ver. 7.  $\text{יָמְדוּ}$  to disallow or hinder. They withdrew their own support, and brought the people to abandon the purpose.—HILSCH. The  $\text{כִּרְיָ}$   $\text{יָמְדוּ}$  is a preferable reading. See ver. 9.—A. G.]

[Ver. 16.  $\text{כָּל־בְּנֵי}$ , used here as in 2 Chron. xxxi. 18; Gen. xlvii. 12, to include the whole family except the head; all the defenceless.—A. G.]

[Ver. 23. But ye shall know your sin, which shall overtake you; come upon you.—A. G.]

[Ver. 35. Should be Atroth Shopan; omit comm.—A. G.]

## EXEGETICAL AND CRITICAL.

The key to the understanding of the short and strange conflict which threatened for a time to break out between the tribes, or rather a schismatic portion of the tribes, and the theocratic unity represented by Moses, lies, as KNIJ following O. VON GZELACH urges, by reading the imperfects in ver. 39 seq. as pluperfects; thus the half tribe of Manasseh had gone and conquered the region of Og king of Bashan. As the half tribe of Manasseh were prominent in the conquest, so also it is assumed that the tribes of Reuben and Gad were conspicuous in the earlier war with Sihon, and thus we may explain their present wealth in flocks and herds, following so soon upon their poverty in this respect. As they shared equally with the other tribes in the Midianitish plunder, their peculiar wealth in cattle may have resulted from their prominent part in the greater victories. Now, however, things took shape in such a way as to lead them to make their request, which at all events was expressed in a very faulty method. The land beyond the Jordan (this is already the style adopted in the narration), the land of Gilead, in the first place appeared to them from its rich pasturage to be peculiarly adapted to their uses, regarding their large possessions in cattle, and then in the second place this land seemed to be without an owner, as it was not included literally in the promised land, and still further they seemed to themselves to have acquired a special claim upon it. As to their peculiar relationship in the warlike camp, it may be noted that the tribes of Reuben and Gad belonged to the same division of the host which encamped upon the south (chap. ii.), while the tribe of Manasseh lay upon their western border, in immediate contact with them. Already in the blessing of Jacob (Gen. xlix.) Reuben had been described as unstable as water, as a bubbling spring, and Gad was praised for his martial power, and Joseph, i. e. Ephraim and Manasseh together, is blessed also for his valiant qualities. The martial nature of Gad was celebrated again in the blessing of Moses. It is well known further that Gilead was glorified especially through its hero Jephthae, and Gideon also was sprung from Manasseh, although not from its east-Jordan division.

There was nothing in the way of the request of the two tribes, Reuben and Gad, if modestly and rightly proposed, as the result shows. For the request was granted. There is no allusion to any request by the half tribe of Manasseh. They may have been prevented from making

any by their connection with the other half of the tribe. The more brilliant was the distinction which fell to their lot unsought. It may appear remarkable that Moses should have committed his arrangement in their favor, as a command to Joshua and the high-priest, without mentioning the lot. Perhaps the division of the inheritance of Israel by lot, may have been confined to the heritage in Canaan. However, the request of the two tribes sounded at first so equivocal that Moses felt that it deserved the strongest expression of his displeasure, and the denunciation of divine wrath upon them. KNIJ remarks: "The words bring us not over Jordan may be understood as meaning nothing more than the desire of the speakers not to receive their inheritance on the western side of Jordan, without desiring to withdraw their assistance from the other tribes in the conquest of Canaan, as they subsequently explain (ver. 16), or they may be understood as expressing a wish to settle at once in the land east of Jordan, and leave the other tribes to conquer Canaan alone. Moses understood the words in the latter sense (ver. 6 seq.) and probably they seem so intended, since when Moses reproved them, the speakers did not reply, that they had not entertained the meaning attributed to them, but simply restricted themselves to the promise of co-operation in the conquest of Canaan. But even in this sense their request did not manifest a "shamelessness which could not be historically true" (KNOBEL), but may be explained from the opinion they cherished, and which is perfectly intelligible after the rapid and easy defeat of the two mighty kings of the Amorites, Sihon and Og, that the other tribes were quite strong enough to conquer the land of Canaan on the west side of the Jordan." Moreover, it is not necessary to suppose that the alternatives entered their minds. They might have uttered their wish without full reflection upon the two possible consequences; otherwise the reproof of Moses would scarcely have brought them to declare that they were ready to battle in the front of the Israelitish army until all Canaan should be conquered. This history is further a glorious example of the sacredness and blessing of national unity. [The attempt of KNOBEL to cut this chapter into pieces and to assign its parts severally to the Elohist and Jehovist, in the fashion of the critics, scarcely merits the notice which KNIJ gives it. It is a fair instance, however, of how violent and arbitrary a course these critics take. Vers. 1, 2, 16-19, 24, 28-30 and 38-39 are attributed to the Elohist, and the remainder, vers. 3-5, 6-15, 20-23, 25-27, 31, 32, and 39-42 to the Jehovist. The grounds upon

which the assumption rests are some diversity in the language, especially in the proper names used, and mainly upon the notion of the critic that it is improbable that the two tribes would have been so shameless as to wish to remain on the eastern side of Jordan, and leave the conquest of Canaan to the other tribes; and that their subsequent willingness to help their brethren, which they afterwards express, is irreconcilable with their selfish intention in their earlier request. But history is not surely to be interpreted according to the fancy of critics—their notions of what men would do or not do thousands of years after the occurrences it relates—nor is it so strange a thing surely that an earlier and selfish intention should be abandoned when its real nature and consequences are seen and reflected upon. For the assumed diversities in the text, see the exegesis.—A. G.]

Vers. 1-5. *The request of the two tribes.* They call the land which they desire Jazer and Gilead, including southern Peræa, in which Jazer was situated, and the northern part of Peræa also. "Gilead was the land to the south and the north of Jabbok, the modern provinces of the Belka in the south, between the Jabbok and the Arnon, and Jebel Ajlun to the north of the Jabbok as far as Mandhur. Ancient Gilead still shows numerous traces of great fertility, even in its present desolation, covered over as it is with hundreds of ruins of old towns and hamlets." KEIL. ["All travellers in Gilead, the modern Belka, bear witness to its richness, as compared with the country to the west of the Jordan. Its general character is that of an upland pasture, undulating and thickly timbered. In the last respect its northern portion excels its southern; but for fertility of soil the southern province is preferred by the Arabs, in whose lips it has passed into a proverb: "Thou canst not find a country like the Belka." BIS. COM. See ROBINSON'S *Researches*, App., RITTER, *Erdk.*, Vol. XV., *TRISTRAM'S Land of Israel*.—A. G.]

[Ver. 4. Which the Lord smote before the congregation, indicating that it was now unoccupied and ownerless, and therefore presented as a strong reason why it should be assigned to them.—A. G.] The offensive part of the request comes out in the final sentence: "Let us not go over Jordan, or so we will not cross the Jordan." [They seem to have been half conscious that their proposal would not be favorably received. They gather up all their courage to put their request, and then entreat for it as a signal favor. If they had been clear in their own minds, and without a sense that their proposition involved the forsaking of their brethren, they would have asked at once and without the frequent pauses with which they venture now to break their request.—A. G.] It is remarkable, that according to ver. 2 the children of Gad take the lead. [The same thing is observable throughout the narrative. The Reubenites are named first (ver. 1) because their ancestor was the elder; but, ver. 6 (and see Deut. xxxiii. 20, 21), Gad assumes, what his greater vigor and boldness entitled him to, the position of a leader, and the instigator in the whole procedure.—A. G.] It is no less observable that their claim may have formed a preju-

dice against the merits of the half tribe of Manasseh.

Vers. 6-15. *The reproof of Moses.* Their request is taken in the strictest and most literal sense. Moses at first holds up their unbrotherly thought and its flagrant injustice (ver. 6), and then the evil example which they would set for Israel (27). He compares their conduct with the cowardice of the spies who disheartened the people beforehand and brought upon them the judgment of God, by which the entire generation had fallen in the wilderness, the two well-known heroes excepted. It was their fault that Israel did not enter upon its inheritance, and you now arise as an aftergrowth, a propagation (מַצְרֵי), a brood of such sinners (timid unbelievers), to arouse still once more the anger of Jehovah, to renew the doom of tarrying in the wilderness, and thus destroy the people altogether, now so near the goal of all their strivings. The Keri here is to be preferred to the Kethib. See ver. 9. To turn or hold away the heart: a very remarkable expression (see *Text. Notes*).

The קָל, ver. 18, He drove them about in the desert, made them go here and there, corresponds with the קָל here. See James i. 8. Ver. 16. If ye turn away from after him. LXX: If ye draw back behind Him. The recusants who draw back from the leading of God, destroy themselves, and the nation with them.

Vers. 16-19. *The explanation of the tribes.* They come near to Moses, as an expression of their good conscience. Their real thought is uttered in the words: We will go ready armed before the children of Israel; but we will not inherit with them beyond the Jordan, but let our inheritance fall to us on this side\* of Jordan eastward. They will first erect folds or pens for their cattle and build cities, i. e. fortify the cities already built, for their children, or families; but they themselves will arm themselves hastily in order to march before the children of Israel to the conquest of the land, and will not return until every tribe has secured its possession. [HINSON: "The words of the sons of Gad and Reuben betray their overmastering love of their possessions. Their herds lie nearer their hearts than their children; hence first protect their herds, then when they were secure, their families. The alluring pastures led them to endanger their spiritual connection with the national unity and with the sanctuary. In the reply of Moses, ver. 24, the order is carefully reversed."—A. G.] The phraseology of their promise is purposely boastful and martial in its tone; but at the close of his campaign Joshua (xxii. 1 seq.) could dismiss them with the testimony that they had fulfilled their word. Yet even then they gave occasion for reproof (Josh. xxii. 10), which was, however, by their explanation proved

\* [The Heb. uses the same word here מִצְרַיִם to designate the east and the west side of the Jordan. See also ver. 32, which, however, does not refer to the western side of Jordan, as BIS. COM. says. It is clear, however, that the term is used with considerable freedom, and while usually applied to the eastern side, it had not yet acquired that strict and technical sense. See Deut. i. 1.—A. G.]

to be groundless, but serves to show how jealously at that time the national unity was guarded. [It was not, however, as that narrative shows, merely the national unity which was concerned, but rather their loyalty to their faith and worship. The cases are not parallel. Here their boastfulness betrays a consciousness of the selfish motive in which their request took its origin, but which, detected and reproved, they now cover up with their conspicuous proffer of zeal and service. There was nothing of this when they returned from the conquest.—A. G.]

Vers. 20-24. *The consent of Moses.* He now grants their request upon their promise, but still impresses upon them the evil consequences which would surely come upon them if they should desert their brethren, and now in addition violate their word. The expression is solemn and earnest. If you arm yourselves for battle before Jehovah, i. e. in perfect sworn sincerity, then let every one bearing arms pass over Jordan, fully armed, determined, before Jehovah. No one should go with them for the sake of appearance, or with a half heart. Until the land is actually subdued before Jehovah, and not merely according to their judgment, biased by their longing for their homes. That done, they may return and be held guiltless [i. e. freed from obligation, their duty discharged, —A. G.] before Jehovah as well as before Israel, and then also first will they have right to their land as a possession before the Lord. [KEIL: "The expression 'before the Lord' may mean that in the war which they waged at the command of God, the Israelites were the army of Jehovah, with Jehovah in the midst. And hence we may easily see why the children of Gad and Reuben do not use these words in ver. 17, because they only promised to go before the children of Israel, i. e. to help their brethren to conquer Canaan. Later they also, taught by Moses, adopt the expression before Jehovah, ver. 32." —A. G.] Then follows the threatening: if ye do not keep your word, you shall learn how your sin will find you out. A striking designation of the judgment. Upon the supposition of their truthfulness, they may now secure their families and flocks. [Be sure your sin will find you out. *Bib. Com.*: "Your sin will bring its own punishment along with it." KEIL: "Ye will have to make atonement for them." HIRSCH: "Sin follows in its results, the sinner." They would in no way escape its punishment.—A. G.]\*

Vers. 25-32. *The agreement.*—The children of Gad appear again in the front. Upon their renewed promise, Moses gives his assent in the shape of a command addressed to the high-priest, to Joshua, and to the heads of the houses of the fathers, since Moses knew that he would not

live to see its accomplishment. The alternative which he adds in case the two tribes do not proceed before them, armed for the conquest, is altogether peculiar. They shall then be settled in the midst of the other tribes in the land of Canaan. This seems to imply not only that in such case, they should not be permitted to possess the land east of the Jordan, but also that they, according to the will of the people in Canaan—but not as two separate and independent tribes—should be distributed among the others. The two tribes recognize this decision as the word of Jehovah, and now comes the solemn vow that they will go armed before Jehovah over into Canaan, and that only under this provision will they hope or expect to have their possession on this side (east) of the Jordan. The compact is thus concluded. [Ver. 32. **That the possession of our inheritance on the side of Jordan may be ours, not merely as KEIL, "that it may remain to us;" east of Jordan rather than west. It is rather that they recognize and express the fact, that their possession is suspended upon their fulfilling the condition. Not until every tribe receives its inheritance will they receive theirs. Legally and formally they entered upon their inheritance when they returned from the wars of the conquest.—A. G.]**

Vers. 33-42. *The investiture.* Comp. this Commentary upon Joshua xiii. It is now that the half tribe of Manasseh is first named. Although they had not urged their claims upon the ground of their merits, Moses places them, the half tribe, by the side of the two tribes, as having equal claims, and the narrative dwells with pleasure upon the attribute of Manasseh, as "the son of Joseph." The two conquered Amoritish kingdoms, constituted the grant in the main. Then follows a record of the fortification of the cities for their families, and the folds for their flocks and herds. [The first mention of the half-tribe of Manasseh here is just in its proper place. They had not urged their claims, but Moses in distributing the land, assigns to the half tribe its portion from a sense of right and justice. They had displayed signal valor, and had conquered that part of the land. He recognized the right which they had thus acquired. It is clear from ver. 39 that this is the ground upon which they appear here, and also why only the half tribe or the children of Machir. It was that part of the tribe which had distinguished itself in the conquest and which now receives its reward.—A. G.]

1. *The Gadites.*—Dibon called also Dibon-Gad, an hour northward of the central Arnon. [Its extensive ruins still bear the name Dhibân. It was here that the Moabite stone was discovered in 1868 by Rev. T. KLEIN. It is reckoned as a Reubenite town, Josh. xiii. 9, while in Isa. xv. 2 it is spoken of as Moabite. Occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites when the boundaries of their respective allotments were determined, it was eventually recaptured by the Moabites, in whose hands it remained."—A. G.]—Ataroth, i. e., crowns, preserved in the ruins of Attarus or Jebel Attarus, was seven miles north-east of Dibon.—Aroer of Reuben in the centre of the valley of Arnon.

\* [HIRSCH: "This conditional agreement with the sons of Gad and Reuben is the classic example in the Jewish jurisprudence of the most binding form of an act upon a condition stated. It is necessary, a) that the condition, with its results fulfilled or unfulfilled, must be clearly stated, and not merely implied. b) The condition must precede the facts. c) That the affirmative case should precede the negative. d) The condition must not contain anything destructive of the facts, or which will prevent their accomplishment. e) That the facts must be such as can be accomplished, as were the division and possession of the land."—A. G.]



It was located on the brink of the rocky ravine through which that torrent flows, and must be distinguished from the Aroer before Rabbah—Aroth Shophan. [*Bib. Com.*: "It probably lay near the Aroth above, and had the name Shophan 'of the burrow' to distinguish it from the other Aroth."—A. G.].—Jaaser. The ruins Es Szir—Jogbehah, Judg. viii. 11, preserved in the ruins of Jebelha. Beth-Nimrah (Nimrah), Josh. xiii. 27, also ver. 8 in the valley of the Jordan now to be seen in the ruins Nimrein about five Roman miles north of Libias. Beth-haran (Josh. xiii. 27, Beth-aram). ["According to Josephus called Julias, in honor of the wife of Augustus. It has been preserved in the ruins of Ramah not far from the mouth of the Wady-Hesban." KEIL.—A. G.].

2. **The Reubenites.** Heshbon, the residence of king Sihon, Josh. xiii. 27. KEIL. "It was relinquished to the Gadites because it lay upon the border of their territory, and by them given up to the Levites (Josh. xxi. 39; 1 Chron. vi. 66). It stood almost in the centre between the Arnon and the Jabbok, opposite to Jericho, and according to the Onomast., twenty Roman miles from the Jordan, where large ruins are now found bearing the ancient name of Hesban or Husbān." Elealeh, now El Aal the height—Kirjathaim probably the ruins at Teim about three miles south of Heshbon—Nebo on mount Nebo—Baal-meon with changed names. The city was called Beon or Beth-meon, avoiding the name Baal. The ruins Maein or Myun not far from Heshbon. [They changed the names of the last two cities probably from their connection with idolatrous worship. The other cities retained the names they had, or as some suppose, the Reubenites restored the old Moabite names which had been changed under the Amorite dominion. KEIL, *Bib. Com.*, regard Baal Meon as the present Myun. "The city must have fallen into the hands of the Moabites before the days of Mesha, who speaks of himself as having there built a temple, no doubt to Chemosh, and as having fortified it."—A. G.]. Shibmah. According to Jerome, near Heshbon. It has apparently disappeared, not leaving a trace behind. [It seems however to be alluded to in Isa. xvi. 8, where it appears as Sibmah, noted for its vines. On the difference in the names, vers. 8 and 36, 38, KEIL remarks that it cannot be regarded as any proof, that ver. 8 is Jehovistic, and the after verses Elohistie, since Baal-meon is itself a contraction for Beth-Baal-meon (Josh. xiii. 17). The contraction of the names in ver. 8 is accounted for by the fact that diplomatic exactness was not requisite in a historical account, the abbreviated forms in common use were quite sufficient.—A. G.].

3. **The Manassites.** Ver. 39. Went, had gone, and thus understood it gives the reason why the Manassites received this region, to wit, the kingdom of Bashan, and the northern part of Gilead—the Jebel-ajlun between the Jabbok and the Mandhur. We render with KEIL, ver. 39. "The sons of Machir the son of Manasseh, had gone and taken," etc.; and ver. 41, and Jair the son of Manasseh had gone and taken, etc.; and lastly, ver. 42. And Nobah had gone and taken, etc. The sons of Machir parted into

two divisions or lines, of which the one received northern Gilead (1 Chron. v. 24) while the other settled in Canaan proper (Josh. xvii.). Jair has descended on his father's side through Segub, and Hezron from Judah, but through Hezron's intermarriage with a daughter of Machir he passed over into the tribe of his mother, contrary to the general rule. See Deut. iii. 4 and 14. The villages which he had taken he named after his own name. Finally we have Nobah otherwise unknown, who took Kenath, with its daughters or dependent villages, and called them after his name Nobah. KURTZ applies the name Nobah to the village Nawa, an ancient city of ruins. Kenath afterward lost to the Syrians, 1 Chron. ii. 23. alluded to by JOSEPHUS, JEROME and PLINY, comes into light again in the extensive ruins called Kanwat and inhabited by Druses. [PORTER, *Giant cities of Bashan*, gives a full and elaborate description of these ruins. Kunawat. "The general aspect of the city is very striking—temples, palaces, churches, theatres, and massive buildings whose original use we cannot tell, are grouped together in picturesque confusion, while beyond the walls, in the glen, on the summits and sides of wooded peaks, away in the midst of oak forests, are clusters of columns and massive towers and lofty tombs. A colossal head of Ashteroth, sadly broken, lies before a little temple, of which probably it was once the chief idol. The crescent moon which gave the goddess the name Carnaim ('two-horned') is on her brow. I saw in this a visible illustration of an incidental allusion to this ancient goddess in the very earliest historic reference to Bashan. We read in Gen. xiv. 5 that 'the kings of the east' on their way to Sodom, "smote the Rephaims in *Ashteroth Karnaim*.' May not this be the very city?" pp. 42, 48. The Machirites who hold so prominent a place in this history, were only a part of the sons of Machir; but they won their way to distinction, so that they are called Machir. They drew away a portion from the other member of the family. They were led by bold, energetic and skillful men, and the rapid conquest of the east Jordan country, especially its northern portion, was largely due to their instrumentality. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah after his own name. In Deut. iii. 14 this whole conquest and possession is ascribed to Jair alone. In Deut. iii. 4, the cities taken and named were sixty, while in 1 Chron. ii. 22, 23 we read Jair had twenty-three cities in Gilead, and Geshur and Aram took the towns of Jair (Havoth-Jair) from them, with Kenath and its daughters, sixty towns. This passage suggests at once the key to the solution of the difficulty. The twenty-three Havoth-Jair, with Kenath and its daughters form the sixty towns referred to in Deuteronomy. The term Havoth-Jair is used in a narrower and in a wider sense; in the strict or narrow sense it designates those which Jair himself took, who was the leading chief of the Machirites in Gilead, and in the wider sense these towns, with the thirty-seven of Kenath and its daughters. The pas-

sage here and in Deut. iii. 4 and 14, and in 1 Chron. ii. 23, all fall into perfect harmony. As KAIL says, "Consequently Bashan or the region of Argob, with its sixty fortified towns, was divided between two of the leading families of Machir the Manassite, the families of Jair and Nobah, each family receiving the districts it had conquered, viz., the family of Nobah Kenath and its daughters, thirty-seven towns in the eastern portion, and the family of Jair twenty-three towns in the western. In Deuteronomy when Moses is making a rapid survey, all the sixty towns are comprehended under the name Havoth-Jair—probably because Nobah was a subordinate branch of the family of Jair." For the descent of Jair see xxvii. 1, and comp. Josh xiii. 13 and xix. 34. which latter passage finds its solution in the text 1 Chron. ii. 22, 23.—A. G.]

#### DOCTRINAL AND ETHICAL.

By the grant of the country east of the Jordan, Israel has already gained, as it were, a foothold in its inheritance; but no scope is given here for the process of disintegration.

[As the conquest of the Amorite kingdoms was preliminary to the conquest of the land of promise literally, so this distribution of the land was the pledge to Israel of its possessions. It was the earnest of the inheritance. The promise included more than the literal Canaan. There was nothing, therefore, wrong in the request itself, nothing premature or overhasty in the time at which it was made; nothing in the thought that it was peculiarly fitted to the tastes and habits of these two tribes, but in the spirit which led to the request—the intention expressed in these words, bring us not over this Jordan, to forsake their brethren, and to separate themselves from the leadership of Moses and of Jehovah.

Be sure your sin will find you out. The certainty of retribution. The statement of a principle which has been a working factor in all history, but which has its final application in the issues of the future, where sin itself becomes our avenger.—A. G.]

#### HOMILETICAL HINTS.

The law of the unity in heart and conduct of the army of God, as the indispensable condition

to the conquest of the promised land. How the Christian world has failed in this respect in its relations to the heathen world. The ancient Church as over against Mohammedanism. The Protestant world, especially in its theology, in its relations to Romanism and Jesuitism. The danger of the separation of the tribes is avoided, 1) By a mutual understanding; 2) by solemn warnings; 3) by brotherly sacrifices; 4) by wise concessions.

The demand of the tribes of Reuben and Gad was certainly, while unexplained, in the sense in which Moses understood it, in the highest degree dangerous. The reproof of Moses in its application to all times. The declaration of heroic faithfulness on the part of the reprovéd tribes. The peaceful and blessed reconciliation. —[HENRY: "Two things common in this world induced these tribes to make this choice, and this motion upon it, the lust of the eye, and the pride of life. The land was pleasant to the eye, and it was good for pasturage. Perhaps there was something of pride in it too. These tribes were all first-born. They may have been striving after precedence, and assuming that their claims must first be met. Too many seek their own things, and not the things of the public good, or of Christ, and so take up short of the heavenly Canaan. Their choice implied: 1. A contempt of the land of promise; 2. A distrust of the power of God. 3. A neglect of the interests of their brethren. 4. An undue consulting of their own convenience and wealth.—The good effect of plain, faithful dealing. Moses, by showing to them their sin and the danger of it, brought them to their duty without murmuring or disputing. v. 28. Sin will without doubt find out the sinner sooner or later. It concerns us, therefore, to find out our sins, that we may repent of them and forsake them. It is observable that as these tribes were now first placed, before the other tribes, so long afterward they were displaced before the other tribes." Then afterward ye shall return and this shall be your possession. No full and legal inheritance for any single tribe until all receive their possession. The people of God are not only one in their warfare and conquest, but in their possession. A common warfare and peril, a common triumph and inheritance.—A. G.]

## TENTH SECTION.

### The Review of the Encampments.

#### CHAPTER XXXIII. 1-49.

- 1 THESE are the journeys of the children of Israel, which went forth out of the
- 2 land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the
- 3 LORD: and these are their journeys according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on

the morrow after the passover the children of Israel went out with a high hand in  
 4 the sight of all the Egyptians. For the Egyptians <sup>1</sup>buried all *their* firstborn, which  
 the LORD had smitten among them: upon their gods also the LORD executed judg-  
 5 ments. And the children of Israel <sup>2</sup>removed from Rameses, and <sup>3</sup>pitched in Suc-  
 6 coth. And they departed from Succoth, and pitched in Etham, which *is* in the  
 7 edge of the wilderness. And they removed from Etham, and turned again unto  
 8 Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol. And  
 they departed from before Pi-hahiroth, and passed through the midst of the sea  
 into the wilderness, and went three days' journey in the wilderness of Etham, and  
 9 pitched in Marah. And they removed from Marah, and came unto Elim: and in  
 Elim *were* twelve fountains of water, and threescore and ten palm trees; and they  
 10 pitched there. And they removed from Elim, and encamped by the Red sea.  
 11 And they removed from the Red sea, and encamped in the wilderness of Sin.  
 12 And they took their journey out of the wilderness of Sin, and encamped in Doph-  
 13, 14 kah. And they departed from Dophkah, and encamped in Alush. And they  
 removed from Alush, and encamped at Rephidim, where was no water for the peo-  
 15 ple to drink. And they departed from Rephidim, and pitched in the wilderness  
 16 of Sinai. And they removed from the desert of Sinai, and pitched at <sup>4</sup>Kibroth-  
 17 hattaavah. And they departed from Kibroth-hattaavah, and encamped at Haze-  
 18, 19 roth. And they departed from Hazeroth, and pitched in Rithmah. And they  
 20 departed from Rithmah, and pitched at Rimmon-parez. And they departed from  
 21 Rimmon-parez, and pitched in Libnah. And they removed from Libnah, and  
 22 pitched at Rissah. And they journeyed from Rissah, and pitched in Kchelathah.  
 23, 24 And they went from Kchelathah, and pitched in mount Shapher. And they  
 25 removed from mount Shapher, and encamped in Haradah. And they removed  
 26 from Haradah, and pitched in Makheloth. And they removed from Makheloth,  
 27 and encamped at Tahath. And they departed from Tahath, and pitched at Tarah.  
 28, 29 And they removed from Tarah, and pitched in Mithcah. And they went from  
 30 Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and  
 31 encamped at Moseroth. And they departed from Moseroth, and pitched in Bene-  
 32 jaakan. And they removed from Bene-jaakan, and encamped at Hor-hagidgad.  
 33, 34 And they went from Hor-hagidgad, and pitched in Jotbathah. And they re-  
 35 moved from Jotbathah, and encamped at Ebronah. And they departed from  
 36 Ebronah, and encamped at Ezion-gaber. And they removed from Ezion-gaber,  
 37 and pitched in the wilderness of Zin, which *is* Kadesh. And they removed from  
 38 Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron  
 the priest went up into mount Hor at the commandment of the LORD, and died  
 there, in the fortieth year after the children of Israel were come out of the land of  
 39 Egypt, in the first *day* of the fifth month. And Aaron *was* a hundred and twenty  
 40 and three years old when he died in mount Hor. And king Arad the Canaanite,  
 which dwelt in the south in the land of Canaan, heard of the coming of the chil-  
 41 dren of Israel. And they departed from mount Hor, and pitched in Zalmonah.  
 42, 43 And they departed from Zalmonah, and pitched in Punon. And they departed  
 44 from Punon, and pitched in Oboth. And they departed from Oboth, and pitched  
 45 in <sup>5</sup>Ije-abarim, in the border of Moab. And they departed from Iim, and pitched  
 46 in Dibon-gad. And they removed from Dibon-gad, and encamped in Almon-dib-  
 47 lathaim. And they removed from Almon-diblathaim, and pitched in the moun-  
 48 tains of Abarim, before Nebo. And they departed from the mountains of Abarim,  
 49 and pitched in the plains of Moab by Jordan *near* Jericho. And they pitched by  
 Jordan, from Beth-jesimoth *even* unto <sup>6</sup>Abel-shittim in the plains of Moab.

<sup>1</sup> That is, the graves of lust.

<sup>2</sup> Or, heaps of Abarim.

<sup>3</sup> Or, the plains of Shittim.

<sup>4</sup> according to.

<sup>5</sup> were burying.

<sup>6</sup> departed.

<sup>7</sup> encamped.

[Where the A. V. uses "departed," "removed," "took their journey," "went" interchangeably, the Hebrew text has but one word. This uniformity ought to be reproduced in the translation by invariably reading "departed." The same is true respecting the word in the Hebrew text variously rendered "encampment" and "pitched" in the A. V. It should invariably be rendered "encamped."—Ta.]

## EXEGETICAL AND CRITICAL.

We found ourselves obliged under chap. xxi. to discuss the whole subject of the successive encampments, and must here refer the reader to that place. [See also, with relation to geographical matters and the time required for the journey from Sinai to Kadesh, pp. 73, 74, 78, 79, 80, 102.—*Tr.*]

Vers. 1, 2. This introduction forms the super-description of the list of the removals and *decampments* of the children of Israel according to their hosts under the guidance of Moses. Moses, now in the plains of Moab, was to prepare this list at the command of Jehovah, undoubtedly that it might be a monument of the great guidance of Jehovah and of His covenant faithfulness, which had now brought the people to the border of Canaan. It is a retrospect of the journey through the wilderness, in which richest memories must attach to many stations, inspiring humiliation and praise.

Vers. 3-15. **From Rameses to Sinai.**—The notice is new which states that the Egyptians were actually employed in burying their first-born when the Israelites departed—a circumstance that must have contributed to facilitate their departure. Therewith was connected, that Jehovah executed judgment, not only on the children of the Egyptians, but also on their idols, *i. e.*, therefore, on the false religious confidence in their gods. From Rameses, see on Exod. xii. 87; xiv. 8. From Succoth to Etham, see Exod. xiii. 20. Pi-hahiroth, see Exod. xiv. 2. Marah, see Exod. xv. 23. Elim, see Exod. xv. 27. Desert of Sin, see Exod. xvi. 1. Dophkah and Alush are passed over in Exodus. Rephidim, see Exodus xvii. 1. Sinai, see Exodus xix. 1.

Vers. 16-31. **From Sinai to Kadesh (Bene-Jaakan, see under chap. xxi.).**

Graves of Lust—Hazereth—Rithmah—Rimmon-parez—Libnah—Rissah—Kehelathah—mount Shapher—Haradah—Makheloth—Tahath—Tarah—Mithcah—Hashmonah—Moseroth—Bene-Jaakan. As in this list Kadesh is comprehended under the name Bene-Jaakan, so, according to ver. 36, Ezion-Gaber must be sought under one of the foregoing names. As the Israelites, no doubt, first came to the mountains at Ezion-Gaber, one may conjecture that mount Shapher (the beautiful mountain) is that name; and that Tahath [*a depression*] indicates some low ground of the Arabah.

Vers. 32-35, 41-43. **From Kadesh to Ezion-Gaber (Oboth).** Hor-hagidgad—Jotbathah—Ebronah—Ezion-Gaber. Or, what is the same thing, Hor-Zalmonah—Punon—Oboth. [See Dr. Lange's mode of establishing this result under chap. xxi.; also Translator's note below.—*Tr.*]

Vers. 36-40. *A parenthesis relating to the death of Aaron and to king Arad.* We read in the pluperfect: they had departed from Ezion-Gaber, and had encamped in the wilderness of Zin, that is, Kadesh. And (now) they departed (again) from Kadesh and encamped at Hor, the mountain on the border of the land of Edom. Hereupon the death of Aaron is related, just as after the statement of xx. 22-29. That we have here a

parenthesis appears from the quite fragmentary notice about king Arad, ver. 40. See Deut. x. 6; from Bene-Jaakan they came to Mosera, where Aaron died. Num. xx. 28; from Kadesh they came to mount Hor, where Aaron died. Here in the list: from Bene-Jaakan to Hor-hagidgad; or also from Kadesh to mount Hor [see Translator's note below.—*Tr.*]

Vers. 44-49. **From Oboth to the plains of Moab.**—Ilim—Dibon-gad—Almon-diblathaim—mountains of Abarim—plains of Moab (Beth-jesimoth to Abel-shittim). According to K&L and the usual supposition, the encampment in the wilderness of Zin, *i. e.*, Kadesh (ver. 36) is to be understood of the second arrival at Kadesh. See on the contrary at xx. 21. Two arrivals at Kadesh are only to be thought of with respect to the army that went out from Kadesh and attacked the Canaanites, and then, when repulsed to Hormah, settled again at Kadesh. On the various hypotheses regarding the encampments comp. K&L on chap. xxxiii., especially the notes, p. 378 [p. 247sq. CLARK's translation.—*Tr.*] and KNOX, p. 38.

[It seems expedient to add here such considerations as will adjust the view of the Translator given under chap. xiv. (p. 73-80 above) with relation to the explanations of the list of encampments given by Dr. Lange under chap. xxi.]

The reasons adduced by Dr. Lange do not compel the conclusion that Bene-Jaakan must be identical with Kadesh. The obvious intent of chap. xxxiii. is to give a consecutive list of encampments; and this forms so strong a presumption against Dr. Lange's interpretation that nothing short of a compelling reason can justify it. Verses 1, 2 show, that in this chapter we have a distinct document, or "a monument," as Dr. Lange justly entitles it. It must then be complete and self-interpreting. A pluperfect rendering, such as Dr. Lange proposes at ver. 36, must be justified in the document itself. Such a monument is not to be read as those familiar with the events might be supposed to read it, or even with the aid of statements drawn from other contemporary records. Being intended for posterity, it must have been composed so as to occasion no confusion in the reading. It is, therefore, unreasonable to suppose that in six or more instances the same movement and spots are signified by totally different names; that the same course is twice described, as Dr. Lange supposes, in vers. 32-35 and 41-43, and that the same verbal form, properly translated by the aorist, is suddenly, without notice in the narrative itself, to be taken in a pluperfect sense.

The reasoning of Dr. Lange under xxi. shows that Moseroth must be locally much the same as Hor. Deut. ix. 6 makes this probable. But a formal table or log like our chapter xxxiii. must not be modified by less formal notices of other narratives, even of our own book of Numbers, much less by such sporadic notices as those that appear in Deuteronomy. Granting the locally approximate identity of Moseroth, Hor and Hor-hagidgad, then the movement from Moseroth to Bene-Jaakan and the return from Bene-Jaakan to Hor-hagidgad, vers. 31, 32, only means a change of locality within narrow limits. This would

only be consistent with the name "wandering," always given in Scripture to this emigration, and especially to this period of it, and particularly with the language of Deut. i. 19. Thus, as stated p. 80, the presence of the Israelites in that region amounted to a virtual occupancy of the land. The different names of the narrative mark distinct places, though some of them may have been very near each other. When such was the case, they might be used interchangeably in such a narrative as Deuteronomy without involving any confusion for those to whom Deuteronomy was addressed, since they were familiar with the scenes.

Thus from Moseroth to Bene-jaakan may have been in the direction from Hor to Kadesh; and, consequently, from Bene-jaakan to Moseroth would be part of the route from Kadesh to Hor. But we need not conclude from that, that Bene-jaakan must be identical with Kadesh, or even near Kadesh. It might have been near Mt. Hor. In the statement of Deut. x. 6, which is without geographical connection in the preceding context, Moses may have named Bene-jaakan and Moseroth as well-known land-marks, by which to describe the course of the movement, and by which to define the date of the incident there referred to. If it be conjectured, with Dr. LANGE and others, that Hor and Hor-hagidgad and Gudgodah are the same locality, of which also Moseroth is another name, then Deut. x. 6, 7, itself distinguishes between Moseroth and Gudgodah or Hor, as well as does Num. xxxiii. 80, 81, 82, 83. They are therefore the same with a difference. What the difference was may elude detection. We may conjecture that Bene-jaakan, Moseroth, Hor-hagidgad, Jotbathah lay in the order named on the route the Israelites followed from Kadesh to the southern extremity of Mt. Seir. If nothing else, at least their having been once encampments would make them familiar landmarks to the Israelites. That they had been encampments, proves that they afforded convenience for a halt. On the final march they may have been taken again as halting places for a night or longer, though not for a regular encampment according to the regulations of chap. ii. In other places, then, beside the present chapter, when the mention of places is only for the purpose of localizing an event in time or place, or for the purpose of stating the course of the march (not the *encampment*), the narrative might mention names that, for some reason not known to us, served popularly to mark the event. Thus Bene-jaakan may have been a halting-place (not encampment) just before proceeding to Mount Hor, where Aaron died; and Moserah (Deut. x. 6 a singular; in Num. xxxiii. 80 we have Moseroth, the plural of the same word, which may or may not indicate a distinction) may have become a more popular name by which to refer to the time and place where Aaron died. In Deut. ii. 8 see a similar variation in names, *viz.* Elath and Ezion-gaber, instead of those in vers. 42-44. In this case, Elath and Ezion-gaber need not be regarded as encampments, though they might have been stopping-places, and we can easily see that they would better serve as descriptive land-marks than the encampments in that re-

gion, which only while encampments may have received "a local habitation and a name." The same may be said of the (supposed, discrepant) names mentioned in xxi. 12 sqq. A short halt without encampment would suffice for the incident related, xxi. 16-18. It is not to be supposed that the encampments mentioned in this chapter name all the halts that the host made. It was impossible, *e. g.*, to make the move from Kadesh to Hor without two or more halts. This distinction between halts, and encampments made according to the regulations of chap. ii., was proposed by KURTZ (*Hist. of the Old Cov.*, iii., p. 384 sq., CLARK's translation), and is applied by KEIL, p. 246 (CLARK's translation). It is ignored by Dr. LANGE, whose method implies that he rejects it. KURTZ says: "The list in Num. xxxiii. is purely *statistical*. The purpose of the author was to give a full and particular account of the actual stations—that is, the places of encampment in which the Israelites prepared for a lengthened stay—not merely forming a regular encampment, but also erecting the Sanctuary. The writer in Numb. x.—xxii., does not pretend to give anything like a complete account of the various places of encampment, and therefore many names are wanting in the latter which are found in the former. His purpose is purely *historical*, and not in any sense *statistical*. And this is to our mind an explanation of the fact that he mentions more places of encampment [halting places] between Ije-Abarim and Arboth Moab than we find in Numb. xxxiii.; places, that is, in which there was not a complete camp formed, including the erection of the Sanctuary."

Thus the position already maintained against Dr. LANGE seems amply justified, *viz.*, that the narrative of chap. xxxiii. is to be taken in its simple and *prima facie* sense, *i. e.*, as an accurate list of all the regular encampments of the Israelites, in which the names are given consecutively and in their order, and without repetition or confusion. The conjectural explanation just given, of the apparent discrepancy between the mention of names in xxxiii. and elsewhere, is not to be pressed as the actual solution of the problem. It is only offered in order to show, that it is as easy to adhere to the obvious sense of the narrative as to take some other course. But the explanation has the additional advantage, that it relieves us of all necessity of dealing with the different mention of names as discrepancies. The parallelism of names, treated by Dr. LANGE under chap. xxi. and above in this chapter, remains an interesting subject of investigation. But it is seen that it does not involve the question of reconciling discrepancies.

The process by which Dr. LANGE would identify Jotbathah and Zalmonah, and Abrouah and Punon (see under xxi. 10-20), is used with equal success by others (*e. g.*, KEIL and *Bib. Com.*) to establish the identity of Rithmah, ver. 18, and Kadesh, xiii. 26. We may suppose from this that the method is of doubtful value.

Until the places are identified on the map, and the mention of names is shown to be irreconcilable, there is no question of discrepancy to discuss. Whoever desires to see in briefest form the latest results in the efforts to locate the

names of the present list from Hazeroth to the plains of Moab can consult the (SPRAKER's) *Bib. Com. in loc.*, SMITH's *Bib. Dict.*, WILDERNESS OF THE WANDERINGS. As said above under chap. xiv., only two places are identified beyond doubt, viz., Ezion-gaber and Mt. Hor (though the latter is debated by Dr. LANGE; see under xxi.). About several others there is reasonable certainty, (e. g., Ije-abarim, see Dr. LANGE under xxi. 10-20, and Dibon-gad, *Dhiban*, the ancient Aroer, "about three miles north of the Arnon," SMITH's

*Bib. Dict.*, s. v., where the Moabite stone was discovered in 1868. PALMER, *Desert of the Exod.* chap. xxiv.; H. B. TRISTRAM, *The Land of Moab*, chaps. v., vi. But until more definite results are reached, it does not seem expedient, in a commentary like the present, to review the representations of Dr. LANGE under chap. xxi., though many efforts at exploration have been made since he wrote them, and there is reason for modifying some of them.—TR.]

## ELEVENTH SECTION.

Anticipation of Canaan. Renewed Command Respecting the Expulsion of the Canaanites and the Obliteration of the Public Signs of their Idolatry.

### CHAPTER XXXIII. 50-56.

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are  
52 passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their "pictures, and destroy  
53 all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the  
54 land to possess it. And ye shall divide the land by lot for an inheritance "among your families; and to the more ye shall 'give the more inheritance, and to the fewer ye shall 'give the less inheritance: every man's inheritance shall be in the place  
55 where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes,  
56 and thorns in your sides, and shall vex you in the land wherein ye dwell. "More-over it shall come to pass, that I shall do unto you, as I thought to do unto them.

<sup>1</sup> Heb. multiply his inheritance.

<sup>\*</sup> statues (stones with images)—SPER, DE WETTE.

<sup>2</sup> Heb. diminish his inheritance.

<sup>b</sup> according to.

<sup>\*</sup> And.

### EXEGETICAL AND CRITICAL.

Comp. Exod. xxiii. 31; Lev. xxvi. 1; Deut. vii. 2; ix. 4, 5; Josh. xxiii. 13; Jud. ii. 3. Command to exterminate the Canaanites. So KEIL entitles this section. The text does not admit of this extravagant, traditional representation. The religious assumption underlying the stern measures against the Canaanites is this, that Israel in Canaan can and must by no means tolerate any Canaanitish, or indeed any sort of idolatrous community, because it will affect Israel ruinously. This latter motive is reiterated again and again, and the most various changes rung on it. Hence in the Promised Land no sorts of signs of idolatry shall stand in places, or by the roads, or on bridges. But it is first of all assumed that they are not to exterminate the hea-

then as individual heathen in the land; already in the Decalogue there is mention of the stranger that is in Israel's gates. This stranger, toward whom they are again and again commanded to behave themselves justly and kindly (Exod. xxii. 21; xxiii. 9; Lev. xix. 33; Deut. x. 19) might in later times be made a proselyte of the gate; originally he was only one that recognized the supremacy of the Israelitish established religion, and had renounced all public announcement of any heathen feeling. Hence it is the first task of the Israelites to expel the heathen from the land, as this sort of crowding out and pushing farther of one people by another frequently happened in ancient times. By such crowding out the Germans came to Germany, and the Celts have experienced crowding in many ways. If, however, the heathen made warlike opposition, the meaning was that they would maintain hea-

thenism in the land itself, and then the *cherem* resulted, the prostrating of the warlike men, and only in consequence of that storm of war or vengeance, a more universal *cherem*. But in reference to this, a distinction must be made between the social task of Israel, and the religious sentence that was referred back to the decree of Jehovah. According to the latter, a universal judgment of extermination fell on the Canaanites; according to the social task, the extermination was conditioned in many ways, and in general the national spirit of the Jews continued to be tempted rather by a false, dangerous tolerance which it could not yet bear, than by an opposing, excessive fanaticism. The intercourse of Moses with pious heathen, the history of the Gibeonites, the book of Judges, and the later history of Israel serve for illustration. Solomon had a fall by anticipating the public freedom of worship.

Ver. 51. The meaning of the reiterated command is quite plain. The inhabitants of Canaan are driven out, while all public signs of idolatrous worship are destroyed. The most inconspicuous are memorial stones by the way-side having on them figures of idols or idolatrous inscriptions; of higher degree are molten images;

still higher are the high-places, consecrated groves or enclosed places of worship with altars. More the religion of the law cannot and will not do. Press hearts, convert souls by constraint,—this dark thought of the middle ages and of the Syllabus cannot occur on Biblical ground, or, if it does, only as the heathenism of Jezebel, of Nebuchadnezzar, and of Antiochus Epiphanes. Thus they are to possess the land purely and wholly, but also in just relations, whence ver. 64 repeats the command of xxvi. 55. The law is enforced by threatening punishment for the transgressors. The natural consequences are these: the heathen become thorns in their eyes and pricks in their sides; their eyes become obscured for faith; their life will be trained in the way of superstition. But in the land that is given to them, the heathen will oppress and afflict them; and just because of this intolerance of heathenism they must not tolerate heathenism. It is here: either or; anvil or hammer. How long the vulgar liberalism showed itself too insipid to understand that! But the positive punishment shall be that Jehovah will, in that case, reject them also as He now does the Canaanites, Josh. xiii. 18.

## TWELFTH SECTION.

**Determination of the Boundaries of the Land of Israel. List of the Men appointed to Distribute it for the Individual Tribes.**

### CHAPTER XXXIV. 1-29.

- 1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
- 3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:
- 4 And your border shall turn from the south to the ascent of 'Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and
- 5 shall go on to Hazar-addar, and pass on to Azmon: And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at
- 6 the sea. And *as for* the western border, ye shall even have the great sea for a
- 7 border: this shall be your west border. And this shall be your north border: from
- 8 the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:
- 9 And the border shall go on to Ziphron, and the goings out of it shall be at Ha-
- 10 zar-enan: this shall be your north border. And ye shall point out your east bor-
- 11 der from Hazar-enan to Shepham: And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto
- 12 the 'side of the sea of Chinnereth eastward: And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with

13 the coasts thereof round about. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to  
 14 give unto the nine tribes, and to the half tribe: For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half  
 15 the tribe of Manasseh have received their inheritance: The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, to-  
 16, 17 ward the sunrising. And the LORD spake unto Moses, saying, These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and  
 18 Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the  
 19 land by inheritance. And the names of the men *are* these: Of the tribe of Judah,  
 20 Caleb the son of Jephunneh. And of the tribe of the children of Simeon, She-  
 21 muel the son of Amihud. Of the tribe of Benjamin, Elidad the son of Chislon.  
 22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.  
 23 The prince of the children of Joseph, for the tribe of the children of Manasseh,  
 24 Hanniel the son of Ephod. And the prince of the tribe of the children of Eph-  
 25 raim, Kemuel the son of Shiphtan. And the prince of the tribe of the children  
 26 of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the  
 27 children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the  
 28 children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the  
 29 children of Naphtali, Pedahel the son of Ammihud. These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

<sup>1</sup> DR WATTS: *scorpion heights*

<sup>2</sup> Marg. *shoulder*.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 2. The D denotes the starting point, from the extreme point of the salt sea.—A. G.]

[Ver. 6.  $\text{סָדֵה}$ , turned.—A. G.]

[Ver. 7.  $\text{הַר הַרְרִים}$ , from  $\text{הַר}$ , to mark or delineate, but with the added idea of irregularity. The wavy, shaken line reaching from one point to another.  $\text{הַר הַרְרִים}$ . Sept.:  $\text{רֶם סֶפֶר רֶם סֶפֶר}$ —the mountain of the mountain, i. e., the great mountain.—A. G.]

#### EXEGETICAL AND CRITICAL.

The lawgiver now passes in the most logical method, to define the limits of the land which Israel should regard as its inheritance, so that it should not seek to go out beyond these limits and found a world empire (2 Sam. xxiv.), nor rest within these boundaries until it has acquired and occupied all the territory within them. The foundation for this direction is contained in Gen. xv. 18-21; Ex. xxiii. 31—and their actual application of them is related in Josh. xiii. sqq. It is assumed—that the east Jordan region belongs within these limits.

1. Ver. 2. The inheritance is defined generally as the land of Canaan with the coasts thereof, or according to its boundaries.

2. Vers. 3-5. The southern boundary. The general description. The southern limit is the wilderness of Zin. The added clause *along by the coast (side) of Edom* represents this line as a somewhat extended one, which, like the desert of Zin itself, stretches by the side of Edom southwards below the Dead Sea. The more detailed description indicates a line drawn from the east to the west, beginning at the southern point of the eastern salt or dead sea, and from this point bending southwards in Israel's favor ( $\text{לְיִשְׂרָאֵל}$ ) to the heights of Akrabbim, thence inward in a

curve through the wilderness of Zin, enclosing Kadesh-Barnea (the thirty-eight years' camping ground), stretching onwards by the unknown places, Addar and Azmon, turns to the river of Egypt (Rhinocolura), and down this to the Mediterranean sea. KEIL holds that the border turned ( $\text{סָבַח}$ , ver. 4) at the heights of Akrabbim and then went in a straight line from east to west. The line seems to be more fully described in Joshua xv. (from Kadesh-Barnea to Hebron, ascending farther to Addar, Karkar, Azmon). For the brook of Egypt see 1 Kings viii. 65; 2 Kings xxiv. 7; 2 Chron. vii. 8; Isa. xxvii. 12. [While we cannot identify certainly all the localities here mentioned, the general direction of the south border, and even its more special features as here defined "are in strict accordance," as PALMER (*The Desert of the Exodus*) says, "with the natural geographical limits of the country." The Edom along which the border lay is plainly not the Edom east of the Arabah, but the region south of the wilderness of Zin, and which still bears the name of Seir or Sen among the Arabs. The limits of the south quarter which reached to the wilderness of Zin were defined by a line starting from "the southern extremity of the Dead sea, and running southwards up the Ascent from the Ghor"—whether this ascent was up the Wady El-Fikreh, which opens into the Ghor nearly at its south-west corner, or a pass open-



ing into the Arabah still lower down, perhaps the wady Murreh, is uncertain—"along the Arabah to the south of the Azazimeh mountains, turning to Gadis (Kadesh), round the south-east of that mountain plateau, from the west of which it shall extend (taking in all the fertile valleys at the foot) as far as wady El Arish, (the brook of Egypt), running northward to the Mediterranean. The Hazar-Addar here corresponds probably to Mezron and Addar in Josh. xv. 8, 4, the two places lying so close to each other that they are here named together. Hazar-Addar is probably, though from geographical rather than etymological considerations, to be sought in Ain-el-Kudeirat on the northern side of the ridge which here forms the natural demarcation between Canaan and the Desert. The fountain is still the source of fertility to the neighboring fields." *Bib. Com.*—A. G.]

8. The western border, ver. 6. The great sea, Deut. iii. 16 and Joshua. But it was the sea with its border or territory set over against Canaan, so that this did not reach throughout to the sea.

4. The northern limit, vers. 7-9. The general description. A line was to be drawn—somewhat undefined, however—from the sea on the west to Mount Hor on the east. That this mountain cannot lie in northern Phœnicia, as KNOBEL thinks, perhaps Mount Casius to the southwest of Antioch on the Orontes, is evident from the fact, that on that supposition a line would have to be drawn northwards, and not from west to east. Mount Hor therefore must be sought to the eastward. It is more probably a western spur of Anti Lebanon than of Lebanon, and is perhaps Hermon. From Mount Hor onwards the line is more exactly defined. At first it crosses obliquely the repeatedly mentioned way to Hamath, in the direction of Zedad. That

לְבָנָן חָמַת cannot mean until one comes to the town Hamath, is clear, as KEIL holds from the fact that Hamath (the present Epiphanius on the Orontes) never belonged to Canaan. [KEIL holds "that in all the passages in which Hamath is so referred to, Josh. xiii. 5; Judg. iii. 8; 1 Kings viii. 65; 2 Kings xiv. 25, etc., it denotes not the town, but the kingdom of Hamath named from its capital, and refers to 2 Chron. viii. 4, where Solomon is said to have built store cities in Hamath as the proof of his position. How far this kingdom may have extended southward in the time of Moses, we do not know."—A. G.] Zedad lies southward from Hums or Emesa, or between Hums and Damascus. This description involves an important curve northward in the boundary, since it passes over the scarcely known Ziphron (Ezek. xlvii. 16, Zifran) to Hazar-Enan, the fountain-court, which some conjecture is found in Bekaa. This character of the boundary seems to be intimated in the הַצִּפְרוֹן. The boundary crosses the roadway from Hamath to Ziphron, and then goes from Ziphron to Hazar-Enan. The whole description would thus seem to show that the line ran far up into the region of Anti-Libanus, while the main part of the line from the sea to Mount Hor is not more clearly defined. Josh. xi. 17 names besides us of special importance "Baal-gad," which lay in the

valley of Lebanon at the foot of Mount Hermon. We may observe that Moses probably did not possess the most exact knowledge of these northern regions. [It is much better to acknowledge our own ignorance, and wait for the light which geographical researches are sure to cast upon these questions than to impute ignorance to Moses.—A. G.] The main line from the sea to the mountain lay clearly in his mind; and besides, the special places in Anti-Lebanon along the great caravan mountain were known to him. [The northern border, especially in its north-eastern portion, is involved in some obscurity, which, however, is fast disappearing. It is well nigh certain that the Mount Hor here referred to cannot be, as LANGE conjectures, Hermon. The name denotes the whole western crest of Lebanon, to some point of which the line from the sea would be drawn. PORTER, *Giant Cities of Bashan*, pp. 307-324. "Standing on the top of the ruined citadel at Hums, I saw on the western side of the plain a great opening or pass through the mountains. On its southern side the ridge of Lebanon rises abruptly to a height of ten thousand feet, and on its northern the lower ridge of Bargylus terminates in a bluff-promontory. Between the two lies the only opening from the land of Hamath to the coast of the Mediterranean. This is unquestionably the entrance of Hamath. From Mount Hor ye shall point out your border unto the entrance of Hamath. Afterwards, both when sailing along the Syrian coast, and when standing on the plain of Phœnicia, I saw with still more distinctness this remarkable pass. I saw then how graphic was the description of Moses. From the great sea ye shall point out for you Mount Hor. It was there before me—the majestic northern peak of Lebanon, the loftiest mountain in Syria, its glittering crown encircled by a halo of silvery clouds. The pass between Lebanon and Bargylus is the only opening from the coast into the land of Hamath." From the entrance the border-line was drawn northeast to Hamath, then south-east by Ziphron about three miles east of Arethusa, through Zedad, the present Sudud, about eight hours east of Hums, to Hazar-Enan." This place, which was the north-eastern point in the land, must have been a place marked by abundant springs. It was a village of fountains. PORTER identifies this place with the present Kuryetein, lying about six miles southeast from Sudud, and about midway between Palmyra and Damascus. "Here are copious fountains—the only ones of any note in the whole of that vast arid region." KEIL places Hazar Enan near the fountain of Lebweh, at what ROBINSON regards as the water-shed between the Orontes and the Leontes. The fountain is large, and furnishes the finest water, springing at different points from underneath a broad piece of coarse gravel. He urges in favor of this locality, that it is incredible that the line should have run so far to the north, embracing a country which never really belonged to the kingdom of Israel, and that the more southern line agrees better with the eastern boundary. It is no real objection, however, to the larger limits, that they were actually never reached permanently by the Israelitish power, since the ori-

ginal grant extends even to the Euphrates, Gen. xv. 18; Ex. xxiii. 31, on condition that the people should be faithful and obedient. The conditions were not fulfilled, and hence the whole land granted was not occupied. So far, therefore, we may take PORTER'S location of the northern boundary as the correct one.—A. G.]

6. The eastern border, vers. 10-12. From HAZAR-ENAN to SHEPHAM. From that point the line descends from the mountains southwards to Riblah to the east of Ain, and going down still further, strikes the east side of the sea of Chinnereth. Still further it runs down to the Jordan, and thence along that river to the Dead Sea. Shepham and Riblah (to be distinguished from the Riblah in the land of Hamath) cannot be precisely located. But Riblah lies east of Ain, and is supposed to have been brought to light in the great fountain Neba Anjar at the foot of Anti Lebanon (ROBINSON, *Researches*, Vol. IV., p. 498). [ROBINSON, however, identifies Riblah here with the Riblah in Hamath and which appears in the later history. PORTER also: "Has my reader ever remarked the accuracy of Biblical topography even in the minutest details? Moses speaks of Riblah on the east side of Ain, or of the fountain. Ten miles west of Riblah is the great fountain of the Orontes, which I also visited, and which is to this day called by all the people in the neighborhood *El Aia*, 'the fountain.'" For the opposite side, see the *Bib. Com.*, which, however, to sustain its theory, resorts to the violent supposition, that there is no Riblah in the text; and laying aside the Masoretic pointing, constructs a word which will favor its theory, p. 782.—A. G.] It is noteworthy that the sea of Galilee is not the boundary, but is enclosed within it, as belonging to the Holy Land, as even the Jordan also. [The description, however—pressed upon the shoulder of the sea—seems to imply that while the border had not run along the Jordan previously, it now rested upon the north-eastern shore of the sea of Galilee, and then skirted that sea, and so down the Jordan. The heritage of the two tribes and a half belonged to the Holy Land, though not included within these bounds. We are not to limit the land to less than that which was actually occupied, nor are we to exclude from it regions which may never have been permanently occupied.—A. G.] This land of Canaan was still now to be distributed by lot, as the land of the inheritance in the narrower and stricter sense. Still the inheritance of Reuben, Gad and the half tribe of Manasseh, the east Jordan region, was included. For here it treats specially of that part of the inheritance which was yet to be conquered and distributed.

[Ver. 15. On this side Jordan near Jericho, literally, on this side of the Jericho Jordan. The expression here is remarkable, because applied here, not as elsewhere to a limited space, but to the whole territory of the two and a half tribes. It is, too, geographically more accurate than would have been the simple phrase: "on this side of the Jordan," for the Jordan did not divide the western and eastern tribes throughout the whole of its course. That the inheritance of the tribe of Naphtali was not

bounded by the Jordan on the east may be inferred from the sites of some of the Naphtalite cities (Josh. xix. 36, 38), as well as from the assertion of JOSEPHUS (*Antiq.* V. 22)." *Bib. Com.*, p. 783.—A. G.]

Vers. 16-29. The appointment to distribute the land. To the two leaders of the people and who therefore represented the people, a prince from each of the tribes was added, to whom the special interests of the tribes were entrusted. ["The positions of the several inheritances seem to be determined by lot; but their dimensions were proportioned to the wants of the tribes to which they fell." KEIL, p. 258. The list of tribes in the order named corresponds, with some exceptions, to the situation of the territory which the tribes received in Canaan, reckoning from the south to the north." There are some singular omissions in the enumeration. The phrase of the children, or sons, does not occur with reference to Judah and Benjamin; and the word prince, which describes the distributors chosen from the several tribes, does not appear with reference to Judah, Simeon and Benjamin. HIRSCH suggests as an explanation, "that as the phrase 'tribe of the children' represents the idea of the unity of the tribe as composed of the individual '22, the tribes of Judah and Benjamin, on whose borders the national sanctuary was to be established, are not thought of as a unity made up of the individual members of the tribe, but as belonging to the entire community, a branch of the whole nation, and so representing its unity. So also as the sanctuary represented the dominion of God and His law, no prince appears for these tribes, nor even for Simeon, whose inheritance lay enclosed in that of Judah."—A. G.] The names of those appointed—all of them unknown to us save Caleb—are Caleb, attacker, seizer; FURST, GZ., dog-barker; Shemuel, heard of God, asked; Elidad, loved of God (Theophilus); Bukki, reverer of Jehovah [GZ. poured out of Jehovah]; Hannel, grace of God; Kemuel, assembly of God; Elizaphan, whom God shields or hides; Paltiel, whom God rescues; Ahihud, friend of union [brother, friend of Jews]; Pedahel, whom God redeems or saves.

#### DOCTRINAL AND ETHICAL.

The pre-determination of the boundaries of Canaan in a certain measure reflects the limitations of the Old Testament. In this narrow, consecrated space, should the people attain its full greatness, not with faint hearts neglect the possession granted to them, but also not to overleap its bounds and seek to found a world-empire (2 Sam. xxiv.). The division of the land among the tribes is so ordered that it is partly to be decided by lot or the decree of God, and partly by the considerations of human righteousness, the sense of duty, as these are always the two factors which work and secure a righteous distribution of human property.

[The distinction between the grant and the actual possession, and that distinction as grounded, not in any failure on the part of God, nor in any want of power on the part of Israel, to subdue and occupy the land to its widest

limit, but to the want of obedience, Judg. ii. 20-23; Josh. xxiii. 13-16; Lev. xxvi. 82-84. The geographical and historical relations of the land.—A. G.]

#### HOMILETICAL HINTS.

Arrangements for the land of Canaan. Its division. The Mosaic system has imprinted itself upon the land of Canaan. The indefiniteness of the northern and eastern boundaries may be regarded as an evidence of the Mosaic antiquity of the narrative. Israel itself must restrict itself and its outlines within the most determinate limits externally, in order to its spiritual conquest of the world. This self-restriction re-appears in the New Testament directions in a spiritual sense. The evil condition of a church, which seeks to extend itself indefinitely as to its outward size and numbers, while as to its inward qualities, its spiritual life, it is dead, and indeed falling into dissolution. How indeed in the last instance what purports to be

an angelic renunciation of the world, becomes truly a demonic seeking of the world. The ex-ecutors of the Mosaic testament with respect to Canaan: all is clear, definite, public, righteous. The confessional legacy-hunting of every kind is directly the contrary.

[WORDSWORTH: "Almighty God describes the limits of the promised land, and thus declares that it is He who is the Lord of all the earth; that all nations are His feudatories and vassals, and hold their territories from Him who sets the borders of the earth, and determines the bounds of their habitations (Acts xvii. 26)." HENRY: "Their borders are set then 1. That they might know whom they were to dispossess, and how far the commission given them (xxxiii. 58) extended. 2. That they might know what to expect, the possession of themselves. How little a share of the world God often gives to His own people! Public affairs should be so managed as not only to give their right to all, but if possible, to give satisfaction to all that they have right done them."—A. G.]

## THIRTEENTH SECTION.

### Regulations for the Levitical Cities and the Cities of Refuge.

#### CHAPTER XXXV.

- 1 AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho,
- 2 saying, Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the
- 3 Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods,
- 4 and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits
- 5 round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall*
- 6 *be* in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall
- 7 add forty and two cities. So all the cities which ye shall give to the Levites *shall*
- 8 *be* forty and eight cities: them *shall ye give* with their suburbs. And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance, which <sup>he</sup> inheriteth.
- 9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
- 11 and say unto them, When ye be come over Jordan into the land of Canaan, Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee
- 12 thither, which killeth any person at <sup>un</sup>awares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the
- 13 congregation in judgment. And of these cities which ye shall give, six cities shall

14 ye have for refuge. Ye shall give three cities on this side Jordan, and three cities  
 15 shall ye give in the land of Canaan, *which* shall be cities of refuge. These six  
 cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for  
 the sojourner among them; that every one that killeth any person unawares may flee  
 16 thither. And if he smite him with an instrument of iron, so that he die, *he is a mur-*  
 17 *derer*: the murderer shall surely be put to death. And if he smite him with throwing  
 a stone wherewith he may die, and he die, *he is a murderer*: the murderer shall  
 18 surely be put to death. Or if he smite him with a hand weapon of wood, wherewith  
 he may die, and he die, *he is a murderer*: the murderer shall surely be put to death.  
 19 The revenger of blood himself shall slay the murderer: when he meeteth him, he  
 20 shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait,  
 21 that he die; Or in enmity smite him with his hand, that he die: *he that smote him*  
 shall surely be put to death; *for he is a murderer*: the revenger of blood shall slay  
 22 the murderer, when he meeteth him. But if he thrust him suddenly without en-  
 23 mity, or have cast upon him any thing without laying of wait, Or with any stone,  
 wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and  
 24 *was* not his enemy, neither sought his harm; Then the congregation shall judge  
 25 between the slayer and the revenger of blood according to these judgments: And  
 the congregation shall deliver the slayer out of the hand of the revenger of blood,  
 and the congregation shall restore him to the city of his refuge, whither he was fled:  
 and he shall abide in it unto the death of the high priest, which was anointed with  
 26 the holy oil. But if the slayer shall at any time come without the border of the  
 27 city of his refuge, whither he was fled; And the revenger of blood find him with-  
 out the borders of the city of his refuge, and the revenger of blood kill the slayer:  
 28 he shall not be guilty of blood: Because he should have remained in the city of  
 his refuge until the death of the high priest: but after the death of the high priest  
 29 the slayer shall return into the land of his possession. So these *things* shall be for  
 a statute of judgment unto you throughout your generations in all your dwellings.  
 30 Whoso killeth any person, the murderer shall be put to death by the mouth of  
 witnesses: but one witness shall not testify against any person to *cause him* to die.  
 31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* guilty  
 32 of death: but he shall be surely put to death. And ye shall take no satisfaction  
 for him that is fled to the city of his refuge, that he should come again to dwell in  
 33 the land, until the death of the priest. So ye shall not pollute the land wherein ye  
 are: for blood it defileth the land: and the land cannot be cleansed of the blood  
 34 that is shed therein, but by the blood of him that shed it. Defile not therefore the  
 land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the  
 children of Israel.

<sup>1</sup> Marg. above them ye shall give.

<sup>2</sup> Heb. no blood shall be to him.

<sup>3</sup> Heb. they inherit.

<sup>4</sup> Heb. faulty to die.

<sup>5</sup> Heb. by error.

<sup>6</sup> Heb. there can be no expiation for the blood.

<sup>7</sup> Heb. a stone of the hand.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 3. לְרִכְשָׁם not the ordinary term for sheep and goats or small cattle. Here it designates that which they had acquired—their movable or driven possessions—and so flocks as driven together.—A. G.]

[Ver. 4. מִן הַשָּׂדֶה from הַשָּׂדֶה to drive—place to which cattle were driven.—A. G.]

[Ver. 5. Omit shall be.]

[Ver. 6. The preposition is not in the original. Render with LANGE: And the cities which ye shall give to the Levites are the six—supply the verb; or better, as to the cities which ye shall give, etc. Six cities shall be for, etc.—A. G.]

[Ver. 11. דֵּם וְטִמְאָה Convenient cities—those easy, ready of access, and so fit.

[Ver. 11. בְּשׂוּגָה By his error or wandering; by inadvertence.—A. G.]

[Ver. 12. מִן הַכֹּהֵן from הַכֹּהֵן to redeem, buy back. Connected with כֹּהֵן redeemer of blood, avenger, and so the redeemer of blood was the next of kin, a kinsman.—A. G.]

[Ver. 12. הַעֲרִירָה not the word ordinarily used for the congregation, but the local court of the city to which he fled. See vers. 24 and 25.—A. G.]

[Ver. 19. In his fighting upon him, wherever he meets him; the word includes even an undesigned meet-  
 ing.—A. G.]

[Ver. 23. Who willed him no evil.—LUTHER.]

## EXEGETICAL AND CRITICAL.

Comp. Josh. xxi. After the directions for the purifying of the holy land from all heathen defilement, and its division among the people of Jehovah in a just and equitable manner, a positive consecration is now imparted to it, by the distribution of the Levitical cities throughout the entire land. This gleam of Levitical sanctity over the land, which takes the place of the dark or frivolous image-worship, becomes broader and brighter through the asylums for fugitives, who were pursued for the unintentional shedding of blood; places of refuge which were located among the Levitical cities, and were thus passed under the protection of the Levites, but by the law under which they were appointed, were not only bulwarks of justice and its enforcement, but also of grace and its dispensation, and thus glorified the holy land.

This mingling of the Levitical cities with the places of refuge for those pursued by the revenger of blood, was in the first place peculiarly significant. It expresses the inward connection of righteousness and grace, and also the sharp distinction between the unintentional shedding of blood by the parricide, and the intentional and criminal shedding of blood by the murderer, between expiation by the loss of liberty and expiation by death, and thus the development from the natural thirst for vengeance, to the sacred law of justice and right. The reconciliation between justice and grace gives to this institution the morning rays of the New Testament principles and relations. Its natural basis is the relation between the blood revenger and the right of asylum among the ancients, its ecclesiastical form the refuge to the sanctuary and altars of the Church in the Middle Ages, its Christian development the idea of pardon consistent with right, a legal pardon, its caricature the radical excuse of guilt and the liberalistic dilution of the rights of the slain, or the law of murder.

1. *The Levitical cities*, vers. 1-5. The Levites receive no inheritance, no lot in Canaan; their lot and inheritance is Jehovah. But the tribes shall give them cities out of their inheritance, and in addition pasturage for their cattle; the cities only in a conditional sense, i. e., for dwellings in connection with those who were not Levites, but with their own houses and with special rights. The pastures, lay around the cities, for their cattle and their possession (their flocks and herds), and for all their animals generally.\* For an inalienable possession, Lev. xxv. 34. The clear conception and location of the pastures which were to be given to the Levites in the environs of their cities is very difficult. We are not inclined, however, to accept the designation which KEIL, after (MICHAELIS and KNEBEL) adopts and favors. In the first

place, it is not probable that the cities should all be four-square; and then it is hardly supposable that the cities should all be enclosed by pastures exclusively Levite, and indeed an environ of one by two thousand cubits, so that no pasture land should have been left for the other inhabitants of the cities, unless they looked for it, outside of the Levite pastures. Then further, it would barely have been possible to lay out pastures one thousand cubits broad on every side of every city. The description is entirely clear so far, that the Levite pastures should extend one thousand cubits from the city into the fields around; then two thousand cubits, from the outer border of the one thousand (אֶלְפָּיִם) on every side of the city should be set apart for Levite pastures, thus in all eight thousand cubits. There was still room for the gardens near the city walls, and between the measured Levite pastures there was room also for the pastures of the other dwellers in the city. The eight thousand cubits appear to form a plus or minus, an indefinite quantity, to be determined in concrete cases according to the demands and number of their cattle and flocks. Thus the Levites were scattered in Israel according to the prediction—or curse—of Jacob (Gen. xlix.). But the dispersion, which in another form hung as a doom over the Simeonites, became now, not only a blessing to the Levites, whom the whole broad country had to support, viz., by the payment of the tithes that could not be carried far, but also for Israel, since the Levites, as teachers of the law, consecrated because of the name of Jehovah, were to be the salt of the land and people. But still they should not, as KEIL rightly observes, lose their power, by too great a disintegration and dispersion through the whole land, or become burdensome to individual tribes by too great concentration. ["From without. The demarcation here intended would run parallel to the wall of the city outside of which it was made. The object was apparently to secure that the preceding provision should be fairly and fully carried out. The suburb would thus extend for a thousand cubits, or nearly one-third of a mile from the wall. There might be danger, especially with the irregular forms which the cities might assume, and with the physical obstacles presented by the surrounding ground, that neighboring proprietors would deem the suburb sufficient, if it measured a thousand cubits in some directions, not in others, in which case it might occasionally be restricted to a very small area. To guard against this, it was ordained that the suburb should alike on north, south, east and west, present at a thousand cubits' distance from the wall, a front not less than two thousand cubits in length." *Bib. Com.* This is better than KEIL's view (which implies that every Levitical city lay four-square, within the area enclosed by the four sides of a square), because it seems flexible. The two things which seem essential, are to retain the precision and definiteness of the description of the text, and yet allow for the diversity in shape and location which was sure to exist. It is very generally agreed that the first suburb was a thousand cubits broad all round the city in whatever shape its walls may have been constructed. If we re-

\* אֲנִימָלִים generally. So KEIL, *Bib.*

*Com.*, Wordsworth; but HIRACH suggests that the phrase is used here, not to supplement the enumeration of the pasture animals, but rather to denote every purifying arrangement necessary for health. No grave could be made in the Levite city or region, unless in the cases of those who had fled to them for refuge.—A. G.]

gard the enumeration of the sides north, south, east and west as used to indicate all directions, and not merely four sides, we may conceive of the outer and broader suburb—two thousand cubits deep—conformed in its shape to the walls of the city, and the configuration of the surrounding ground.—A. G.]

2. *The Free cities*, vers. 6-16 sqq. The number of free cities is limited to six, which added to the remaining Levitical cities, makes the entire number forty-eight. That the number of the cities occurs here for the first time proves the importance of the free cities. The provision, too, that the Levitical cities should be distributed among the tribes according to their strength, appears here for the first time. The most important Levitical cities, i. e., the cities of the priests, thirteen in number, were divided among the tribes, who later were nearest the sanctuary, Judah, Simeon and Benjamin: No less care appears in the selection of the free, or refuge cities. The location of those on the farther side of Jordan, and those on this side (in Canaan) made the escape to them possible to all. These asylums were announced already in the first giving of the law (Ex. xxi. 13), these regulations were also fixed before this (Lev. iv. 2), and the law with respect to them was more widely developed later (Deut. xix. 1-13.)

These were to be located on three circuits of the land, on both sides of the Jordan; and the roads leading to them should be well kept, so that the avenger of blood should not be able to overtake and slay the innocent fugitive through a long and wearisome and difficult road. [The Jewish tradition held that the cities east and west of the Jordan must correspond with each other; that the three on each side must be equally distant from each other; that the cities must be unvalled—of considerable size, have all the necessities and conveniences of life, both material as water, markets, etc., and moral as teachers' schools; in short, be a complete little world. Hinson says that the *חלל* or error did not include mistakes occurring through their carelessness, but only cases which could not have been calculated upon, or which could not have been avoided by ordinary human foresight. He adds that their protective character belonged in a secondary sense to the Levitical cities, but was the prominent characteristic of these six cities. Levitical or priestly cities were chosen partly because they would be first resorted to in the administration of justice, and partly also because the land and the people were the Lord's, and the priests were His representatives; and the crime of shedding blood was pre-eminently offensive to Him, and left its stain upon His land; and therefore those charged with this crime and yet innocent, were to seek refuge in His cities and under His protection. The right and duty of revenge for violations of justice was universally recognized among the ancients. It was exercised at first by every member of the family. It was later restricted in its exercise to some one member, generally the next of kin. It was greatly modified in its application by this Mosaic institution and its attendant features. The Goel—"is that particular relation whose special duty it was to restore the violated family integrity, who had

not only to redeem landed property that had been alienated from the family (Lev. xxv. 25 sq.), or a member of the family who had fallen into slavery (Lev. xxv. 47), but also the blood that had been taken away from the family by murder." ORBLES in KEIL's *Com.*—A. G.]

The right of asylum created also, according to ver. 15, for the stranger, even those who were merely sojourners in the land. But it was only a free city actually to those who had committed manslaughter, and that without design. The murderer, on the contrary, who fled to it for refuge, ran directly to the bar of judgment and to death. Even the homicide was only protected at first from the rage and violence of the avenger.\* His ultimate freedom from the penalty of death depends upon a variety of conditions. The fugitive must at first stand before the gates of the city of refuge, and state his case to the elders, in order to secure admission into the city, and its protection against the avenger. He had thus to vindicate himself before a judicial investigation.† Then he could not leave the city of refuge until a fixed terminus was reached. If he wandered from its jurisdiction, the avenger might slay him. As he thus stood, on the one side, under the protection of the free city, the authority of the Levites, and the special protection of Jehovah, to whom the Levite cities as peculiarly holy belonged, so he was, on the other hand, in a certain measure banished from his hearth and home. The terminus moreover for the close of this exile is very remarkable. When the high-priest dies, who is anointed with the sacred oil, he may return to his inheritance in safety. This entirely peculiar method of atonement, rests truly upon the idea that the great event of the death of the high priest covers with respect to God, a mass of sins which have risen from ignorance or mistakes, and causes them to be forgotten by men, and thus forms a terminus or bound which even the avenger of blood must respect. Thus even in a moral sense great national calamities—such as the death of the high priest would be regarded in Israel—have something expiatory in their nature; old enmities and dissensions are lost in the national sorrow. In the interval moreover the hope of the fugitive was kept alive awaiting this terminus, while the passion of the avenger was abated. KEIL holds especially from the statement that the high priest was anointed with the holy oil that the death of the earthly high priest, typified that of the heavenly, who through the eternal Spirit offered himself without spot to God (Heb. ix. 14). It is definitely declared that the priests had to bear the sins of the people; the high priest especially making an atonement stood with his censor between the dead and the living, and his intercession, as his priestly steadfastness when in peril of death, had a somewhat

\* [Jewish Rabbis held that in cases of this crime—where there was no kinsman upon whom the duty fell to revenge the blood shed—the court would appoint one.—A. G.]

† [So strictly was this interpreted by the Jewish doctors, that even when committed in the presence of the court, the crime could not be punished until a judicial examination. In such a case, however, the court which was to sit and adjudicate the case must be a different one from that before which the offence was committed. The functions of a judge and a witness were in their view not lodged in the same person.—A. G.]

atoning character, as probably also his death. Still we must emphasize the fact that this dynamic or moral efficacy of his death is not mentioned among the definite types of the Old Testament, and could not be so mentioned, since the death of the high priest was not always edifying. [KEIL: "In these regulations all the rigor of divine justice is manifested in the most beautiful concord with His mercy. Through the destruction of life, even when not wilful, human blood had been shed and demanded expiation. Yet this expiation did not consist in the death of the offender himself, because he had not sinned wilfully. Hence an asylum was provided for him in the free city to which he might flee, and where he might remain, not as an exile, but under the protection of God, until his sin was expiated by the death of the high priest. The fact that the death of the high priest was regarded as expiatory is evident from the clause, "who has been anointed with the holy oil," which would appear unmeaning and superfluous on any other view. The anointing with the holy oil was a symbol of the communication of the Holy Ghost, by which the high priest was empowered to act as mediator and representative of the nation before God, so that he alone could carry out the yearly and general expiation for the whole nation on the great day of atonement. But as his life and work acquired a representative signification through this anointing with the Holy Ghost, his death might also be regarded as a death for the sins of the people, by virtue of the Holy Ghost imputed to him, through which the unintentional manslayer received the benefits of the propitiation for his sins before God, so that he could return cleansed to his native town without further exposure to the avenger of blood. But inasmuch as, according to this view, the death of the high priest had the same result in a certain sense, in relation to his line of office, as his function on the day of atonement had had every year, the death of the earthly high priest became thereby a type of that of the heavenly One, who through the eternal (holy) Spirit offered Himself without spot to God, that we might be redeemed from our transgressions, and receive the promised eternal inheritance. Just as the blood of Christ wrought out eternal redemption only, because through the eternal Spirit He offered Himself without spot to God, so the death of the high priest of the Old Testament secured the complete deliverance of the manslayer from his sin, only because he had been anointed with the holy oil, the symbol of the Holy Ghost." The death of Christ our High Priest avails to release those who have fled for refuge to Him from all the penalty which their sins deserve. And as the high priest was a type of Christ, his death, as the anointed one, and anointed with the Spirit of life and holiness, had a typical efficacy, and released those who had fled for refuge from the avenger to the priestly cities, and representatively at least, to the city of the high priest. That it is not expressly mentioned as a type by no means excludes it from that relation, nor does the mode or features of the high priest's death affect its typical any more than its real efficacy.—A. G.]

As the acquittal of the unintentional homicide was not unconditioned, so also the restraints of

the avenger are not unlimited. The Goel was legally the nearest relative, or in his default the relative next removed (see the book of Ruth), and ultimately the whole family. In actual life however it was that relative of the slain person who felt most deeply the injury which had been inflicted upon him, and would rather die with the slain, than not to claim back his blood, *i. e.*, leave it unavenged. The impulse of blood revenge was therefore, and still is, the original natural impulse of retributive justice, the source of all criminal jurisprudence. But since the avenger is blinded with passion—and unrestrained pursuit of revenge as a passion always engenders fresh revenges, as is seen, to this day among certain tribes and peoples, *e. g.*, in Arabia—so the law steps in between the avenger and his victim, restrains him in the exercise of his right (and duty) by the judgment of the community, in order that the more natural form of revenge may pass more and more into the unimpassioned decision of the public court and justice. Thus the right of refuge and of revenge stand over against each other, and each exerting a modifying and shaping influence upon the other. In a legal point of view the avenger may still kill the homicide with impunity; and is indeed the executioner of the sentence of the court, if the congregation, or the court of the congregation (*i. e.*, the local court of the city of refuge, or perhaps the highest tribunal of the whole community), should adjudge the homicide a murderer. [The order seems to have been this. The manslayer presented himself to the elders of the city of refuge and stated his case; upon that they received him, and if the charge of crime was pressed, he was to be handed over to the community to which he belonged, and then fully tried. If they found him innocent of intentional murder, he was remitted to the protection of the city of refuge; if otherwise, he was delivered to the avenger.—A. G.]

8. The distinction between homicide and murder.—Vers. 16-28. The signs of murder as to the mode. The use of a deadly weapon of iron, or, if heavy enough to cause death, a stone, or of a heavy piece of wood (Cain's club). [The use of such weapons dangerous to life would imply some evil intent—were presumably proof of a malicious purpose.—A. G.] The motives are hatred and enmity. The means employed an artful plan. Unintentional homicide, on the other hand, might occur from "sudden thrust, a hunting around of a weapon, without enmity; or the casting of a stone without a purpose to injure, or in ignorance of any one in danger, and in cases in which it could then be known that no enmity, no ill-will existed. [See the cases illustrated Deut. xix. 4, 5.—A. G.] In the former case the avenger takes his course, but in the latter the congregation shall judge, *i. e.*, actually determine, and so rescue the manslayer from his pursuer. As to the manslayer even the sentence the avenger may kill him whenever and wherever he meets him, lights upon him, comes under legal limitations, because otherwise the revenger might designate every homicide as a murderer.\*

\* [Hirsch: At the death of the high priest, the homicide returned to his home and possessions, but not to his social position and official honor, even where these

4. The judgment upon the murderer and his motive.—Vers. 29-34. The manslayer can only be convicted of murder by the evidence of several (Deut.: two or three) witnesses. The testimony of a single witness is not sufficient. But if convicted, then he was not to be released upon any expiation, or ransom, or sacrifice, as was done among the heathen nations, by the old Germans, and even in the church of the middle ages. Even the mere manslayer cannot be released from his sentence, that he must remain in the city of refuge until the death of the high priest. For whoever is guilty of blood has defiled and desecrated the land; he has stained it with blood, and there is no atonement for these but the blood of the murderer. If he remains unpunished, then the judiciary itself appointed to administer retributive justice defiles the land, the holy land, in which Jehovah dwells with His people—Jehovah as the sacred personality among His people, whom He has trained to a life of sanctified personality. Thus here too the law forms a sacred pedagogic—a method of training by which men are led upwards from the merely natural to the spiritual life. As Moses thus provides for or regulates the oath, the offering, marriage, divorce, the vow, the revenge of jealousy, so now also the blood revenge, in order to lead it to the ideal goal, where the whole society of the people, the entire community, is made responsible for the execution of the penalty or curse resting upon the shedding of human blood. Comp. this *Comm.* Gen. ix. 5, 6. [No satisfaction.—Vers. 31, 32. "The permission to make compensation for murder undoubtedly mitigates in practice the system of private retaliation, but it does so by sacrificing the principle which is the basis of that retaliation itself. Resting ultimately upon that law of God, "that whoever sheddeth man's blood, by man shall his blood be shed," it bids men rest content with a convenient evasion of that law, and connects the authority given to men to act as God's ministers in taking life for life, with a warrant for enabling the kinsmen of a murdered man to make gain out of his murder. For I the Lord dwell—an emphatic protest against all enactment or relaxation of laws by men for their own private convenience." *Bib. Com.* These words too contain the very principle and sum of the whole law above, viz.: this sacredness of human blood or life—since man is made in the image of God.—A. G.]

For the literature see WINKER'S *Real- Wörterbuch*, art. "Freistatt." DANN: *Ueber den Ursprung des Asylrechts*, etc., Leipzig, 1840. COWLES on the Pentateuch, pp. 280-284. J. D. MICHAELIS, *Laws of Moses*, SMITH'S *Bib. Dict.* arts. "Cities of Refuge" and "Revenger of Blood."

#### DOCTRINAL AND ETHICAL.

The Levites were specially cared for. They are to be, on the one hand, without large possessions, and, on the other, without care, but, above all, intimately connected with the people; an

were hereditary. All other transgressors, when they were atoned for, were restored to the honors and offices they enjoyed before, and were qualified to hold new positions, but the unintentional murderers were excluded.—A. G.]

ideal for an ecclesiastical and spiritual class for all time. The hierarchy of the middle ages did not observe this. It took the tithes, but took with them also the landed property. It reversed the Old Testament relations. It did not dwell with the people, but left them to dwell by themselves. And while men who were pursued for an unintentional crime found safety among the Levites in the cities of refuge, under the hierarchy men who were more innocent than unintentional homicides ran directly to their death, into the very tortures of the inquisition. But the right of sanctuary which the churches offered them was a faint reflection of the Old Testament cities of refuge.

The refuge opened in the bosom of the Levitical cities for those who were pursued by the revenger of blood; how great and true a preparation to the New Testament was this union of holiness and mercy.

But the sharp distinctions which are made with respect to these fugitives, between actual murderers and real homicides, are a divine testimony against the fatuities of modern liberalism, and especially against the abominable lie of materialism, which strips all crimes of their guilt.

[The atoning death of the Saviour casts its shadow before on the statute book of the law, and on the annals of Jewish history. The High Priest as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, was pre-eminently a type of Christ. And then the death of each successive high-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease." *Bib. Com.*—A. G.]

#### HOMILETICAL HINTS.

The beautiful and suggestive union of the Levitical cities and the cities of Refuge, the instructive element in the regulation of the Levitical cities. The sense of justice is consecrated and sanctified in the establishment of the cities of refuge. The wisdom which shines in the union of the two institutions. The distinction between the murderer and the homicide, a fundamental distinction in all criminal jurisprudence. The justice in the limitations of the right of Asylum. Blood revenge as the root of the courts of law, and these courts as abolishing the blood revenge, just as jealousy is the root of marriage, and marriage is the destruction of jealousy. The difficult and ever new and repeated effort for the reconciliation of judgment and mercy, or even of equity and grace. The reconciliation between the rights of the dead and the rights of the living. The rights of the dead or slain one. The rights of the living. The atoning element in the occurrence of great catastrophes upon the land or on the people. Illustrated in the death of the High Priest. [The sacredness of human life in its relations to society and in its relations to God. How God guards and restrains the working of mere blind revenge, and yet cherishes and gives exercise to



the sense of justice. Crimes unpunished bring guilt upon the authorities and courts. HENRY: "Here is a great deal of good law and of good gospel. It is here enacted, 1. That wilful murder should be punished with death, and in that case no sanctuary should be allowed, no ransom taken nor any commutation of the punishment accepted; the murderer shall surely be put to death. The redemption of the life is so precious that it cannot be obtained by the multitude of riches. 2. That if the slaying was not voluntary, nor done designedly, there was safety in the city of refuge. The protection was under law. It was a remedial law, and all its provisions must be strictly observed. There is here a great deal of good gospel couched under the type and figures of the cities of refuge. (See Heb. vi. 18.) As, 1. There were several cities,

so that the manslayer might easily reach them, so although there is but one Christ, yet He is a refuge at hand. 2. The manslayer was safe in any of these cities, so all who have fled to Christ are safe, Rom. viii. 1. 3. Even strangers and sojourners might have the benefit of these cities, so in Christ Jesus there is no difference between Greek and Jew. 4. If the manslayer left the city to return to his own home, he lay exposed to the avenger of blood, so those that are in Christ must abide in Christ; it is at their peril if they forsake Him or wander from Him. Drawing back is to perdition." WORDSWORTH: "Not only does blood pollute the land, but they also who connive at murder when they ought to punish it, are said here to pollute it. Is it then competent to man to abolish capital punishment for murder?"—A. G.]

## FOURTEENTH SECTION.

**The Imperishability of the Tribes, and the tribal Inheritance in Israel; or the Limitation of the Right of Marriage of Heiresses.**

### CHAPTER XXXVI. 1-13.

- 1 AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of
- 2 Israel: And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.
- 3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto<sup>1</sup> they are received; so
- 4 shall it be taken from the lot of our inheritance. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away
- 5 from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of
- 6 Joseph hath said well. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry<sup>2</sup> to whom they think
- 7 best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep<sup>3</sup> himself to the inheritance of the tribe of
- 8 his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his
- 9 fathers. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own
- 10 inheritance. Even as the LORD commanded Moses, so did the daughters of Zelophehad: For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters
- 12 of Zelophehad, were married unto their father's brother's sons: And they were married into<sup>4</sup> the families of the sons of Manasseh the son of Joseph, and their

13 inheritance remained in the tribe of the family of their father. These are the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan near Jericho.

<sup>1</sup> Marg. unto whom they shall be.

<sup>2</sup> Marg. cleave to the, etc.

<sup>3</sup> Marg. be wives.

<sup>4</sup> Marg. to some that were of the families.

#### TEXTUAL AND GRAMMATICAL.

[Ver. 2. *DR WERTH*: our; but the suffix refers to the speaker, the head and representative of this Gileadite family.—A. G.]

[Ver. 3. The construction is irregular; but the sense is clear. *KRII*, *KROXKI*, refer לְרֵיכָה לְנִינְיָה, the tribe regarded according to its numbers. It refers rather to the daughters, the tribe which should be to them, into which they should marry.—A. G.]

#### EXEGETICAL AND CRITICAL.

This closing section of the book of Numbers may seem in the eyes of modern critics, as a mere unimportant notice, or incident; but it forms, viewed in its typical tendency, and according to the character of the Book of Numbers, a proper and fitting completion of the organization of the people of God, the hosts of Jehovah. Under the form of an occasional and special law, it establishes the typical perpetuity of the tribes of Israel and their inheritance in Canaan. The essential elements have already been considered in the comment upon chap. xxvii. The conditional gift of Canaan to Israel for all time is here presupposed. The consequence of this grant was the division of the land among the particular tribes by lot. Jehovah gave to each tribe its inheritance by lot. And as the inheritance must remain in its integrity, so also must the tribe; and indeed as the tribe, so also the individual family and the individual household, as the ordinance with respect to the levirate marriage, and the year of jubilee, clearly prove.

But now this fixed destination seemed to be endangered, by the law recently enacted, in regard to the inheritance of daughters; and the chief fathers of the Gileadite branch of the tribe of Manasseh, bring out this danger in the interests of their tribe. If the daughter-heiresses of Zelophehad married, out of their own tribe and carried over with them their inheritance, then their inheritance would be actually lost to the tribe at present, and definitively and permanently lost through the law of the jubilee, since at that time it would fall to the legal foreign heir.

Even although it had been purchased by the Manassites in the interval, [They rested their statement of their case upon what they correctly supposed to result from the distribution of the land by lot. What was so directly given by God could not be alienated. *KRII*: "Strictly speaking, the hereditary property would pass at once, when the marriage took place, to the tribe into which an heiress married. But up to the year of jubilee it was always possible that this hereditary property might revert to the tribe of Manasseh. If the marriage were childless, it would do so." In other cases the year of jubilee would confirm the alienation of the inheritance. If the tribe had purchased it of the heiress, the year of jubilee would relinquish the title so ac-

quired, while it would not disturb, but ratify the rights of the husband of the heiress. The year of jubilee afforded no relief in the case supposed.—A. G.]

Moses solves the question according to the divine direction, by regulating the marriage of heiresses; they may marry to whom they think best, only to the family of the tribe of their father. The right, therefore, to freedom in marriage is limited or conditioned by the order and necessities of the popular, social or national life. It is then related, vers. 10-12, that in accordance with this direction, the five daughters of Zelophehad were married to their father's brother's sons, i. e., literally their cousins. [The Hebrew term, however, though ordinarily used to denote a father's brother, is used in a wider sense, so that it admits of being rendered a friend or kinsman—those of their own kin or tribe.—A. G.]

It is with this theocratic conception as with the law of the jubilee, and other similar institutions. They melt away in the light of reality, but with that their typical and ideal significance appears all the more clearly. The inheritance which God gives remains sure not only to the people of God as a whole, and to the tribes in particular, but even to the individuals which compose the tribe. The antiquity, and the genuineness of these records is clear, not only from this law, but from many other similar institutions. The conclusion sets before us a definite lawgiving in the plains of Moab, which commences with the new census in chap. xxvi. [These are the commandments and the judgments. The words include all that was enacted after the Israelites reached the plains of Moab, and to which the history of Balaam serves as an introduction. *KRII*: "He, places the lawgiving in the plains of Moab by the side of the lawgiving at Mount Sinai (Lev. xxvi. 46; xxvii. 34), and brings it to a close, though without in any way implying that the explanation (*וְהָיָה* Deut. i. 5) further development and hortatory enforcement of the law and its statutes and judgments, which follow in Deuteronomy, are not of Mosaic origin."

#### DOCTRINAL AND ETHICAL.

The book of Numbers closes with an apparently incidental and unimportant regulation of the law: but here as with the analogous incidents of the blasphemer (Lev. xxiv. 10) and the

history of the Sabbath-breaker (chap. xv. 32), a great universal, theocratic thought is brought out and presented under a particular and isolated historical fact. In the first case it is the holiness of the name of Jehovah, as He is the covenant God of Israel, and represents the Israelitish religion itself; in the second case it is the sacredness of the Sabbath as the central point of the Israelitish religious service, its worship and its feasts; while here it is the thought of the sacredness of the Israelitish inheritance in its division among the tribes—in a typical sense the unchangeable and everlasting assurance of the divine inheritance for the people of God, in its consecrated membership.

#### HOMILETICAL HINTS.

The secure position of the tribes by the law. The sacred nature of family, tribal and national types. The species of animals, not to speak of the races of men, a thought of God. This true even of the characteristics of individuals. Still this definiteness does not exclude the growth of

new national types, for the creative power of God is still working in the existing world, as is evident from every individuality as a new microcosmic creation. (Traducianism, creationism and the theory of pre-existence are only relatively true.) The relegation of the divine creative energy to the inconceivable past is opposed to the belief in the living God. God, in His wisdom, joins the living principle to the genealogical pre-conditions, and preserving the original types, forms new varieties.

[Here, however, we must not lose sight of the reason of this special provision, in any statement of a general law with respect to the permanence of types, in consistency with the origin and growth of new varieties. The provision here, like all the other arrangements peculiar to the Jewish people, lies enclosed in the ends for which that people existed. It was necessary to the ends designed, and is to be considered, 1. In its connection with the whole genealogical history and life of the people, and 2. In its typical bearing, with respect to the inheritance of God's people.—A. G.]

# DEUTERONOMY;

OR, THE

## FIFTH BOOK OF MOSES.

BY

REV. FR. WILHELM JULIUS SCHRÖEDER, B.D.

TRANSLATED AND ENLARGED BY

REV. A. GOSMAN, D.D.

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# DEUTERONOMY:

OR THE

## FIFTH BOOK OF MOSES.

### INTRODUCTION.

#### § 1. ITS DESCRIPTION ACCORDING TO ITS POSITION AND TITLES.

VIEWED in its position as "the fifth book of Moses," which is its usual name in the German, Deuteronomy appears as the end, the completion of the Pentateuch.\*

Although the Pentateuch is strictly speaking no "Mosaid," still the appearance of Moses, his life, his works and sufferings, constitute beyond question the personal thread which runs through the one five-divided whole from the second book onwards. As the conduct and fortune of the Israel of the Pentateuch centres originally in its pilgrim fathers, the patriarchs, so now for its growth and its wider history as a people, it centres in Moses. For this reason the Pentateuch was referred to under the brief name, "Moses" (comp. Heb. xi. 23 sq., with v. 8 sq.; Isa. lxiii. 11; Ps. ciii. 7; Luke xvi. 29-31; xxiv. 27). In this point of view, Genesis is the noblest prologue, which could only have been conceived by one so highly distinguished by God (Ex. xxxiii. 8-11; Num. xii. 7, 8; Deut. xxxiv. 10-12), a person who could not only summon the heavens and earth to hear the words of his mouth (Deut. xxxii. 1), but through the work with which he was entrusted has attained a significance more imperishable than the heavens and earth (Matt. v. 18; Luke xvi. 17). So that Moses in his work not only for Israel but for humanity, could compare himself with the Mediator of a new-covenant (Deut. xviii. 15), as indeed he is expressly recognized in his resemblance to him in the new covenant itself (John i. 17; Matt. xxiv. 35). At all events Genesis closes precisely as we should have expected such a prologue to close, viz. with the children of Israel in Egypt, after the burial of Jacob, and after Joseph also was dead, with the most significant glance into the future (Gen. i. 24, 25). It completes the narrative down to the point at which the peculiar act begins, of which Moses was to be the great actor and bearer. The second book of Moses proceeds at once with the exposition, since it records the calling of Moses, with all the circumstances necessary to its understanding. If the following narrative, extending into the fourth book, carries on the development, through the disobedience and obstinacy of the people increasing to its utmost limit, so in the transition to this point, the revolt of his own brother and sister against Moses, and the two-fold declaration concerning him personally (Num. xii. 3, 7, 8) claim special notice, and the catastrophe (Num. xiii.-xiv.) has still a wider sweep than the exclusion of Israel from the promised land in the way described in Num. xiv. 29. Moses himself (comp. Deut. i. 37) falls under the divine judgment upon Israel (Num. xx. 12). He is already omitted in Num. xiv. 24, 30, 38. He is told of God indeed that he

\* The supposition by some—who include the book of Joshua in the Pentateuch—of a six-fold division has its truth, indeed, viz. the truth of an historical connection between the Torah and the earlier prophets, but it is entirely arbitrary to fix the limit at the book of Joshua; we might even assign the two books of Kings to the Pentateuch. As to the book of Joshua, in its present form, its supplementary independence may be shown among other ways by a reference to its manifold verbal peculiarities, which is of the more importance here, since from its necessary dependence upon the Pentateuch, there must be a general and prevailing similarity.

would make a new nation from him (v. 12); but it was so much the more incumbent upon him to sanctify God before all Israel, since he had been accepted by God for all Israel. But as Israel in the interval between the sentence and the completed judgment—Num. xv. 32, is a mere transient emotion of obedience—continues in its obstinacy, this old nature of the people finally exerts such an influence upon Moses himself, that it obscures in him the faith in Jehovah. (It is in the highest degree significant that the act (Num. xx.) occurs in the same region as that recorded (Num. xiii. 21, 26); and to this local connection correspond: the verbal connection in the address of Moses to the people, and not to the rock as he was commanded (Num. xx. 8); corresponds also the reference to Israel's rebellion, which was so much more criminal, as it called in question the faithfulness of God, as formerly Moses had fully recognized the faithfulness of God (Num. xiv. 13 sq.) over against the faithlessness of Israel). With the unbelief of Moses the development first reaches its end; this is the last step; now follows (chap. xxvii. 13) the announcement of his death, but the announcement only, while in the case of Aaron (chap. xx. 24 sq.), his death also is immediately recorded. Thus another kind of departure from the scene, is prepared and in prospect for Moses, than that which occurs with Aaron. Neither the Pentateuch in its Mosaic character, nor a Moses in his personality, to which Genesis serves as a prologue, can have its fitting end and completion in a closing sentence like that in Num. xxxvi. 13. Corresponding to the prologue of Genesis, there must follow an epilogue, which in fact Deuteronomy is, which completes as well the Mosaic character of the Pentateuch with respect to its construction, as it is fitted to the marked peculiar position and personality of Moses.

If Moses is personally the head of Israel, so the law is actually the great thing for Israel. The "fifth book of Moses" is "the fifth fifth-part of the law," as "Thorah" (*ὁ νόμος*) or "the five fifth-parts of the law" is the title of the Pentateuch as a whole. But the law, thus the law of Israel, has as Israel itself also, a significance beyond Israel as a peculiar people. It is truly "introduced by the way" (Rom. v. 20), or "added thereto" (Gal. iii. 19), still not against the promise of God (Gal. iii. 21), but the end of the law, i. e. its fulfilment and its goal, is Christ (Rom. x. 4). According to this explanation of the Apostle to the heathen, at the same time the great interpreter of the Old Testament, especially as one taught at the feet of Gamaliel according to the perfect manner of the law of the fathers (Acts xxii. 3), it is perfectly clear, that Exodus, Leviticus, and Numbers, the central books of the Pentateuch, are enclosed by Genesis and Deuteronomy. The striking peculiarities of the last two (comp. Deut. xxxiii. with Gen. xlix.), show their parallel significance. This parallel significance for the Torah lies in this, that as Genesis lays historically the all-embracing foundation, so Deuteronomy makes intelligible prophetically the all-embracing goal or completion. Israel is from the very first, like the heavens and earth, a pure creation of God (Gen. xviii. 10-14; xvii. 16, 17, 19). Its Torah, in which Israel's historical individuality comes to its expression, as also fully in the Messiah, has according to Genesis, its foundation in the creation of the world and man. As therefore in its race-father even, in Abraham (Gen. xii. 3), "all nations of the earth" come into view, are included in the scope of the promise, thus confirming from the first the universal aspect and significance of Israel, so also the Pentateuch can only reach its completion, if it reaches a true completion at all, in a conclusion, like its beginning. This necessity for "the fifth fifth-part of the law" is the point of view, from which we can understand the title, Deuteronomy, (*Δευτερονόμιον* according to the Septuagint, *Deuteronomium* according to the Vulgate) i. e., "the second law." When, among the Jews, it was called "Misch'neh Torah" (abbreviated into Misch'neh) with reference to Deut. xvii. 18, the verbal expression indeed appears in that passage, as also in Josh. viii. 32, but Deuteronomy is not therefore a repetition in the sense of a transcript. That would be a mere copy (a very significant remembrance!) which the second two tables of the law were, which Moses must hew (Ex. xxxiv. 1) written truly by God Himself, as were also the first (Ex. xxxii. 16), but in other respects the work of Moses, while the first were entirely "the work of God." It is rather a second law, as the command of love (John xiii. 34; 1 John ii. 7, 8; 2 John 5), is a new command; as this by Christ, so that by Moses. The law even down to Deuteronomy is said to be commanded (Num. xxxvi. 13), or given (Lev. xxvi. 46) by Moses, but the pre-

cise expression is "by the hand of Moses" (בְּיַד־מֹשֶׁה); the mouth was Jehovah's. "These are the statutes and the judgments and the laws which the Lord made (gave) between Him and the children of Israel in Mount Sinai by," sq. (Lev. xxvi. 46). "These are the commandments and the judgments which the Lord commanded by," sq. (Num. xxxvi. 13). The Lord commanded Moses for the children of Israel, Lev. xxvii. 34, comp. Deut. i. 3; iv. 5; Deuteronomy on the other hand begins at once, chap. i. 1, "These are the words" (whence its title "Ellech Haddebarim" or briefly "Haddebarim" in the Hebrew Bible) "which Moses spake to all Israel," etc.; as also John xiii. 84, "a new commandment give I unto you." With Deuteronomy the mouth of Moses comes into special prominence in connection with his hand, and in order to make the distinction from the previous law more clear and definite, the object, the purpose which Moses had is also expressly given (Deut. i. 5), namely, "to declare"—explain "this law," thus: to trace back the given letters to the spirit, and then to express the spirit in new, different letters. The parallel from John xiii. is striking as to the whole distinction. The whole method by which Moses in his own person, has originally opened the way for the prophetic order in Israel comes into view here.\* It belongs indeed generally to Deuteronomy to provide for the time when the death of Moses already announced (Num. xxvii. 13) should take place, and the people, so greatly needing and desiring a mediation, in opposition to the fearful, immediate direct presence of God (Deut. xviii. 16; Ex. xx. 16; Deut. v. 5, 20 sq.), should be deprived of the Mosaic mediation. The organism of the post-Mosaic Israel was defined in the most careful way. It is on this account, especially, that Deuteronomy is a practical hand-book and vade-mecum for the later prophecy†—used by Christ Himself, immediately after His entrance upon His prophetic office, all three times, in His temptation (comp. Matt. iv. 4, 7, 10, with Deut. viii. 3; vi. 16, 18). Deuteronomy breathes throughout the freshness of the word of God, issuing forth ever new, by virtue of which the prophets could prevent a mere dead tradition of the law, could declare the demands of the divine will on one hand indeed, according to the necessities of the time, but on the other with reference to the future of Israel, to the end of the way of God with him. The necessities of the time to which Deuteronomy has reference, appear both in the new generation to whom Moses spake (Num. xxvi. 64, 65), and in the early settlement in Canaan (e. g. Deut. vi. 1). There was no necessity for a new independent law-giving in addition to the earlier, nor that the law given from God by Moses should be corrected or revised. The nature of the old people now, as it stands over against Canaan, plainly grown to its utmost and fatal limit (Num. xiv.) requires a human mediation of the law of God. A full consideration of the subjective state, at least in the reception and in the retaining of the objective divine will, a practical exhortation to the people which is peculiar to Deuteronomy throughout, but this neither makes it as some of the Rabbins hold, a "Sepher tochahoth," book of punishments, nor a law for the people generally, in distinction from one for the Priests and Levites. The reference to the future of Israel, to the end of the way of God with him, is taken already in

\* "While the peculiar prophecy presupposes the law as one completed whole, it (Deuteronomy) labors still upon it; while that yields subjection to it, this moves over it freely and full of power, in order to enlarge, indeed to modify, as no prophet in Israel ever ventured to do; it takes up and carries on indeed chiefly only what lies before it in the earlier law, in a germ-like way, or as suppositions, but carries on the same, as if in possession of the same creative strength which had formed the earlier books, enlarging, enriching, and glorifying them."—SCHULTZ. "Moses is lawgiver and prophet at the same time. As mediator of the Old Covenant, he stands at the very summit of the whole theocratic prophecy. Hence the peculiarity of his prophetic activity, which is, that he not only treats of the law in its subjective application, but carries on, develops and completes the law itself. Hence there is in him an interpenetration of the legal and prophetic elements, such as is found in no one else. But this mutual interpenetration is so real and inward, that the prophetic element bears at least a partially legal coloring, and this legal element in turn wears the shade of prophecy."—HARVENICK.

† "If Deuteronomy appears to us as a circle of discourses, and indeed of farewell discourses, of the lawgiver about to separate from his people, the first expectation which such a definition justifies, is, that of a peculiar prominence of the subjectivity of the speaker, which in this very way distinguishes itself from the strong objective form of the law, which he has hitherto made known. The book has a prophetic coloring; that which we have already seen coming forward at the close of Leviticus, in the germ, has here greater compass and more decided significance. The book is the model of prophetic exposition, and in this character we can easily explain how a later prophecy (Jeremiah and Ezekiel) joins itself to this model. This character is one of which the author is clearly conscious. Moses himself appears here as a prophet (Deut. xviii. 15 sq.), and the following order of the prophets may be viewed as the continuation of his work, an institution having the closest inward connection with him."—HARVENICK.



the more particular prominence of Canaan (chap. i. 8, 21, 36, 38, 39, *etc.*), for the position of Canaan among the lands of the earth, proclaims geographically the same thing which the promise as to Israel, in its race or stem-father, utters; the universal import of the people of God. But the prophetic character of Deuteronomy, as it is stamped with it by Moses, will reveal itself much more in the laws, if it is according to its title, "the second law." And this is actually the case, not barely in the form of expression, which is more rhetorical and emphatic (chap. iv. 5-8; ii. 25), but throughout in its very nature: whatever avails for every man, not every one in Israel only, but every man, that which is generally availing and important in the widest extent, the universal ideas of the law, are purposely repeated, and set in the clearest light. This inward character of the Torah in its deuteronomic reproduction and application (chap. v. 29; x. 16), must be held to be the interpreting word; meanwhile attention is here called to the citations from Deuteronomy in the New Testament, *e. g.* Heb. xii. 29, from Deut. iv. 24; 1 Cor. viii. 4, from Deut. iv. 38, 39; Mark xii. 29 sq.; Matt. xxii. 37 sq.; Luke x. 27 sq., from Deut. vi. 4, 5, *etc.*, *etc.* The renewing of the Covenant, chap. xxviii. 29, 69, in this tendency and character of the "second law," is the true culminating point of Deuteronomy; for communion with God, upon the ground of the communion of God with men (chap. iv. 7),—is the true religion,—is the universal goal and hope of humanity. In this, as also already in the first making of the covenant (Lev. xxvi. sq.), the future of Israel was so far foreseen (Deut. xxviii. sq.), as is scarcely predicted anywhere by the prophets after Moses (comp. Deut. xxx. 6, with Jer. xxxi. 31 sq.; xxxii. 37 sq.). And with this agree perfectly the very significant position of the Mosaic and Messianic prophetic institutions, over against each other, which is peculiar to Deuteronomy (chap. xviii. 15, 18), by which the position is assigned to the succeeding prophetic order in Israel, from Moses to Christ (Deut. xxxiv. 10; Num. xii. 6 sq.). In its prophetic form and attitude, Deuteronomy has, like Genesis, both with respect to Israel and the law, its universal character; the closing book of the Pentateuch is like its beginning, and therefore its true completion.

(Compare LANGE's passing remarks upon Deuteronomy in the *General Introduction to the Old Testament*, p. 31, and the *Introduction to Genesis*, p. 86-94).

## § 2. DEUTERONOMY VIEWED ACCORDING TO ITS OWN DECLARATIONS.

The delineation of Deuteronomy according to its position and titles has presented it to us, with respect to Moses, as an epilogue; with respect to the Torah of Israel, as the universal completion of the Pentateuch.

As to its own utterances attention is usually called to ch. xxxi. 9, 24; xvii. 18 sq; xxvii. 1 sq.; xxviii. 58, 61; xxix. 19, 20, 26; xxx. 10. But for the understanding of these very passages, Deuteronomy must first be questioned and heard upon the idea—"this law," which is of deciding weight here.

The expression meets us first in ch. i. 5. With ver. 3 in view, this (Torah) law which Moses, ver. 5 begins to declare or explain, cannot be the explanation itself, cannot without something further constitute Deuteronomy, but must be the Torah (in the literal sense of the demonstrative particle), to which Moses calls the attention of his hearers in the words which follow, which was beyond question in the mind of the writer of these lines since he had already declared, ver. 3, "that Moses spake unto the children of Israel according unto all that Jehovah had given him in commandment unto them." After a preparatory introduction (ch. iv. 5 sq., 13 sq., 23 sq.) extending to chap. iv. 43; after the theme had been resumed ver. 44, in every form ("and this is the Torah, law, which Moses set before the children of Israel: these are the testimonies and the statutes and the judgments which Moses spake unto the children of Israel," *etc.*), follows now the intended explanation of the earlier given law (chap. v. sq.). "This law" is thus from the very first the decalogue, as the kernel and centre of all the remaining revelation from Sinai and in the plains of Moab, connected with it. The supposition under which alone Deuteronomy is what it is, a repetition of the law, is in entire accordance with this. But as Moses repeats the law of God in Deuteronomy, so this deuteronomic repetition of the law is always regarded as a second giving of the law, at least as a new exhibition of it (chap. iv. 8, 44; xi. 32). "This law" appears therefore correctly

in Deuteronomy, among the usual titles of the earlier law-giving as "the statutes and the judgments" (chap. iv. 1), 'the commands' (iv. 2), "his statutes and his commandments" (iv. 40), "all the commandments and the statutes and the judgments" (chap. v. 31), and the like (chap. iv. 45; vi. 1, 2, 17). Thus the term "this law," designates originally the earlier lawgiving connected with the decalogue, in the progressive explanation of the deuteronomic discourses, the more so the more fully it is regarded in its deuteronomic apprehension, explanation and practical use, unless it appears from the connection that, besides the deuteronomic renewal, the original text is especially intended. The titles: "These words which I command thee this day" (chap. vi. 6; xii. 28), and especially "all the words of this law"—since "the words," according to chap. i. 1, form the title of the book—may be viewed as a standing expression for the deuteronomic Thorah (chap. xvii. 19; xxvii. 3, 26; xxviii. 58; xxix. 28; xxxi. 12, 24; xxxii. 46). Chap. xvii. 19, where the expression: "all the words of this law," first occurs, appears to furnish the transition to the use of this phrase.

In Deut. xxxi. 9, "this law," which Moses wrote, can hardly be the direction for reading the law at the feast of tabernacles; but the same as "this law," ver. 11, which should be read, which Moses wrote that it might be read, the same as "all the words of this law," for ver. 12 reveals the objects for which the law was to be read. The words, ver. 9: "And Moses wrote," very clearly answer to and complete the frequently recurring words: "And Moses spake," (comp. chap. xxxi. 1), so that we cannot think here of any other words than the law discourses before given in Deuteronomy. Leaving out of view the force of the words: "all the words of this law," probably a precise formula for the deuteronomic Thorah, the fact of the reading is in favor of so understanding the words: "and Moses wrote," not so much because the whole Pentateuch is of too great an extent for public reading, as because in this case of the, in some measure, mere arbitrariness of the choice as to what would be read, which must be left to the wisdom of their spiritual officers, the whole tendency and character of the deuteronomic law fit it well, and it alone, for the public reading before the people (so well that HENGSTENBERG allows that the larger parts were chosen from Deuteronomy). The Jewish traditions in regard to the feast of tabernacles may be left undecided. It was in the highest degree fitting that the occurrences of Deuteronomy the second lawgiving—should be repeated in a liturgical manner every seven years. But the expression used in ver. 12 points farther to ver. 24, where Moses, after he "had made an end" (comp. with this chap. i. 5, where it is said Moses began, etc.) "of writing the words of this law in a book until they were finished," ver. 25 sq., commanded to put "this book of the law" in the side of the ark of the Covenant. There is an unquestionable connection between the writing of ver. 24, with that of ver. 9. In this second passage also of chap. xxxi. the deuteronomic law is intended, viz. the finished book form, and the final safe depositing of all that Moses had spoken and written from chap. i. down to this point. The now completed book could be given from the hand, and forever laid away in the fit place, in which truly there is at the same time a pointing on to that which is beyond Deuteronomy. There is the same distinction between the giving of the book, ver. 24 sq., and the giving of ver. 9, as between the complete destination and end of the whole book in the side of the ark, and the special destination and end of the deuteronomic law, for the public reading before the people every seven years; as between the mere command: "take and put it," and the formal solemn official command and investiture of the priests and elders of the people—an investiture whose significance the event recorded (2 Kings xxii. 8 sq.; 2 Chron. xxxiv. 14 sq.) places in the clearest light, if we may regard the deuteronomic law as there intended; as between the testimony of this law-book, which was intimated (chap. iv. 45), but which is expressly introduced (chap. xxxi. 19, 21), (as on account of this character of the book as a testimony, the song which follows immediately upon ver. 28 is appended), and the other point of this law as it is presented in vers. 12 and 13 of chap. xxxi.; as finally between the direct divine completion in vers. 14–23 of this closing chapter, and the Mosaic completion in vers. 1–8, which latter, however, takes up the particular elements or stages in the same succession, thus Moses, Israel, Joshua.

The conclusion from chap. xxxi. is that, according to its own utterances, Deuteronomy.

from chap. i. 1 to chap. xxxii. 43, contains not only what was spoken by Moses, but was at the same time drawn up by Moses in its written form.

The agreement as to the whole spirit and character, the tone and language, with what precedes, not merely in chap. xxxi., but in chap. xxxii., bears decidedly against fixing any earlier limit than chap. xxxii. 43. But what is true for the song of Moses does not avail for the closing historical narrative. The marked differences from the foregoing portions, which appear already in chap. xxxii. 44-52, and still more clearly in the following chapters, are decidedly in favor of fixing the *terminus ad quem* at chap. xxxii. 43. As the Mosaic origin is expressly attested down to chap. xxxii. 43, so it stands beyond any doubt, that another hand than that of Moses has had a part in Deuteronomy as it lies before us. Whose hand has written the xxxiii. and xxxiv. chapters of Deuteronomy, and at the same time put the finishing stroke to the whole Pentateuch? If chap. xxxi. 19 includes Joshua with Moses in the writing of the song, this can scarcely have been from "the need of learning for the multiplication of the writing," since equally trusty and finished hands could certainly have been found among the priests and judges (i. 15; xxix. 9; xxxi. 28). But as the successor of Moses, Joshua must also have a share in the writing, if not with respect to a sacred literature of Israel, yet still for the necessary arranging of the records (as Josh. xxiv. 26). Without this explanation of chap. xxxi. 19, without this merely incidental hint as to his share in writing the law,\* especially in a man in whom the law was so deeply engraved (comp. Deut. iv. 2: xiii. 1, with Josh. i. 8), it would not be easy to comprehend how he should have deposited in writing, in the book of the law of God, the arranged records referred to in Josh. xxiv. 26. But if the activity of Joshua is generally supplementary, which requires no proof, nothing lies nearer than the supposition, that he whose name alone occurs in connection with that of Moses should have added the supplement in question (chap. xxxiii. and xxxiv.) to Deuteronomy. The two passages, Deut. xxxi. 19 and Josh. xxiv. 26, mutually reflect light upon each other. The passing remark in Deuteronomy makes the narrative in Joshua intelligible, and this again in turn lends to that a not inconsiderable space for application. Whether, on the other hand, Josh. xxiv. 26 does not limit the literary, if we may so speak, participation of Joshua in Deuteronomy, and especially in reference to the whole Pentateuch, namely, to the simple supplement, and in connection with this, to the recorded contemporary relation of the matter, while for other and later hands there is a possibility and probability of a redaction,† remains an open question. We will listen to the utterances of Deuteronomy upon this point also.

Deut. xvii. 18-20, connects itself in many points of view with chap. xxxi. The future king in Israel must write him "a copy of this law in a book from that which is before the Priests," which implies a written original. Is not that the one which should be written (chap. xxxi. 9)? as that was written (chap. xxxi. 24) "in a book?" If "all the words of this law" is a standing formula to express the Deuteronomic law, then ver. 19 contains an express reference to it. In ver. 20 the king is mentioned together with the people, "that his heart be not lifted up above his brethren." There is a clear reference here to the deuteronomic apprehension of the law, for it is peculiarly adapted to the people. Chap. xxxi. 12, 13 is further, in entire unison with the 19th verse here. The phrase, ver. 12, "that they may hear," for the law was to be publicly read, is followed immediately, as we read here, "and that they may learn, and fear, and observe." Comp. also ver. 13: "All the days" with "all the days," chapter xvii. 19. The speaker in chap. xvii. might allude to Deuteronomy, since these words must soon come to a close (certainly in the mind of the writer, chap. xxxi. 24); as to the matter of the kingdom the deuteronomic law might be assumed by the hearers, to be even then completed. The limiting clause, ver. 18 ("from before the priests, the Levites") may be referred to chap. xxxi. 9, since the priests there, as the sons of Levi, bear the ark of the covenant; and to xxxi. 25, 26, since the Levites themselves, as the bear-

\* How very closely the song is connected with the law is apparent from the declared significance of the two: it must be in the mouth of Israel what the book of the law was in the side of the ark.

† [MURPHY uses this as an English word, and there seems to be a necessity for it in the discussion of these questions. The meaning is clear enough; but it is not synonymous with our words, edition or re-arrangement.—A. G.]

ers of the ark, were to put the book of the law in the side of the ark. As the entire levitical service essentially completes itself before the ark of the Covenant of Jehovah, so the ark itself, on the other hand, and with it the book of the law deposited in its side, is "before the levitical Priests." Thus "the copy of this law in a book" may, literally, be taken from "before them," as chap. xvii. 18 requires. But <sup>לפניהם</sup> may denote, not what is yet first to occur, but rather what is already the case; i. e., it may denote that the law from which the king should make a copy, and which was already in great part "before," or with the priests, is "from before," that is, from that (exemplar, original) which is in safe keeping with the priests. They would very naturally be represented at the time as the custodians of the law, to whom, not only whatever in the moment of its utterance or of its written composition was already under their hands, but also the deuteronomic discourses of the law, (and hence the intimation, ver. 19, is to these more than to others, since they were even then flowing into their hands) must also be given. From this presupposition of chap. xxxi. in chap. xvii., the instructions given to the priests in chap. xxxi. 10, in reference to the feast of tabernacles every seven years, may be explained; the designation of the priests, ver. 9, must be connected with ver. 25 sq., preparing the way for what is there to be narrated; but ver. 25 sq., at the very close of Deuteronomy—for this is the closing part and act of the whole—should simply place in its final form in the ark of the Covenant as its locality, the already for a long time existing deposit with the priests; whence it was commanded simply to the Levites, without any express mention of the priests, that they should "take and put it in the side of the ark." Comp. xxxiii. 10. The special mention of the deuteronomic words of the law (chap. xvii. 19) does not exclude the previously given law from its meaning, which, marked distinctly by the inscriptions (Lev. xxvi. 46; xxvii. 34; Num. xxxvi. 13) into finished parts, was already at the beginning of Deuteronomy laid up in the custody of the priests. The existence of this law is constantly presupposed in Deuteronomy. It is said here expressly since the occasion offered, that the priests had it already in their custody. And with all these points of agreement between chap. xxxi. 12, 13, and chap. xvii. 19, the definite design for the king is still to be distinguished in ver. 19, not only "it shall be with him," but also "all the words of this law and these statutes to do them;" and again ver. 20, "and that he turn not aside from this commandment to the right hand or to the left," etc. The peculiar additions which in the precise definite expression point to the earlier law-giving, and arise from the peculiarities of the royal position, may be explained from the fact that they are designed for the king. In fact, should the king, as is essentially the case in chap. xvii., be regarded by himself, it will not correspond perfectly with the understanding of his distinct position from the people, his position not barely as one above the people, but as one in addition to all the other officers, dignities and institutions in Israel ("upon the throne of his kingdom," ver. 18), if he has barely in his hands daily the so-to-speak popular edition of the law in Deuteronomy. "These statutes," ver. 19, cannot be limited to the obligations and duties spoken of in vers. 16, 17, which are special peculiar prohibitions, while in ver. 20 the king is bound universally to the commandment, i. e., to all that God has commanded, generally to that which is the commandment for Israel. The law of the king in this pair of verses cannot possibly be the required copy of the law. The immediate connection with what precedes suggests more than this, more even than the deuteronomic law. In vers. 8-13 the priests are spoken of especially as knowing the law, i. e., those who know and who are the teachers of the law. It lies in the nature of the case, and the reference to Lev. x. 11, expressly confirms it, that "all the statutes which Jehovah spake by the hand of Moses" are intended here. The deuteronomic law is itself an exposition; it could thus render assistance to the official interpreters of the law, but it could not supply them with the sacred text. Moreover the cases introduced, ver. 8, presuppose undoubtedly the knowledge of the legal determinations concerning them, as they are treated in Ex. xxi.-xxiii. In such connection come at last the words concerning the king over Israel. In chap. xvi. 18-20, judges and officers, chap. xvii. 8-13, priests and judges, vers. 14-20, the king! a succession in which each embraces something more than the preceding in its legal relations, so that the king at last must be viewed as entrusted with all, what is law in Israel. Thus "the copy of the law" which the king

has to make, must embrace the whole law,—at the moment the words were spoken, the whole law, so far as transcribed it lay in the possession of the priests, the natural depositaries of the law, in the mind of the writer of chap. xvii., the whole law, so far as it stood before him as one whole, and when the case supposed here should actually occur, and there should be a king, surely it would be understood as containing the earlier given law. Compare what is said to Joshua (Jos. i. 8) who held provisionally the place of the king, with the literal fulfilment as it is related 2 Kings xi. 12. As it is proper to include the king with the people from whom he is taken, and still to view him also in his peculiar characteristics by himself, so the reference to the earlier law, in connection with the mention of the deuteronomic, corresponds to this actual practical relation; and chap. xvii., in the midst of the discourses, which should complete the whole law, was the proper place for both.

The result from Deut. xvii. is: 1), the supposition of the earlier law as written (in some sense completed) and extant with the priests; 2) the intimation of the deuteronomic law as one belonging to the whole; and, 3), the introduction of copies of this, as we must think, Mosaic whole, which were made by the kings with their own hand, under the direction of the priests, or indeed were entirely written by the priests themselves. If the first is true with regard to the deuteronomic law, and at the same time the other related parts of the Pentateuch, so the view already attained, as to certain altogether natural, and indeed priestly redactions, is confirmed by the last.

The direction, Deut. xxvii. 1 sq., that Israel should "write" the law, presupposes just as the "copies" of chap. xvii., the law, as written, or as one which will be written. Then, to inscribe "all the words" in the sense of every particular word of the law in question, or even every word in the sense of every sentence or declaration with a legal sanction, is forbidden in the nature of the case. If we will not evaporate the expression used into a mere vague generality, it behooves us to explain "all the words of this law—by all the discourses upon this law" (Ch. i. 1, 5). "The whole commandment which I command you this day," is indeed nothing else than the command for the erecting, cementing and inscription of the stones, in their whole extent; in this sense "this day" of ver. 1, and "the day when" of ver. 2, correspond with each other. It may be inferred, even from ver. 10, that in the following formula of imprecation, as it appears ver. 11 sq., (and afterward in its fuller exhibition in chap. xxviii. 1, in reference to the blessings, and in ver. 15, in reference to the curses) the deuteronomic manner of the law is the characteristic feature, as indeed in the summary, ver. 26, the deuteronomic law comes into clear relief. But that we are here to think of this last, is demanded as well by the parallel passages, chap. xxxi. 9 sq. (there the public reading, here the recording), and the actual execution of what this parallel passage required (Josh. viii. 34), as by the fact that the whole Pentateuch was too large, and the mere curses and blessings, or the simple decalogue too small for "the great stones" in their indefinite number, while on the contrary the deuteronomic discourses of the law are of the proper extent, as they also constitute the ground upon which the renewing of the covenant in Deuteronomy proceeds, chaps. xxvii.—xxx. Here it is the words of Moses, as in Ex. xxiv. 3, 4, 7, 8, "All the words of Jehovah." But in these are included the historical reminiscences, warnings, *etc.*, as well as the "peculiar precepts." To suppose the reverse would run counter to the whole practice of Deuteronomy especially, as indeed it would to the peculiar method of the Pentateuch; the decalogue itself from the beginning of the first command, embraces the history. According, indeed, to the very nerve and force of every section of these discourses, the special purpose of the speaker, the peculiar finished style, the strictly defining word, these must have been written upon the stones. Josh. viii. 32. Compare with this, vers. 34 and 35, in which the distinction between what was read and what was written is clearly marked. The result here is the same with that from Deut. xxxi.

In the remaining passages (chap. xxviii. 58, 61; xxix. 19, 20, 26; xxx. 10) the declaration of a written publication, and the intimation of a book, is common to all, either preparatory to chap. xxxi., or because the written publication went before the oral report, as Ex. xxiv. 4, 7 (Deut. xxxi. 22), or because throughout, the writing, although later, was chiefly regarded, and not so much the speaking. In all cases it is the deuteronomic law which is

intended, but as the unmistakable reference to Lev. xxvi. shows, not without embracing the earlier law giving, in addition to which Moses wrote this, his law, before the children of Israel (Josh. viii. 31, 32; comp. chap. i. 7, 8), the whole called "the book of the law of God," Josh. xxiv. 26 (comp. Neh. viii. 18; 2 Chron. xvii. 9; xxxiv. 14), in distinction from the "law of Moses" (Josh. viii. 31, 32; xxiii. 6; 1 Kings ii. 3; 2 Kings xiv. 6; xxiii. 25).<sup>\*</sup> The various declarations as to the written record of the deuteronomic law, may be explained from the very design of Deuteronomy as the closing part of the Pentateuch. Nothing is more befitting the completion than that it should repeatedly testify, namely, that all these spoken words have their fixed form for the people through writing. The stronger this is accented, as to the deuteronomic law, the more certainly it must be understood of the sacred text of the deuteronomic discourses, and must therefore be held above any doubt, although there is occasionally, in the earlier law-giving, an allusion to a written composition, as Ex. xvii. 14; xxiv. 4, 7; xxxiv. 27; Num. xxxiii. 2. And if the various passages in Deuteronomy point to its book form, this includes as a matter of course its particular, well-grounded, comprehensive supposition as to the earlier law-giving, that this also was collected in particular books.<sup>†</sup> "And it is altogether probable," says BLEEK, "that the division into five books is as old as the last redaction of the law through which it has its present form and extent." It is to him "not improbable" that the declarations of Deuteronomy are "intended to apply to our entire Pentateuch," at all events truly to the deuteronomic law-giving. "For when in the discourses of Moses a law book is spoken of in such a manner, it cannot be a writing first published after Moses which is intended." "Without doubt," KNOBEL remarks, "the book is held by the author of Deuteronomy as a work of Moses, so far as it relates to the time before the death of Moses. That the law book was present to him as one whole, may be inferred from the description of it, and from the direction that the king himself should take a copy of the law, that he might constantly read it."

Whatever "assistants" we may assume in connection with Moses "for the external form and writing, for the explanation of the diversities in style and expression" (KURTZ), he will ever be regarded as the peculiar author of the whole. With the utterances of Deuteronomy which we have considered, we pass beyond the stand-point, *e. g.*, which HOBBS in his Leviathan occupies, that the Pentateuch is a work about Moses, and in this sense Deuteronomy may be regarded "as the fifth book of Moses."<sup>‡</sup> In all cases the peculiar declarations of Deuteronomy bear witness to its Mosaic origin, and indeed as to what concerns its form as well as in reference to its contents, that it is thus a Mosaic writing, down to chap. xxxii. 43. This no way forbids the hypothesis both of the supplement by Joshua, and of later redactions of the Pentateuch (separations amounting perhaps to independent works, *e. g.* Josh. xxiv. 26; 1 Saml. x. 25, but also, supplements, explanations, applications, and the like); the occasion and number of the latter being designated definitely enough in Deuteronomy, "by the copies for the king." Holding firmly the Mosaic authorship of Deuteronomy and of the Pentateuch generally, with the hypothesis of later redactions, even in the times of the kings, as at last in the time of Ezra, we are still perfectly free to oppose the criticism, when it seeks to ascribe it to another period than the Mosaic. [If a revision by Ezra is conceded, it in no way

<sup>\*</sup> The 8th chap. of Neh. is very instructive upon this distinction between the deuteronomic law, and the law generally. Ver. 1 may be read indefinitely, if it is not Deuteronomy simply which is meant. Probably the desires of the people terminated at first upon this (according to Dent. xxxi. 11 sq.), which was so natural, although it was not the Sabbath-year. But in ver. 8 it becomes clear that Ezra brought the whole law before the congregation (ver. 2 sq.), which is confirmed, as well by the use of the well-known expression as to the earlier law-giving ("b'jad Moseheh"), as from the reference to Lev. xxiii., and still more expressly from the 18th verse.

<sup>†</sup> Besides it is incredible that Moses should have ordered to be gathered merely his own discourses upon the law, his practical appendix to it, and not the law itself, which sprang directly from God, and according to Ex. xvii. 14; xxiv. 4, 7; Num. xxxiii. 1, was already existing in a written form, as if to place a sanctuary within a sanctuary. Indeed we cannot well think that he should have taken care for the written composition of his own discourses on the law, but not for the law itself, which still in any case claimed the first place in his view." SCHULTZ.

<sup>‡</sup> "Moses, according to the declarations of Deuteronomy, was busy with the writing of the law, down to the latest moments of his life, so much as he had at last even to speak and to regulate; when the end was immediately impending, then first he gave the work out of his hands. From this it appears that it had been an altogether peculiar desire of his heart to make the work as perfect as possible, and it is at least probable that to the same degree also he would take care for the perfect elaboration and completeness of the earlier parts."—SCHULTZ.

affects the question of the Mosaic authorship. A very slight revision would account for all the words and passages which seem to be of a later date than Moses, and upon which the main arguments of those who oppose the Mosaic authorship rest. The supposition of such a revision is, as Prof. BARTLET has well said (*SMITH'S Bib. Dic., Am. Ed., Art. Pentateuch*), perfectly natural "in view of the lapse of time, and the effects of the exile. The SS. render the supposition probable, by these notices of Ezra." See Neh. viii. 4; Ezra vii. 6, 10, 11; viii. 1-5, 18. "Now let Ezra but have done for the Scriptures permanently, and in view of the permanent necessity, that which he did orally and transiently on this occasion," and we have all that the supposition requires. The Jewish tradition favors this supposition, and when we bear in mind that it has been a very prevalent opinion in the Christian Church, that Ezra was divinely called to this work and directed in it, we may well accept this way of explaining those words and portions which seem of later date.—A. G.]

### § 3. THE MOST IMPORTANT HYPOTHESES OF THE CRITICISM AS TO DEUTERONOMY, WITH REFERENCE TO THE ENTIRE PENTATEUCH.

1. J. S. VATER (1805). That Deuteronomy to a large extent, existed in writing since the time of Solomon or David; the closing portion of the whole about the time of the Babylonian captivity.

2. W. M. L. DE WETTE (1806-1852, 7 *Ed. of his Lehrbuch*), in continual change. "It is most probable, that according to the redaction of the Jehovist, the Elohist, essential portions of the five books of Moses, and perhaps Deut. xxxi. 14-22, close the fourth book. The author of Deuteronomy later interpolates his Mosaic hortatory discourses, the new law-giving, and the obligations with respect to the law, and places the closing part of the fourth book at the end. Its origin, in the time of Josiah. The passages iv. 27; xxviii. 25, 36, 49, 64; xxix. 27 sq.; xxxii. 5-33, were written in the most unfortunate time of the State, in the Assyrian period, and with reference to the exile of the Ten tribes."

3. P. V. BOHLEN, VATKE and J. F. L. GEORGE (1835): The Pentateuch is not before the Babylonian exile, at the earliest Deuteronomy has its origin under Josiah.

4. J. J. STAEBELIN (1848): The author of the whole of Deuteronomy is also the elaborator of the original Elohim writing, in the four first books, as also in the book of Joshua: the Pentateuch is the work of this Jehovistic, and at the same time deuteronomistic redaction in the time of Saul.

5. C. v. LINGERKE (1844): The present Deuteronomy, excepting chap. xxxi. 14-23, and perhaps also chap. xxxiii., which is from the completer, the Jehovist under Hezekiah, is from the author of Deuteronomy, who at the same time published the book of Joshua in its present form, under Josiah.

6. H. EWALD (1864) (3d *Ed. of the History of the People of Israel*): "As also the Southern Kingdom, after the death of the good King Hezekiah, fell into the greatest danger of lawlessness and anarchy, it is an attempt of some dependent of this kingdom living abroad, to commend the old law, altered and rejuvenated for the times, strengthened and emphasized by prophetic discourses, with a Mosaic method and coloring indeed, but with the freest use of his material, to the king of his day as the only salvation, as he wished him to become the necessary reformer, under the delineation of Joshua." The main portion of Deut., chaps. i. -xxx., is an entirely independent writing, and from thence onward the original history lies at the foundation, as it was given in the work of the "fifth narrator," and runs down to the death of Joshua, which corresponds to the object of the author of Deuteronomy. The great Song, chap. xxxii. taken from an otherwise unknown poet, by the author of Deuteronomy, instead of another song which originally occupied this place, since it appeared more suitable to him. Formed besides, from many sources, both narrative and legal in their subject, now entirely lost. (The age very learned, *etc.*). Perhaps during the second half of the reign of Manasseh, and written indeed in Egypt, in the seventh century through a peculiar event, it became for the public a book lying at the source of the reformation of the Kingdom under King Josiah. Chap. xxxiii., probably written under Josiah, not interpolated by the author

of Deuteronomy, but written by this true, latest collector and publisher of our present Pentateuch, who connected Deuteronomy with the work of the fifth narrator, before the end of the 7th century, or still surely before the destruction of Jerusalem.

7. F. BLEEK (1860, Introduction): With the conviction that very important sections are found in the Pentateuch written by Moses and in his time, Deuteronomy belongs to a writer, different from the Jehovistic reviser and enlarger of the Elohistie fundamental writing, and to a still later period. The time of its composition, between Hezekiah and Josiah, under the idolatrous Manasseh. Its more universal spread first occurs after the law-book with the Deuteronomic law-giving had been found in the temple under Josiah; chap. xxxii. 1-43, from a poet under Ahaz or Hezekiah, chap. xxxiii., perhaps by the same, at the time of Uzziah.

8. A. KNOBEL (1861): Into the Elohistie and Jehovistic work, which reaches from Gen. i. to Num. xxxvi., as the Jehovist has completed it through the supplements to the old fundamental writing, from the books of Jasher,\* and of the wars, Num. xxi. 14; Josh. x. 13, (which also lies at the basis of the following books of Judges, Ruth, Samuel, 1st Kings xi.), the writer of Deuteronomy has inserted between Num. xxxvi. and Deut. xxxi. 14, his discourses, and with them a number of determinations, and two accounts, which the Jehovist had taken from the book of Jasher, and attached to Num. xxxvi. We discover his hand also after Deut. xxxi. 14, down to Josh. xxiv. Through him the Pentateuch has received its present form.

From this outline of these hypotheses there is a manifest progress of the criticism, from that now, as good as abandoned "Fragmentary hypothesis," and the earlier "documentary hypothesis," to the "supplementary hypothesis."—(DE WETTE, § 157, a.).

It is true likewise that the greater number unite, as BLEEK says, in holding that it is decidedly a false view when VATER, V. BOHLEN, VATKE, GEORGE, hold that Deuteronomy is older than the books before it, with their law-giving.

As to the author of Deuteronomy, STAEHELIN, identifying the Jehovist with the author of Deuteronomy, occupies a distinct position, similar to that of EWALD, who advocates a still later peculiar author of the Pentateuch. It may indeed be held as the prevailing view, "that from the beginning on Deuteronomy was written as a revision and enlargement of the older historical work in the form which it has received through the Jehovistic elaborator of the first four books, and that the author of Deuteronomy is at the same time the last reviser of the entire Pentateuch, through whom the work receives the present compass and connection, in which we have it." BLEEK.

As this criticism agrees in denying that Moses wrote Deuteronomy, so it has come to an agreement, that the post-Mosaic composition of the work which they receive in general, occurs during the period down to Josiah.

#### § 4. ANTI-MOSAIC ARGUMENT AND ITS REFUTATION.

1. Generally KNOBEL asserts: "that as Christ calls His gospel into life without writing, so Moses gave his law, upon the whole, through oral communications and direct practical introduction, and left it to his successors to give it its more finished form, and reduce it to writing." The comparison with Christ falls to the ground with the essential distinction between Moses and Christ, upon which rests the distinction between the law given by Moses and the grace and truth which came by Jesus Christ. "His gospel" is the gospel of His person, while Moses testifies his faithfulness in all his house, even in this, that he has fixed and made sure in writing, the law entrusted to him for Israel. VAHINGER (HERZOG'S *Encycl.* XI., p. 302 sq.) calls the assertion, "with reference to Christ," that Moses also wrote not even a letter, "as exaggerated and groundless as the opposite assertion, that he has himself written all the words of the Pentateuch," and recognizes the results of HENGSTENBERG'S (*Auth. I.*, p. 415 sq.) investigations, that "not only Moses, who was learned in all the wisdom of the Egyptians (Acts vii. 22), but other Israelites also, could have used with ease (Lev.

\* [Of Jurisprudence, or rather of the upright.—A. G.]



xix. 28; Num. v. 23; xi. 26; xvii. 17) the art of writing spread even among the Canaanites" (Josh. xv. 15, 16; Judg. i. 11, 12; a book city!). It is from the first more than probable that Moses wrote many things which, in the variety of the laws and the rigidity with which their observance was enjoined and was expected from every Israelite, were indispensably necessary." "In and by itself it is not improbable that Moses should have written the whole Pentateuch; the art of writing among the Arabians had its beginning with the Koreischites, and indeed in the time just prior to Mohammed, and still the comprehensive Koran was at once put into a written form."

2. But VAHINGER brings to bear against the Mosaic authorship, as to the historical portions, and therefore as to the Pentateuch generally, in the form in which it comes to us, the anonymous character of the greater number of the historical books; "and this rule is certainly so to be carried over and applied to the Pentateuch, and hence we may conclude that its author must be unknown." By no means, for this "fifth book" has its peculiar fundamental significance, connects its fitness as a revelation with the person of Moses, and with no other. It requires no proof how truly the author of the Pentateuch was known throughout the Old Testament, since indeed the criticism, even of VAHINGER, allows the author of Deuteronomy to have issued his work under the name of Moses.

3. BLEEK remarks especially, that by the representation in Deuteronomy, these discourses were all held upon one day; on the contrary, that by their extent and contents, the brief time before the death of Moses is insufficient for recording them. Should we even not translate i. 5 that Moses at that time (i. 3) began, *etc.*, so that the date is to be understood simply of the terminus of the beginning, there is not wanting in the following parts every kind of pause, which sufficiently obviates the appearance upon which BLEEK remarks. Thus iv. 41 sq.; 44 sq.; v. 1. If Moses died upon the 1st or 7th of the twelfth month, there was still time enough, the entire eleventh month, especially if the deuteronomic discourses had been prepared long beforehand.

[The objection is one of little weight in any case. But there were ten days between the beginning of these discourses and the closing events of the life of Moses. There was time enough, either on the supposition that the discourses had been prepared beforehand, or on the supposition that they were spoken out of a heart full with his theme, and then recorded. A man gifted like Moses, standing in his relation to the people, knowing that he was about to leave them, and aware what interests hung upon his word, could easily crowd those discourses and events into a much less space of time.—A. G.]

4. The deviation in language, style, ideas, and the course of thought from those usual in the Pentateuch, as it appears already, Lev. xxvi. 3–46, is, according to VAHINGER, still more striking and decided in Deuteronomy. "Such a 'second law' could scarcely have been necessary during the life of Moses;" Moses is not the author "of this second law giving, often in opposition to his own." One would think that in such "deviations from the usage of the Pentateuch, some careful and practised student of the Hebrew language, and of the various modes of expression of the Israelitish writers to which VAHINGER refers, would have observed it very early, and the entire Jewish tradition, and the Christian Church with it, would not have ascribed Deuteronomy to Moses. VAHINGER indeed urges the Jewish title of the book against its Mosaic composition! Comp. § 1 for the mode in which this title "second law" agrees precisely and only with a personality like that of Moses, the prophetic law-giver. Every later writer would have had undoubtedly to authenticate his legitimate claim to it. The necessity or propriety of this new apprehension and arrangement of the law, rests certainly only in part upon "the approaching residence in Canaan," more completely upon the requirements of the new generation to whom Moses, himself a dying man (Ps. xc. 1), here speaks, from the solemn experiences with that earlier generation dead in the desert; and still more upon the fact that the earlier law-giving, according to its whole nature with respect to the universal future of Israel, demanded that—if authentic—a path should be opened out of the law itself, and also through Moses personally, to the prophetic institution in Israel, which is done in Deuteronomy. Finally KEIL and SCHULTZ refer correctly to the remark of BERTHEAU: "It appears to me very hazardous to suppose opposi-

tions in the laws, and from these to infer a different age of the opposing passages, because whoever made the additions must have known that to which they were added, and either perceived no contradictions, or would have expunged them from the writing before him."

[WORDSWORTH says with great force: "The writer of Deuteronomy, whoever he may be, was a Hebrew writer of great natural endowments and intellectual acquirements, and being well skilled in the language, he would at least be as much conversant with the writings of Moses as his critics who live 3,000 years after him. Such a writer, wishing to palm Deuteronomy on the nation, would have been especially careful not to excite suspicions of the fraud by deviations from the facts of history or from the style of these other writings. These seeming variations in his general statements and the acknowledged difference of style between it and the other parts, so far from being proofs of spuriousness, are in fact strong evidence in favor of its Mosaic authorship."—A. G.]

5. "First of all, the form of the three great popular discourses strikes us just as if we stood in the midst of the time of the later prophets." That "is scarcely" to be expected "from Moses;" on the contrary, "the three detailed discourses" are called to mind which introduce "the gnomic poetry of Solomon about the time of Manasseh, and which impress in a more agreeable and complete form what was earlier concisely and briefly said." VAHINGER. What different can we expect from Moses, unless simply a repetition of the earlier law-giving with a second Sinai, *etc.*; unless that he should give an entirely unfitting and disappointing copy from the original! The text lay before him, what more likely than a sermon upon the text? Ought Moses to have catechized Israel in a Socratic way, or to have arranged a pastoral dialogue with the people, or to have celebrated liturgical devotions upon the decalogue, or to have opposed a talmudic commentary? The gnomic sentences (chap. i.-ix.) referred to, especially in their essential dependence upon the law, may be explained just as well, if not from the import of the deuteronomic law for the Israelitish national life, yet still much better as imitations of a deuteronomic model than as contemporary parallels. This explanation must be accepted in any case for the later prophetic institution or order (§ 1).

6. Recently the "stammering tongue" of Moses, in relation to the discourses in Deuteronomy, has been urged against his being their author. HENGSTENBERG replying in regard to Ex. iv. 11, 12, refers to the similar case with Jeremiah, to Demosthenes, and to the occurrences in the ecstatic state. At the same time he emphasizes the fact, that the hesitation of Moses, Ex. iv, arose in view of "bold free speech before the overawing presence of Pharaoh," which is wanting in Deuteronomy, where "he reads merely in the presence of the people, what he had before drawn up in writing" (comp. § 2).

7. "The tone of urgent, often-repeated exhortation is," according to VAHINGER, "in broad contrast with the stern nature of Moses, as we come to know him in the three central books." The despised "Apologetics," on the other hand, and in favor of its correct conjecture, "that now first in Deuteronomy we come to learn the other side of the nature of Moses," refers to Ex. xxxii. 32; xxxiii. 12 sq.; Num. xii. 3; xiv. 17 sq.; thus to passages directly from "the three central books." In regard to this HENGSTENBERG says: "In the first four books the personality of Moses is kept in the background, the method of statement is predominantly objective. In the last book the revered form of Moses comes forward, and whoever has any sense for the personality and individuality cannot fail to recognize that he here presents himself to us as he is. He speaks in entire fitness with his position as a departing father to his children. The style is earnest, animated, impressive."

8. But it is precisely the language which VAHINGER urges against Moses, to whom "the three central books belong;" not only "from an unusual easy and flowing style which we never observe in the earlier time," but also "from a breadth and smoothness which remind us strongly of the modes of speech and rhetoric at the time of Ezekiel and Jeremiah, as any scholar may easily see." But KNOBEL, who has himself entered with the fullest detail into the different kinds of style of the various writers in the Pentateuch accepted by him, asserts of "the fundamental writing," which must be "the oldest law-book of Israel," according to him belonging to "the time of Saul," in part at least, what VAHINGER, what already DE WETTE, indeed what he himself asserts of Deuteronomy. Thus DE WETTE

remarks: "a broad redundant use of words;" thus KNOBEL declares: "in general he writes with an affluence of words, and moreover continually repeats himself," *etc.* And thus precisely he remarks upon the original writing: "the statement in these works is rich in repetitions wherein the author surpasses all others, often also broad and full;" "the author has at command great fulness of expression." If KNOBEL allows that the author of Deuteronomy often coincides with Jeremiah and other writers since the exile, he gives also the ground for it when he says: "The patriots sought to prevent the coming ruin by leading the people back to the law." DE WETTE, on the other hand, asserts (as he thinks) "too much as to this relationship." The time of Jeremiah, and especially of Ezekiel, is confessedly the time of the decline of the Hebrew language. On the contrary Deuteronomy has not only similar traits of antiquity with the earlier books, but also many peculiarities of language in common with them (KEIL, *Introduction*, 2, p. 100). There remains thus nothing but the method of statement, which generally includes great breadth or fulness among the Semitics, but especially in Deuteronomy from the rhetorical treatment of the subject, as KNOBEL himself says: "rhetorical, and therefore affluent in words and full." In reference to the style VAHINGER concedes "even in the same man wide variances and diversities according to age, circumstances and dispositions." Does he then regard the "breadth and liquidness" of the deuteronomic language as the signs of the loquaciousness and prolixity of age? Moses was one hundred and twenty years old when he died. Was his natural force not abated (Deut. xxxiv. 7), and is this to be understood intellectually also? So EWALD indeed recognizes "certain passages," *e. g.* the impressive close of Deut. xxx., in which "the author attains a thoughtful conciseness and energy, a severe and easy style."

9. According to Deut. i. 9, the idea of appointing judges originated with Moses, while in Ex. xviii. Jethro gives the advice." (VAHINGER). It is not the idea, and therefore not the counsel of Jethro, but what Moses did, which is spoken of here in entire harmony with Ex. xviii. 25.

10. So also "in Deut. i. 22, the proposition to send the spies came from the people, while in Num. xiii. God gives the command to do this." (VAHINGER). The assumed contradiction is rather an important completion, and indeed by Moses himself, since there could be no object to any other writer, why he should run the risk of an apparent contradiction to Num. xiii. Any other writer would indeed have avoided this with the utmost care, if he wished to be regarded as Moses. Moses thus explains that the weak faith of the people preceded their fully developed unbelief, to which God condescended, to prevent perhaps that very unbelief. For the rest, Deut. i. 22, agrees literally with Num. xiii. 26. ["There is no real discrepancy between these passages. The plan of sending the spies originated with the people; and as in itself a reasonable one, it approved itself to Moses: was submitted to God, and sanctioned by Him, and carried out under special divine direction. The orator's purpose in this chapter is to bring before the people, emphatically their own responsibilities and behaviour. It is therefore important to remind them that the sending of the spies which led immediately to the murmuring and rebellion, was their own suggestion." SPEAR. *Com.* This purpose of the orator throws light also upon the apparent diversity as to the appointment of the Judges, and the omission here of Jethro's counsel.—A. G.]

11. "Moses repeatedly transfers the entire guilt of his exclusion from Canaan to the people, Deut. i. 37; iii. 26; iv. 21; while in Num. xx. 12, it is the result of his defective faith, and in Num. xxvii. 14, of his own personal disobedience." (VAHINGER). If there is a contradiction here, then Deuteronomy contradicts itself, since Deut. xxxii. 51, is similar to Num. xx. 12: xxvii. 14. The fault was that of Moses; the occasion for it existed in the people. Thus the people were guilty in the offence of Moses. See further the exposition of the particular passages.

12. "The phrase, 'on that side of Jordan,' Deut. i. 1, 5, was evidently written by one on this side of Jordan, and therefore after the death of Moses," *etc.* (BLEEK.) HENGSTENBERG remarks forcibly upon this objection against Moses: "The author, who evidently wishes to be held as Moses, will here at the very entrance be upon his guard, and not upon the very threshold betray himself in this simple and reckless manner." The term is obviously a

standing title designating the region eastward of the Jordan, as BLEEK himself concedes, although he asserts incorrectly that it came into use "first after the possession of Canaan by the Israelites." As this standing designation could have been used by the Canaanites, the original inhabitants of the land, and through them have been easily adopted by the Patriarchs, so the Patriarchs must first have correctly received it from the stand-point of faith in the promise of God, since they would speak as if they were already in Canaan. But Deuteronomy places itself precisely upon this ideal and objective stand-point. Moses, Deut. iii. 20, 25; xi. 30, uses this phrase in a different sense, in a purely personal relation and with good reasons for so doing. (See the Exposition.)

13. "The remark, as Israel did unto the land of his possession which Jehovah gave unto them, (Deut. ii. 12), presupposes clearly a time when the Israelites, already in possession of the land, had expelled the people who had dwelt in it before, and thus a time after Moses." (BLEEK). If it was spoken only of Canaan, then the preterite, "as Israel did," must be understood in some manner as a prophetic, whether used by Moses, or by a later writer under his name. As the word of God, even as the word of Moses it is an energetic and stirring expression of encouragement for the people. A later writer would have avoided a misunderstanding like that of BLEEK. If this misunderstanding were the true understanding, then the very point and design of the encouragement would fall to the ground, and the phrase could only spring from the connection. For how could it encourage Israel to enter Canaan, that he had already done this? We must then accept the gloss of a later revision, which is, however, superfluous. There is, moreover, the less ground for supposing that "the land of his possession" refers exclusively to Canaan, since v. 9, and v. 12 use the words *possess*, and *possession*, in reference to Moab and Esau. Here also, therefore, the east-Jordan land is intended, which Israel already possessed in the well-known two and a half tribes, as is expressly declared in the third chap., comp. especially vers. 18, 20, 21. The words "had given to them," are there explained, as well as "what Israel did," by the phrase "what Jehovah your God hath done." Vers. 10-12, is moreover, as also 20-23, and iii. 9-11, evidently a Mosaic [post-Mosaic? A. G.] insertion. [There are plausible reasons for supposing that these passages are glosses contributed by Ezra, and not intended to be passed off as a part of the text. SPEAK. *Com.* adopts this view. But the reasons urged that these passages are parenthetical and interrupt the narrative, that the phrase as Israel did, sq., refers naturally to the conquest of Canaan as past, that there was no necessity for these antiquarian details in the case of Moses and his contemporaries, are all negative, and seem to overlook the orator's purpose in this introductory discourse, both to humble and encourage Israel. The details are of the utmost moment to those who are about to attempt the conquest of Canaan; and it does not seem at all unsuitable, or unlike the manner of Moses to interrupt his statement of the divine communications to him, and give these historical notices which bear with such force upon the very object of his discourse. A. G.]

14. "Moses surely some months before his death would not have spoken of the coffin (bedstead?) of this king, (Deut. iii. 11), as of some relic of antiquity long preserved." (BLEEK). Were it not otherwise possible indeed, we should have here a very "plastic" gloss of a revision. But as nothing is said of "antiquity," on the contrary there is simply a reference to what was well known to his contemporaries, in the same way as xi. 30; 2 Sam. xii. 26 sq.; Jer. xlix. 2, the matter requires no further thought.

15. The words "unto this day," especially in Deut. iii. 14, imply also, according to BLEEK, a longer time than is reconcilable with the Mosaic authorship. If the whole verse were regarded as a gloss, it would have no importance or weight as against the Mosaic authorship. But it is here, as with the bedstead or coffin of Og. Here also there is an element of encouragement for his contemporaries. A gloss could scarcely have had any other than an archeological motive. But Moses speaks; listen only, ask merely; now the former kingdom of Og in Bashan is still "Havoth-Jair,"—"The life of Jair"

16. The law of the king, Deut. xvii.—1. "There is very little probability that Moses would have given a law in reference to a later time" 2. "The kingdom had no foundation in the entire original plan of the theocratic State of the Israelites." Hence 3, as "some-

thing foreign, and against the will of Jehovah," under Samuel, which he would not otherwise "have so long resisted;" further a'so, something which the Israelites would have already attained during the period of the Judges if it had been Mosaic; finally, in the "law of the kingdom," as laid down by Samuel, "there is not the slightest reference to Deuteronomy." (BLEEK). We have already called attention to the prophetic spirit which pervades Deuteronomy. The reference to Israel's future is a prevailing one throughout. The first and nearest thing in this future was the substitute for Moses. The subjective character of Deuteronomy, not only as to the form of the discourse, but as to its very nature is closely connected with this. But the substitute for Moses is not fully provided for, or supplied by the appointment of Joshua. What must enter in the place of Moses when he retires must be institutions, or offices. But these demand a legal determination, or bounding, if it is no more than an outline. Hence Deuteronomy is full of these legislative provisions for the future; otherwise even this negative criticism would never have supposed that it found so many traces of a later time. Indeed the more closely the Deuteronomic representation confines itself to the condition of things at that time, the more naturally it makes clear its claim to be a Mosaic composition. But if the nearest future after Moses, leaving entirely out of view the universal import of the future of Israel, requires legislative provisions, and hence even the necessity of Deuteronomy as an appendix to the first four books may be apprehended, then the Deuteronomic law of the King is not only "probable," but appears equally necessary, as the law with respect to the prophets, Deut. xviii. The revelation of God (Num. xii.), and magisterial authority are united indeed in Moses in their original potency. As after his departure, the one aspect has its legal continuance in the prophetic order like Moses, so the other in the order of the kings. This order is thus already founded personally in Moses, and there is no opposition in this reference to the theocracy of Israel. Still less is there such an opposition, if the theocracy of Israel has its original foundation in the patriarchal religion of promise, since, as to Abraham, so also to Israel, Kings were expressly promised as their descendants, Gen. xvii. 6, 16; xxxv. 11, (xlix. 20). This parallelism of Deuteronomy with Genesis, has already met us, (§ 1). The deuteronomic law of the king is a new feature or step in this relation. What Genesis lays the foundation for, that Deuteronomy places legally as the necessary goal of the development of the people from Abraham and Israel. The example of surrounding nations who all had kings, especially of Edom (Gen. xxxvi. 31); must have hastened the development. Could that indeed which was evident to a Balaam, Num. xxiv. 7, 17, have remained concealed from Moses? And if we look at the universal future of Israel, the most perfect bloom of the people as in every relation, so also in what relates to the King Messiah, is connected with the Davidic Kingdom. Gen. xlix. 10. But while the Messianic point of view comes out clearly in the deuteronomic order of prophets (chap. xviii.), it remains concealed throughout in the kings of Deuteronomy, in entire accordance with the Mosaic situation. In Moses himself the prophetic element overbalanced his royal power; and for the purpose of bringing the people together, to the point of entrance into Canaan, and the conquest of the land, the existing political authority, the heads of the tribes, was amply sufficient. The deuteronomic law of the King, instead of entering in opposition to the Israelitish theocracy, connects itself with it in the simplest and most natural manner. In chap. xvii. 8-13, it is the priesthood (the High-Priest), which is spoken of; the reference to the kings follows immediately upon this, vers. 14 sq.

It is thus in entire agreement with the assumption of the Pentateuch throughout, according to which the priesthood has no political, but only a religious position. The priests are spoken of in connection with the judges, as the expounders of the law. The transition to the kings is formed by the judicial office, chap. xvi. 18 sq., especially by the Judge (chap. xvii. 9, 12), an entirely natural transition. Comp. Judg. viii. 22, 23. Moreover, this kingdom was not commanded or recommended in Deuteronomy; but the event of its establishment is simply foreseen and supposed, vers. 14, 15. And in this event the genuine theocratic commission of such a king, one chosen of God, was alone demanded. And this king was confessedly in the most emphatic manner placed in connection with the law of God and

entrusted with it, ver. 18 sq. There remains only the examination of the deuteronomic law of the king in the light of 1 Sam. viii. Two opposite facts retarded the transition foreseen in Deuteronomy as it would naturally take place from the judicial office to the kingly. At the very beginning the external unity of the people, the dictatorship of Joshua (Joshua performed what was the duty of a king) and that inward unity under the princes of the tribes still prevailed after his death; and then later the distinction of the tribes and the temporary extraordinary assistance and deliverance by the hand of God. Nevertheless the desire for the kingdom finds vent in the period of the Judges. The forsaken people itself urges this, as it were, wild branch to assume this office, Judg. viii. Gideon declines the dominion for himself and his descendants because the other and most important factor was wanting: "whom the Lord thy God shall choose." He cannot recognize himself as such, but only as for the time an extraordinary instrument in the hand of the Lord: "Jehovah shall rule over you." He had not as yet chosen any standing representative of his dominion. The narrative of Judg. ix. justifies the way in which Gideon acted. The distinction between this case, and that of 1 Sam. viii. is manifest. There the elders of Israel are at the very point which was wanting in Gideon, hence they ask from Samuel: "Now make us a king." And thus verbally they legitimate their demand from Deut. xvii. Those who utter the wish of the people in Judg. viii. are wanting in a reference to the law; it is simply "rule over us." The law is truly apprehended by the elders of Israel, 1 Sam. viii. The real essential references to the deuteronomic law of the king are more important even than the verbal. Thus in that they asked the king from Samuel; which Samuel, with a correct understanding of it, expresses: "See ye him whom Jehovah hath chosen," *etc.*, chap. x. 24 (Deut. xvii. 15). Thus also since they in their request recognize that in Deuteronomy designated transition from the judge: "Now make us a king who may judge us." If the kingdom, 1 Sam. viii., appears "as something strange," this would not only be in opposition with Deuteronomy, but with the first book of Samuel itself. How could Hannah, the mother of Samuel, pray (chap. ii. 10) "that Jehovah would give strength to his king, and exalt the horn of his anointed?" And how speaks the man of God (chap. ii. 35) of the "faithful priest?" Should he not walk before the anointed of the Lord? Samuel's displeasure at the request of the elders (chap. viii. 6) cannot possibly be with regard to the kingdom; but at the way in which it was sought, as if it was to come in the place of his judicial activity in his own life-time, and demanded therefore as it were his dismissal. And thus it is in fact even literally, ver. 6: "And the thing displeased Samuel, when they said, Give us a king to judge us," as if Samuel had fallen "with his sons" (ver. 3). Therefore also (chap. xii.) he submits his official conduct to the testimony of all Israel. But in the answer of God to the prayer of Samuel (ver. 7 seq.) the kingdom is not in any way viewed "as something occurring in opposition to the will of Jehovah." Jehovah indeed wills, and expresses His will repeatedly (ver. 9), that Samuel "should hearken to the voice of the people in all," *etc.* For the question is not one concerning his own person, but in reference to God, since He "was king over them;" and as this is explained through the parallel clause: "and served other gods" (ver. 8), so the request of the elders in the passage is illuminated by their words: "like all the nations," over which Samuel's displeasure, ver. 6, passes in silence, an illumination which throws its rays at the same time upon Deut. xvii. 14. The deuteronomic law of the king, as it foresaw the natural development of the kingdom, alludes to it with the additional clause: "like as all the nations about me," because although the kingdom would serve the universal future of Israel, it would also make Israel like all the other nations. That the point of time for this development had now arrived was recognized by God, 1 Samuel viii. 7, 9, in entire unison with Deut. xvii., and hence the necessary steps were arranged. This was so much more clearly the case as the heads of families and tribes, "all the elders of Israel," desired the king, ver. 4. The ingratitude and unbelief which had driven them from the theocracy under which they had been hitherto, to the way of the nations (heathen), were disclosed to the children of Israel in chap. x. 18, 19 (comp. viii. 19, 20; xii. 12). But here also where sin abounded, there grace much more abounded. The Theocracy preserves its visible representation in the kingdom, as it was promised by God to the fathers with respect to the universal future of Israel.

We may thus say: The kingdom is opposed to the Theocracy in its previous form, *i. e.*, as it appeared in its regular manner through the princes of the tribes, and in its extraordinary manner through Moses, Joshua, the Judges, and at last Samuel. But we cannot say: The kingdom was generally opposed to the Theocracy (Comp. LANGE, *General Introduction to the Old Testament*, p. 18). For it had not existed hitherto without human mediation. It enters only a more popular, and for its effect upon the world, more enduring, because standing human mediation. That this also might be untheocratic, even might have opposed the Theocracy, is shown by the example of Abimelech during the period of the Judges. That it might not occur at the time of Samuel, God took the development into His own hands (1 Samuel viii. 19, 20), as was foreseen in Deut. xvii. 15. As to "the manner (prerogatives) of the kingdom" (1 Sam. x. 25), the assertion of BLEEK, "that one like this existed already in the Mosaic law," is simply a misunderstanding of Deut. xvii. The deuteronomic law of the king contains essentially only duties, obligations, very peculiar prohibitions and commands, ver. 16 seq. But the "manner of the king," which Samuel (chap. viii. 9 seq.) must declare for the purpose of deterring the people, is that of kings such as other people have, of a king according to a heathen model, upon which indeed their desires were fixed (comp. ii. 13). Thus there cannot be here a reference to Deuteronomy; there must be rather an opposition. But when God takes into His own hand the prescribing of the rules, then the "manner of the king" could only refer back to Deuteronomy for the fundamental obligations of those who should wear the crown.

17 "Deut. xix. 14 and xx. 5, 6 pre-suppose later relations than the actual without further limitation." BLEEK. In the first of these two passages there is no room for "anything further," since it speaks there expressly of thy neighbor's landmark, "which they of old have set in thine inheritance, which thou shalt inherit in the land which Jehovah thy God giveth thee (gives thee in idea and purpose) to possess it (because thou shalt possess it)." The stand-point of Deuteronomy, that Israel, certain of the possession, is viewed as dwelling in the land of promise, is well known (comp. 12 above and Deut. xii. 1). From this stand-point, which also undoubtedly distinguishes xx. 5, 6, Moses can so much the more be regarded as speaking, as throughout it is not enemies "in the general, as if it were directly applicable without some further limitation" (BLEEK), which are spoken of, but "thy enemy." Ver. 1 is more closely defined by ver. 15: "Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations." Thus not Canaanitish enemies, for the Canaanites (ver. 16 seq.) were expressly excepted.

18. "Thus also the song, Deut. xxxii., both in its reference to the divine providence (ver. 12), and to the ingratitude of the people (ver. 15 seq.), points to something as already past" (BLEEK). The "value of prophetic prediction" is thus denied (LANGE, *Introd.* p. 7). Upon this passage, HENGSTENBERG says: "That the prophets bear these names—seers and beholders—not without cause, since wrapt in spirit into the future, the energy of the knowledge represents itself in this, that what is actually in the future appears to them as present. Grammar itself has long since recognized this fact, since it speaks of a prophetic preterite. Faith does not conjecture what may happen; it sees things which are not as though they were, *e. g.* Isa. i. 5-9. Analogies exist in our spiritual lyric poetry, and may be adduced even from profane poetry. If the form of Deut. xxxii. gives rise to no hesitation or doubt, neither does the contents. The foreknowledge of Moses rises upon the foundation of xxxi. 27 and the ten commandments, of which none now ventures to deny that Moses is the author. Thus the continuance of the people in the land which the Lord their God gave them would depend upon the vigor and bloom of their piety, which they had already so seriously injured in their conduct towards Moses, the servant of God."

19. "Deut. xiv. 22-29 throughout from Num. xviii. 22-32" (BLEEK). According to VAHINGER the change appears already Deut. xii. 6, "where the tithes are to be paid directly to the priests." But chap. xii. 6, 11 simply says that among the offerings generally "your tithes" also must be brought to the place of the sanctuary. If it is Levitical tithes, especially the tithes of the priests, which are spoken of, this is in perfect correspondence with the fundamental idea of the tithe, since it is Jehovah to whom it is brought (Lev. xxvii. 30

sq.; Num. xviii.), from whom—and not so much from the person giving the tithe—the Levites and priests received the tithes; the Levitical mediation, however (as also Heb. vii. 5), not being excluded. That “the Levites should themselves collect the tithes” (VAIHINGER), cannot be shown from Num. xviii. Comp. Lev. xxvii. 30 sq. “Generally Moses wished to make the tithes as little burdensome as possible to the conscience and freedom of the people; he left the giving and computation of the tithes to the conscience, without a judicial and priestly visitation, however without forbidding the Levites from examining whether they received what was rightfully their own” (MICHAELIS, *Laws of Moses*, IV., § 102). This author even concedes too much to the view of those who look upon the tithes rather as the revenue of the priests and Levites, than as the yielding of the people to Jehovah the proprietor of all its possessions.

There is no ground whatever for the appeal to Judg. xvii. 7, 8; xix. 18, which SCHULTZ makes with respect to the homelessness of the Levites, that they “must devote a large part of their time, especially summer time, to the ingathering of the tithes as their means of subsistence.” The general nature of the expression Deut. xii. allows us to understand also the Levitical and Priestly tithes. (KEIL). But the special allusion to meals, at the place of the sanctuary directly after (ver. 7), and the express limitation (ver. 17) to corn, wine and oil, show clearly that something else than Levitical double tithes was intended, and indeed an existing custom, an established usage in Israel. If generally the second tithe was here first instituted, still more, if a previous custom was here given a new form, ver. 17 would not simply say: “Thou mayest not within thy gates eat the tithe.” This presupposes an eating of the tithes already existing, and only prescribes that the unlimited free method which had prevailed should cease in Canaan, thus precisely as vers. 8, 9 are connected with vers. 6, 7, and are thus explained. It does not appear whether this tenth was to be taken with the Levitical, thus asking from the people altogether the fifth, or after the deduction of the Levitical tenth was to be taken from the remaining nine parts, or whether after the analogy of the priestly tenth, a tenth of the tenth, or was merely a larger measure which was freely yielded, on the occasion of bringing the tithes. As Gen. xxviii. 22, and especially the proportion in Egypt, Gen. xlvii., give a support for a peculiar second tenth, so the eating from or with the tenth, on the part of the tithe-bringer, was so natural that it would even by itself have been cultivated and handed down as a familiar usage. Even the first tithe, Lev. xxvii. 30, is declared as a well-known matter, without any explanation. The express limitation, ver. 17, to corn, wine, and oil, shows moreover that this is no mere “alteration.” This second tithe is entirely vegetable, while the first, included (Lev. xxvii. 32), both herds and flocks. That would be a very peculiar alteration which should erase precisely that which was most irrepealable and of greatest worth! On the contrary the tithe of the land, (Lev. xxvii. 30, 31), which might be redeemed by the addition of a fifth to its value, affords a point of union for the tithe to be eaten. The doubling of the verb, Deut. xiv. 22, appears to point formally to a second tithe, and indeed expressly a vegetable. The tithing, chap. xii., happened with reference to the meals appointed at the sanctuary. Even 14, 28 treats only of these fruit tithes. From the first-born of the herds and flocks, which were already also mentioned with the tithe, Deut. xii. 6 7, VAIHINGER raises a new objection against Moses, since according to Num. xviii. “all the first-born belonged to the Priests for their support.” The flesh of the first-born certainly (Num. xviii. 18) belongs to the priests, as also the wave breast and the right shoulder of the sin and trespass offerings. The analogy of these offerings defines the eating of this flesh as a sacrificial meal, (Num. xviii. 11). It is clear therefore that the eating of the first-born, Deut. xii. 17, is to be understood only of the eating by the Priests, or still as an eating with them, and of what belonged to them. The connection involves no difficulty; he is speaking of the sacred meals generally, so that whichever may be especially concerned the individual features of the case remain untouched. All Israel are addressed (comp. i. 1) thus without any exclusion of the Priests,—they are indeed included by preference, in Deuteronomy, with the Levites. It is probably said (ver. 7) expressly to prevent any misunderstanding, that all Israel should rejoice in these sacred meals, “in all that ye put your hand unto,” i. e., whatever they are at liberty to take, ver. 18. And even the “vows,” and “free-



will offerings" which are mentioned, vers. 6 and 7, with the tithes and first-born, relate merely to definite individual cases. This plain individualizing, unless we attach no importance to the change from "you" (vers. 6, 11) to "thou" (ver. 13 sq.; 17 sq.), is especially marked through the prominence of "the Levites" (vers. 12, 18, 19). There was no occasion for the mention of the Priests in the sacred feasts, since in reference to these generally, and especially through the first-born, they were provided for. This view of the Priests is not opposed by Deut. xiv. 22 sq., for ver. 24 speaks merely of vegetable tithes, in reference to which alone the term "carry" could be used, and which they were free to turn into money. But the peculiar treatment after this of the first-born, chap. xv., points so much the more to something which must be distinguished from the tithe eating. After the very brief statement of chap. xii., the xivth chap. alone names the first-born in connection with the second tithe (ver. 23), because the "year by year" (comp. xiv. 22 with xv. 20) is common to both. Still however chap. xiv. speaks merely of the tithes. It must therefore be somewhat different with the first-born, chap. xv., than with the tithes: Why else the designedly different introduction, xv. 19, 20, to the analogous usage with xiv. 22? The yearly bringing was common to both, the difference grows out of their different natures, since the first-born was a sacrifice, the tithe was not, a difference which was expressly hinted at, in that allowed exchange of the tithe for money (chap. xiv. 24 sq.). Thus the distinction avails especially with regard to chap. xv. partly in reference to what precedes the bringing of the first-born (ver. 19) and partly in what followed, which latter was the enjoyment on the part of the Priests and their families (ver. 20 sq.) and which, as easily understood, was not brought into any further prominence. Comp. Mal. i. 8, 13, 14. The Jewish tradition, JOSEPHUS, the Book of Tobia i. 7, recognizes the two tithes, but not two different kinds of first-born. Still we know from the Talmud that it was a disputed question, variously answered, whether a Priest might permit an Israelite to eat with him of the first-born, and indeed one marred with some defect. If, then, with reference to Deut. xv. we extend the eating of the first-born beyond the Priests and their families, we must then hold that a usage here obtains its formal legal ground, which could very naturally have connected itself with the second tithes and their presentation. If there is no support for it in antiquity, as for the second tithe, still the first-born appears from the beginning as a sacrifice with which the sacrificial meal was connected Ex. xiii. 15. Comp. Deut. xv. 21, for the expression, and for the ceremonial, Num. xviii. At all events the Priest with the qualified members of his house, held a sacrificial feast, upon the flesh belonging to him. Nothing forbade him to admit the similarly qualified bringer of the first-born to participate in the feast. Indeed how naturally would the invitation to do so grow out of the entire relations and circumstances. In purchases and sales, as at the payment of dues, the payment of interest by the debtor or the tenant, is it proposed to eat and drink, this surely is far more natural and comprehensible in tithes, perquisites, and fees. The official receiver in this way introduces, pleasantly, the giver into higher relations. But in all such things, as here with the feasts upon the tithes and the first born, which are taken, from the customs and life of the people, up into the law-giving, or come before the Judge's Seat for determination, we must perceive clearly the case supposed and the circumstances in which the people were living, and of which, on the other hand, we are scarcely able to form a full and perfect view, whether more remote or recent, through mere conjectures, inferences, and analogies. We might present in this connection all the toilsome labor in the Talmud, and in the Rabbinical commentaries. There has recently been issued a judicial sentence upon the impropriety of "wedding gifts." But who can be clear from the sentence itself, as to the merits of the case, unless he knew the custom from his own surroundings which is presupposed in the case? The perfect ease and freedom of the supposition should come into view as a reason in favor of the Mosaic authorship. That a deuteronomic writer later than Moses should have arranged or wished to arrange something entirely different from the "original Mosaic work," that he has moreover according to BLEEK's own apprehension retained nevertheless, Num. xviii., in his revision of the Pentateuch, is hardly to be received. In any case the fundamental destination of the Israelitish theocracy was grasped and fixed with the first-born. Looking away now from the strange character of the meal, if the previous levitical

tithes, and the first-born belonging to the Priests must be eaten yearly, at the same time, at the sanctuary, what kind of a participation "in the voluntary act of kindness," would there be "in this way," while the Levite "without possession," should like "any other needy one," or beggar, be literally supplied with food. "The distressed condition as to his support, of the Levite" (VAIHINGER), whom the author of Deuteronomy keeps vividly before his mind, is connected with the sad, mournful tone which is peculiar to the fifth book of Moses, as it is to the gospel of John, and has its ground in the foresight, based upon the forty years bitter experience that the disobedience and apostacy would continue to their final and fatal issue.

[There is no real discrepancy between the legislation in the earlier books and in Deuteronomy with respect to tithes. The apparent difference may be explained either upon the theory stated in the *SPEAK. Com.* that the deuteronomic legislation refers in all cases to the second and additional tithes taken on the increase of the field only, and for the celebration of the sacred meals, at the sanctuary on each first and second year, and on the third year at home; or upon the theory that Deuteronomy, according to its popular character, recognizes customs which had long existed among the people, and gives them a formal legal basis and regulation. In any case there is nothing in these differences, admitting that they cannot be fully explained, to justify the assumption of a later date and another author than Moses. Even DAVIDSON concedes, after dwelling upon these differences at great length, that "it is possible to conceive of Moses as making these modifications." Then, too, upon the supposition of another author than Moses, and of glaring inconsistencies in the statements, the difficulty meets us which is insuperable, how could such an author expect his work to be received as Mosaic while he allows such discrepancies to remain between his own teaching and that of the earlier books. A credulity which accepts this need not be staggered at anything else.—A. G.].

20. "According to Ex xxix. 27, 28; Lev. vii. 28-34, the breast and the right shoulder of all the thank-offerings belonged to the Priest, while in Deut. xviii. 3, he is assigned only the shoulder, the two cheeks, and the maw of the animal, an alteration for which there was no occasion in the law-giver Moses." (VAIHINGER). Since Deut. xviii. 1, 2, formally refers to Num. xviii., an "alteration" could only properly be spoken of, when one is substituted in the place of the other. But as there is nothing of this in the passage, we may as well, indeed much better, suppose an enlargement or completion, an additional designation of parts in Deut. xviii. 3, and also in the fourth verse. Such an enlargement indeed was to be expected, since the slaughter of animals beyond the precincts of the sanctuary, allowed in the altered relations in Canaan (Deut. xii. 15, comp. Lev. xvii. 3 sq.), seemed to be an infringement upon the revenues of the priests, which these killings performed in the method of the sacrifices represent. The compensation consisted in three parts of the animal, the head, maw and feet. As to the "impossibility of rendering these dues to the priests, since the most places were far removed from priestly cities" (VAIHINGER), KEIL has allowed it to have too much weight with him, since the exchange for money appointed with respect to the second tithes, and which he finds applicable to the first tithes, admits far more easily of an application to these dues, since in xii. 21, in regard to such killings the local distance is expressly mentioned, in connection with which the commutation into money was appointed, xiv. 24 sq. Philo, Josephus, the Talmud and the Rabbins do not understand v. 3 to speak of sacrifices. But even if sacrifices are referred to, still the dues mentioned, ("the shoulder, cheeks and maw of the animal"), refer only to the offering for the permanent sacrificial feast (v. 3, "from the people, from whom, etc." sq.), while on the other hand they have no connection with the wave breast and right shoulder, the portion of the sacrifices belonging to the priests. For these are numbered among the things offered by fire unto Jehovah, which are reserved (v. 1) for the priests, and appear here with direct and literal reference to Lev. vii. 30, the last passage quoted by VAIHINGER, as in opposition to Deut. xviii.

21. "In Num. xxxv. certain cities are appropriated to the Levites, with the fields belonging to them, for the pasturage of their herds; and in Josh. xxi. are assigned to them by lot; but nothing of this appears in Deuteronomy, which represents the Levites as homeless and scattered among the Israelites." (BLEEK). There is the same propriety and justice

in quoting Num. xxxv. against Num. xviii. 20, 28 sq.; xxvi. 62. For as to the Levites, the verbal literal cause of their position is found in Num. xviii., comp. the passages xii. 12; xiv. 27, 29, cited by BLEEK. BLEEK ought to have been the last person to have arrayed Josh. xxiv. against Deuteronomy, since upon his own hypothesis as to the writer of Deuteronomy, Joshua has edited the book and brought it into its present form. He thus comes into conflict with himself. Levi has no part or inheritance with his brethren. Jehovah is his inheritance, as He said to him, Deut. x. 9. The homelessness of the Levites was externally a relative one, i. e., in comparison with his brethren. Absolute homelessness externally would have sundered his relations as one of the brethren, the membership of the body of Israel, his connection with the people of promise, to whom the land of promise belonged. Absolutely, his homelessness was internal. Jehovah was spiritually his inheritance (Gen. xv. 1), for an example to his brethren. Hence we may explain the repeated designation, "the Levite who is in your (thy) gate," which refers to Ex. xx. 10, and which represents him as a guest in a still higher sense than the stranger generally, (comp. Ex. xii. 48; Ps. v. 4, 5, *etc.*), as is clearly the case in chap. xii. 12, 18, where the Levite receives his position in the family and household, while chap. xiv. 29; xvi. 11, 14; xxvi. 11-13 may refer more especially to the stranger in a strict and literal sense. (Who doubts that heaven and earth belong to him who prays at his table, Come Lord Jesus, and be our guest!) Should we bring into view "the cities of the Levites," which were distributed through all Israel, as we may well do in chap. xviii. 6, "the Levites would appear to be living in their different cities, scattered among the other Israelites. The connection of the Levites with the strangers, orphans and widow (xiv. 29; xvi. 11, 14; xxvi. 11 sq.), arises from the fact that they were under the special care of Jehovah. Comp. Ex. xxii. 21 sq.; Lev. xix. 34; Deut. x. 18 sq.; xxiv. 17; xxvii. 19, *etc.* The frequent exhortation "not to neglect the Levite," xii. 19; xiv. 27, as on the one hand it presupposes a foresight of the fact that their future was identified with that of Jehovah among His people, (to use BAHR's expression), so on the other hand it should be viewed as a genuine Mosaic, since it shows also a special care of Moses for his successors.

22. "In the earlier books, the Levites as servants in the temple always appear in a sharply drawn distinction from the Priests the sons of Aaron. In Deuteronomy the Levites perform priestly functions, and the priests are the "Sons of Levi," or "the priests the Levites," a phrase which occurs elsewhere, only in later writings." (BLEEK). There is certainly a prevailing individualizing of the tribe of Levi peculiar to Deuteronomy, and one so much more observable, since the distinction between priests and Levites was sufficiently clear in the earlier books. It would be very natural also, if Moses at some one time before his departure, in a peculiar interest for his family, should present the tribe of Levi to the people as a united whole. Such an effort was not only genealogically but even theocratically and morally justified. See Ex. xxxii.; comp. Deut. x. Although the family of Aaron was destined to the priesthood, the sin of that family was counteracted by the unselfish zeal of the sons of Levi against their own flesh and blood, and for the honor of Jehovah, and thus the priestly dignity and honor was preserved to the house of Levi; Deut. x. 8. The Levites had done as Phinehas did afterwards, Num. xxv. The blessing pronounced upon them at that time, as it is also uttered in Deut. xxxiii. 8 sq., which lifted from them the heavy curse (Gen. xlix. 7), was the priestly character of the tribe of Levi in general, which the priestly office and acts of the sons of Aaron only carried out in particular. Thus this priestly calling of the family of Aaron rests especially upon the general priestly character of Levi. For Levi is consecrated to Jehovah, instead of the first-born. Are the Levites in this respect, as all the first-born, given for the use of the special Aaronic priesthood, although truly indeed to Jehovah (Num. iii. 9; viii. 19; xviii. 6), and have they such a sacrificial signification; so on the other hand, a general priestly substitution for the people is proper to them, while the general priesthood was not yet in existence, Num. viii. 19; xviii. 22 sq., i. 53. The distinction between the priests and Levites is sharply drawn, Num. xvi., but vers. 9 and 10 just as decidedly assure to them their general priestly character. It is evident from this statement in the "other books," that the method of expression used in Deuteronomy is perfectly legiti-

mate, since the distinction between priests and Levites is well known and recognized here also, comp. x. 6; xviii. 1. Ver. 3 comp. with ver. 6 sq.

The Levite, not the levitical priests, appears in chap. xii. 12; xviii. 19, *etc.* Deut. xi. 6 reminds us of Num. xvi. If the priests appear to have the business of the Levites, xxxi. 9, comp. with xxxi. 25, the connection shows clearly in what sense it is meant, *viz.*, that they in a principal sense "bear the ark of the covenant," (comp. Jos. iii. 3, 6, 8; iv. 9; vi. 6, 12; viii. 33; 1 Kings viii. 3, 6) for in ver. 9 they appear as the custodians of the law, in ver. 25 as those who should deposit it in the side of the ark of the covenant, while they must deliver this veiled, to be born by the Levites who were not priests, Num. iv. 4, 5, 15 sq. If the levitical service is described in similar terms with the priestly, the terms used are sufficiently general, and the purpose sufficiently clear to guard against any misapprehension, particularly as to the distinction presupposed according to the earlier books. The priest is said "to stand and minister in the name of Jehovah," chap. xviii. 5. The Levite also is said in ver. 7 "to minister in the name of Jehovah," with the addition, "as all his brethren, the Levites, which stand there before Jehovah." In this connection, and where his brethren are spoken of, we can hardly understand that the priest and Levite connected with him are here alluded to, so that on account of the priest only are they said to stand before the Lord, but always also in reference to the Levite. But the comparison with chap. xxi. 5 shows clearly the distinction in the "serving in the name of Jehovah" with reference to the priests and Levites, although applied to both; and hence we may hold that the "standing before the Lord" may be used in regard to every service, even the most subordinate of the sanctuary, since indeed this same expression was used in a much wider sense, *e. g.*, 1 Kings xvii. 1; xviii. 15, (Deut. i. 38). Comp. however xvii. 12. The advance from Aaron is purely historical, the personal relation and the particular family determined by him as its head (Ex. xxviii. 29; Lev. viii. 9, 10; Num. xviii.) is to be regarded as vanishing with his person, and hence the expressions, "sons," "brothers of Aaron," and the like, growing out of this personal relation, and used in the earlier books, are to be viewed as falling into disuse at the time of Deuteronomy. The reference to Genesis, and connection with it, in the parallelism between the first and fifth book of Moses, frequently noticed, was not only suited to the time, but after the priestly institution was established through the earlier giving of the law, which is presupposed and recognized by Deuteronomy throughout, since it alone particularizes the Levites for the liberality of Israel, is also genuinely deuteronomic, as Deuteronomy from the very beginning views Israel as a whole, and hence has nothing to do with the family, but only with the tribes of the people. More deeply or widely viewed, this is appropriate to the prophetic character of Deuteronomy, since a family like that of Aaron could not so well represent the priestly future of all Israel among the nations, and of the spiritual Israel in the world generally, as a priestly tribe like that of Levi, which appears as its typical bearer. It is only when this peculiar element in Deuteronomy is overlooked that any one can regard the places cited by BLEEK, as Jer. xxxiii. 18, 21; Ezek. xliii. 19; xlv. 15; Isa. lxvi. 21 (lxi. 6) as opposed to Moses; on the contrary they bear an important testimony in his favor. The deuteronomic designation of the priesthood as levitical, and first truly as "sons of Levi," cannot be ambiguous, chap. xviii. 1, where however the distinction immediately follows; it says simply that even the priests are Levites, and hence "the Levites" can be used to denote the priests, particularly in cases where the context, or the thing itself, leaves no doubt, *e. g.*, Deut. xxxi. 25; xxvii. 14; comp. Jos. viii. 33. The passages from the books of Chronicles cited by BLEEK, plainly rest upon Deuteronomy. Comp. 2 Chron. xxiii. 18. That the deuteronomic designation does not ignore or miss the distinction between the priests and Levites may be so clearly shown, even from the book of Joshua, that it should have satisfied the criticism. Comp. iii. 3; viii. 33; chap. xxi. [The character of Deuteronomy as a series of popular discourses must be borne in mind here. It would not be in accordance with his purpose here to draw minutely the character and privileges of the priests, or sharply to distinguish between them and the Levites, as he had done before. Now speaking to the people, he puts them in their fixed relations to the other tribes, and hence as the Priests the Levites. WORDSWORTH calls attention not only to the fact that thirty-eight years had elapsed between Exo-

duſ, Leviticuſ, and the firſt part of Numbers, and the laſt part of Numbers and Deuteronomy, during which a difference in uſage might have ariſen; but alſo to the "rebellion of Korah and the Levites aſſociated with him againſt Aaron the Prieſt, and its awful judgment," by which the diſtinction between the prieſts and the Levites was forever ſettled. There was no neceſſity therefore for dwelling upon it now, "and what better could he do," and what more ſuitable to his purpoſe and approaching departure, than "to exhort them to live in harmony. And what title could be better adapted to produce this reſult than the one choſen—the Prieſts the Levites?"—A. G.]

23. "The ſeat of the ſanctuary is not viewed in the central books, as fixed, and limited to one definite locality, and generally they do not aſſert with emphasis that ſacrifices could be offered only in one place. On the other hand, in Deut. xii. it is expreſſly required, as it is alſo implied in other paſſages, that the ſanctuary ſhould have one fixed place in the land, choſen by Jehovah, and at which the whole cultuſ muſt be obſerved. The tranſgreſſions of this law by the people are comprehenſible, although it was Moſaic, but not by thoſe who were more "devotedly pious, as was the caſe long after the erection of the temple" (BLEEK). The very firſt rule of the legal cultuſ, Ex. xx. 24 ſq., points to an altar of ſacrifice which ſhould be built of earth or unhewn ſtone, and then it follows: "in all places where I record my name I will come unto thee, and I will bleſs thee." A very general ordinance availing aſ well in extraordinary caſes aſ in the ordinary ſervice. With reſpect to the latter, Lev. xvii. 8 ſq. aſſerts already the oneneſs of the tabernacle, aſ far aſ the altar of ſacrifice is concerned, with the moſt extreme conſequences indeed for the killing of any ſacrificial animals elſewhere. What more than this is done in Deuteronomy? It rather relaxeſ the ſtrictneſs of the law, ſince it permitſ, xii. 15, 16; 20-24, the killing in other places where the legal directionſ (Lev. xvii.) were clearly in view. When BLEEK pronounces this "aſ genuinely Moſaic," eſpecially becauſe "it is only in the time of Moſeſ that the whole community can be viewed aſ gathered into one camp, and each perſon waſ not far from the tabernacle;" ſo it might be thought that the deuteronomic variationſ and permiſſionſ make ſcarcely a leſſ valid claim, ſince they indeed bear an entirely ſimple and natural ſtamp, ſuited to the relationſ ("when the people were ſcattered through the land"), which Deuteronomy would regard. But theſe very altered relationſ, when the diſperſion of Iſrael in Canaan, placed difficulties in the way of the oneneſs aſ to the locality of the tabernacle, growing out of the unity of Jehovah, made it more neceſſary that this ſhould be emphasized in Deuteronomy with reſpect to the ordinary cultuſ. Who is there finally who will deny that the localizing of the people in the land of promiſe is a main point of view in this book? But all the actſ giving locality to objectſ, e. g. of the book of the law (§ 2), but eſpecially of the permanent poſition of the tabernacle (Deut. xii. 9, 10, 11), are inſeparably connected with this. The fixing of the ſanctuary "at one definite place," according to the direction Ex. xx., is thus only Deuteronomic, and ſo much the more Moſaic, aſ it omitſ entirely any localizing of the place. Deuteronomy bringſ the wandering tabernacle at once to reſt in Canaan, ſtill without this reſt reſtraining the hiſtorical development. For the designation of the place aſ that "which the Lord ſhould chooſe out of all their tribeſ to put hiſ name there, for hiſ dwelling," applieſ aſ well to Shiloh, aſ Jeremiah literally teſtifieſ vii. 12, aſ to Jeruſalem, and hence therefore, aſ the temple is not ſpokeſ of already, ſo neither iſ the tabernacle itſelf. The expreſſion "houſe of Jehovah," Deut. xxiii. 19, can only be emphatic in Deuteronomy in connection with its tendency to the ſettlement of Iſrael and hiſ God in Canaan, if it appeared frequently, and had not been uſed already Ex. xxiii. 19; xxxiv. 26, if the word "houſe" had not the general ſenſe of dwelling, and if the heathen idol templeſ were not floating before the mind in Deut. xxiii. 19. VAHINGER moſt erroneouſly ſeeſ in this an expreſſion of a "later time" (comp. the original paſſage, Gen. xxviii. 16 ſq.). Even the very object of Moſeſ (Lev. xvii.) "in this way to reſtrain the people from any ſervice of idolſ" (BLEEK, *Einleitung*, p. 190), appearſ prominently again in Deut. xii., ſince it bringſ into view on one ſide ver. 2, the numerous placeſ of worſhip correſponding to the numerous idolſ of the heathen, and on the other verſ. 4, 8, 13, the ſelf-choſen ſervice of God (will-worſhip) ſo eaſily ſpringing up upon the limitſ of the worſhip of the one true God. We muſt carefully diſtin-

guish from this, however, what is provided for in the general rule of worship, Ex. xx., as to extraordinary cases. The God of Israel is at the same time the Lord of heaven and earth, and is so represented from the very beginning in Genesis. To suppose that He was confined to any one place would be in contradiction to His essential character. Hence there are beyond and by the side of the tabernacle, altars of the Lord. Their original is still therefore the altar of burnt-offering in the court of the tabernacle; the one returns in all, and in this sense the passage Ex. xx. (against SHULTZ) "speaks of one." It results indeed from this not merely that there should be altars of the Lord erected, but that they should be erected at His command, or as the expression of His revelation. Such freedom corresponds truly with the free movements of the tabernacle, which were intimated by the leading of Israel, just as the freedom of the altars was determined by the revelation of Jehovah. In Ex. iii. 12, 18 (comp. ver. 1 sq.); v. 1, 3, 8, *etc.*; xxiv. 4, we meet already with exceptions to the rule. The rigid application of the rule would have assured a dead temple righteousness, a mere fleshly value of the privileges of the sanctuary (comp. Jer. vii. 4); as it would also have condemned the whole ante-legal worship of God by the fathers, who left behind them so many sacred places to the people in Canaan, and would have condemned every possible transition to the worship John iv. 21 sq. Comp. Jer. iii. 16. Hence even in Deuteronomy itself, chap. xxvii. 4 sq., and indeed with a clear reference to the passage Ex. xx., Moses himself, in his own person, institutes an exception to the rule upon Mount Ebal, so that we may well, for the present, cease from any wider justification of "the more pious."

## II. THE TIME OF THE KINGS JOSIAH, HEZEKIAH, MANASSEH, WITH REFERENCE TO THAT OF DEUTERONOMY.

From Ezra ix. 11 (Lev. xviii. 24 sq.)—a prayer which, in its humble boldness and earnestness, J. J. HESS urges against SPINOZA's conjecture that Ezra wrote Deuteronomy—VAIHINGER draws the inference that the Pentateuch is "the work of several of the prophets." As if 2 Kings xvii. 13; xxi. 10; Dan. ix. 10 sq., were not entirely similar passages; as if indeed Ezra vii. 9 and the corresponding prayer in Nehemiah, chap. ix. 13, did not make all clear! The general superintendent, J. CHRISTOPH. NACHTIGALL, already at the close of the eighteenth century, designated Jeremiah as the composer of the Pentateuch. The time of this prophet is the time of the reformation under the King Josiah, pious from his youth upwards (the last third of the 7th cent., A. C.), at which time the book of the law was found in the temple—an event which has become of the greatest importance in the criticism of Deuteronomy.

The introductory passage (2 Kings xx. 2; 2 Chron. xxxiv. 2) is in its very terms Deuteronomic. Comp. especially Deut. xvii. 20; v. 29; xxviii. 14.

From this narrative, which, according to BUNSEN quoted by VAIHINGER, "is so simple and artless, that the thought of any concealed forging of the book must be rejected," two things are clear:

1. That the book of the law (2 Kings xxii. 8; 2 Chron. xxxiv. 15) was the whole Pentateuch, not merely Deuteronomy, as even DE WETTE expresses it in his concise style: "the finding of the book of the law in the temple under Josiah (2 Kings xxii.) is the first certain trace of the pre-existence of the present Pentateuch." The book of the law (2 Chron. xxxiv. 15) is according to v. 14 expressly the book of the law of Jehovah by the hand of Moses ("b'jad Mosheh," Lev. xxvi. 46; Num. xxxvi. 13; comp. § 1). Whether it was the very copy written by the hand of Moses, or only the copy laid up in the archives of the temple (comp. HAEVERNICK, *Einleit.* I. 1, p. 17 sq.), and which may have been a later copy, may be left undecided. GROTIUS is in favor of the former supposition. The designation as the "book of the covenant," 2 Kings xxiii. 2, 21; 2 Chron. xxxiv. 30, cannot refer to Ex. xxiv. 7 in such a sense that the mere contents of Ex. xx. 2 sq. and chap. xxi–xxiii could be meant; but inasmuch as that book of the Covenant contained as it were the law in a brief form, so the whole could be more fitly described by such a part, since with the covenant, upon the lifting up of the law, the reformation of King Josiah was carried to its highest

point (2 Kings xxiii. 3; 2 Chron. xxxiv. 31 sq.). Comp. moreover Deut. xxviii. 69; xxix. 11 sq. In 2 Chron. xxxv. 12 the title "book of Moses" occurs, and 2 Kings xxiii. 25 speaks of the conversion of Josiah to Jehovah as "according to all the law of Moses."

2. It is clear, in the second place, that although the book found was the whole Pentateuch, still Deuteronomy, as was proper, was especially brought before the king. Shaphan, the scribe, "read it," or "read therein," before the king. But immediately with this, "the words of the law," i. e. the deuteronomic discourses come prominently into view. In the more precise description of Huldah the prophetess, the curses of Deut. xxviii. 15 sq.; xxix. 2 sq. come before us; 2 Kings xxii. 17, and 2 Chron. xxxiv. 25, are taken literally from Deut. xxxi. 29 (comp. 2 Kings xxiii. 19). The "performing all the words of this covenant, 2 Kings xxiii. 3, brings up afresh Deut. xxvii., especially the 26th verse (comp. 2 Kings xxiii. 24). As Deuteronomy truly "pre-supposes the earlier books" (DE WETTE), and particularly in what concerns the passover feast of Josiah (2 Kings xxiii. 21; comp. with 2 Chron. xxxv. 6, 13), so it was pre-eminently fitted to produce the impression here spoken of upon king, court and people, from its peculiarities alluded to in § 1. As to this comp. 2 Kings xxii. 19; 2 Chron. xxxiv. 27. It presents us with a forcible example of what the reading of the law prescribed in Deuteronomy (comp. § 2) could and ought to effect, when it was read as directed.

With the apostasy of the people at the time (2 Kings xxii. 18; 2 Chron. xxxiv. 21; comp. Deut. xxix. 26 sq.), the prophetic order certainly stands out in the clear light. According to the narrative 2 Kings xxii. 14; 2 Chron. xxxiv. 22, the high-priest consulted (not the Urim and Thummim officially granted to him, as was constantly done at the time of David), but the prophetess Huldah. In the spreading decline of the priesthood, whose duty it was to guard and preserve the law, the concealment and disappearance of the book of the law in the temple is no incomprehensible occurrence, and we need not once think of a court preacher of godless kings. In the schools of the prophets, as is so often intimated, there were found abstracts of the law such as should have been in the hands of the kings; the prophets must do, what was the office of the priest, to whom belonged the reading of the law every seventh year—preserve the people in the knowledge of the law (comp. for the kingdom of Israel, 2 Kings iv. 23, 42; for that of Judah, 2 Chron. xv. 8). Under Josiah, moreover, it is simply the copy in the temple which is concerned.\* The law is not an unknown book to Hilkiyah since (ver. 8) he describes it by name to the king's scribe. But abstracts of the law were rare already under Jehoshaphat, and can scarcely be assumed beyond Jerusalem. Comp. 2 Chron. xvii. 9. Under the succeeding reigns down to Hezekiah, the only copy which appears is that given to Joash when he was crowned in the temple, 2 Kings xi. 12. We may conceive of fragmentary collections of those Mosaic ordinances which relate to civil life, for the use of the different courts; perhaps also of oracles *in usum Delphini*, with their connected explanations both with respect to the legal and the historical portions. "Under Manasseh and Amon there were at most those Mosaic legal ordinances which had no reference to religion; whatever bore such a reference was so disregarded by the court that a perfect copy of the book of religion and law could scarcely be found, even upon a diligent inquiry. We are to remember that under such a king the inquiry would be dangerous, although the tradition that Manasseh had erased the name of Jehovah from all these books, is groundless" (HESS). The prophetic circles were, however, no mere nurseries for such Torsos of the Mosaic law, and least of all authors of the Pentateuch, etc. Since VAHINGER holds, that "the law-giving portions of the Pentateuch were already in existence in a written form at the separation of the kingdom, and in general force among the entire people," derives these portions indeed "from the hand of Moses," to which "as to the recognized ground and source of the Israelitish faith and worship, the prophets could refer from the very beginning onward," he must concede also, that in the historical parts there is "not unfrequently an almost verbal agreement;" so that these also must have a like Mosaic ori-

\* "It is not improbable that a prophet or priest may have brought it to a place not easily discovered for security" (HESS).

gin, and thus presents the case precisely as it lies in the Pentateuch, in which the historical portions form the frame-work and explanation of the law-giving.

The importance of the discovery of the law at the time of Josiah lies in this, that the reformation under that king, which had gone up to this point upon traditional grounds, is shown through the authority of this book of the law in its authentic perfect copy, so significative for this purpose, in a higher and almost wonderful way, to be legitimate; the law of God in Deuteronomy celebrates a victory in Israel. But neither the time of Jeremiah, nor the prophet himself, as he is seen in his prophecies, can come into view here with reference to the origin of Deuteronomy. How does the general and like prominence of the blessing and the curse, Deut. xi. 28; xxx. 15, agree with this time? In the sharpest distinction from the time of the second generation under Moses and Joshua, Jeremiah does not speak of the blessing and the curse, but Israel has chosen the curse, the curse will come upon it. Jeremiah preaches constantly unconditional overthrow. How significant that the reformer king falls in battle with Pharaoh-Necho, 2 Kings xxiii. 28 sq.; 2 Chron. xxxv. 20 sq. The distinction between the preaching of repentance, and the preaching of the law, is that which holds between Jeremiah and Deuteronomy. Comp. upon this the genial words of LANGE upon the idea of personal repentance, 1, p. xli. ORIGEN admirably describes the work of Jeremiah in his homilies upon that prophet "as an ever new call to repentance, sounding forth continually, until at last the judgment itself became the loudest call." The preaching of Jeremiah, like all preaching of repentance, has a peculiar tendency or aim, now against idolatry, and now against the righteousness of works, sins which had scarcely taken shape at the time of Moses, but already were the prominent features of Pharisaism at the time of Jeremiah, while the subjective character of Deuteronomy, intelligible in itself, and merely set forth without any special design, is of the essence of the law of God. The fitting tendency of Deuteronomy is to awaken the fear of the Lord, which is the beginning of wisdom, the source of all true obedience to the commandments of God, the sister of love to God, without which there is no worship in spirit and in truth, and to which the earlier books of the pentateuch and the history offer occasional hints. But how can the author of Deuteronomy, freely and powerfully controlling the situation, be the mournful Jeremiah, thrown into the midst of the contentions of his time? Jer. xx. 10 sq. "His continually wearisome, diffuse style of writing, full of repetitions and of standing thoughts and modes of expression" (DE WETTE) harmonizes well with what he says of himself, Lam. ii. 11. HENGSTENBERG describes his style as "like the hairy garment and leathern girdle of Elijah."

VAHINGER moreover decides, with reference to Deuteronomy, in favor of the reign of Hezekiah, to which the deuteronomic law-giving, with its renewed covenant (Deut. xxviii. 69; comp. 2 Chron. xxix. 11 sq.) generally, especially the law, Deut. xii., (comp. 2 Kings xviii. 4-6), and the still elsewhere often recurring injunction, xiv. 23 sq.; xv. 20; xvi. 2, 6, 7, 11, 15; xvii. 8, 10, 15; xxiii. 17; xxxi. 11, all point.

The renewing of the covenant under Josiah, bears no specific marks of the time of Hezekiah; although prefigured in Deuteronomy it arose out of the very nature of religion, especially of this people, and was the altogether fitting, positive, and theocratic close of that more perfect or more comprehensive reformation in Israel. Comp. also Josh. xxiv.

The law "with respect to the local oneness of the place of sacrifice and worship of God," if one chooses to write history, points at least to the time of David, if not to that of Joshua; but BLEEK also says, "We find that until Hezekiah the pious kings even worshipped at the high places, brought sacrifices to Jehovah upon other altars than that of the temple, which they would not have endured or demanded in the way they did, if that direct peculiar deuteronomic law-giving with reference to this point had been known to them."

With regard to the deuteronomic law-giving as to this point, comp. § 4 (I. 28). It left room for Moses to appoint an altar of sacrifice upon the heights of Ebal. When BLEEK refers to Josh. xxiv. 1, 26, he overlooks how the pious practices in Israel cherished a connection with the sacred memories of the people, the points of new quickening in the path of the fathers. Comp. Gen. xxxv. He did not offer sacrifice under that oak. In this sense sanctuaries were not truly in opposition to the law, especially when they were consecrated



through the earlier revelations of God. Comp. Gen. xii. If we cannot urge Gen. xxxi. 49 in favor of this consecration of Mizpah, so neither can it be proved that any one "offered sacrifices there." Judg. xi. 11; xx. 1, 5, 8. At Bethel, indeed, sacrifices were offered (Judg. xx. 18, 26; xxi. 2, 4), but it was before the ark of the covenant temporarily brought thither (Judg. xx. 27) from its usual residence at Shiloh, Judg. xxi. 19; xviii. 31. The altar of sacrifice at Bocuim, Judg. ii. 5; the altar of witness (Josh. xxii. 10 sq; Ex. xvii. 15) at Ophrah have the same legal occasion and authority as Josh. viii. 30 sq; Judg. vi. 24. (Judg. ii. 2 contains a verbal reference to Ex. xxxiv. 13; Deut. vii. 5; and also to Deut. xii. 3). But extraordinary times, like that of the Judges, and the yet unsettled relations in Canaan, must always have the appearance of illegality. This is true in the highest sense of the time of Samuel, when at the beginning the ark of the covenant was carried away by the Philistines, and thence down to David, when the actual declaration of God makes it evident that it should not dwell longer at Shiloh. It was thus "natural that the sacred places should be held in high esteem, that indeed sacrifices should be presented at them" (HENGSTENBERG). Moreover we must consider the separation of the ark of the covenant and the tabernacle. Comp. 1 Chr. xiii. 3. As to the time of David and Solomon before the building of the temple, 1 Kings iii. 2 (2 Sam. vii. 6) is rich with express reference to Deuteronomy. We have therefore for the time extraordinary places of sacrifice of two kinds authorized through revelation, indeed by the command of God, and that without reference to the ordinance, since God Himself, had not yet fixed historically the ordinance of the one place of the temple as an unalterable law. But when after the building of the temple "kings who are usually praised for their piety and adherence to the law" (BLEEK) simply strive as reformers against the heathen high places, it does not follow that they offered sacrifices upon the other or Jehovistic high-places. This is inserted by BLEEK into the passages cited in favor of his assertion, 1 Kings xv. 14; xxii. 44; 2 Kings xii. 4; xiv. 4; xv. 4, 35. The very contrary indeed is evident from the history, *e. g.*, that of Asa, 2 Chron. xv. 8, 10, 11. At least the cited passages only say, "the high-places were not taken away," "the people sacrificed and burnt incense still upon the high-places." (We should notice the distinction 2 Kings xv. 35 between king and people). The pious kings after Solomon, in this respect are distinguished from Solomon, of whom it is expressly said, 1 Kings iii. 3, that he sacrificed upon the high-places. But even if this were not the case, such indulgence in this worship upon the high-places could be explained as provisional, and treated with a sparing hand, as bearing against the heathen high-places, and a counterpoise to them. There is therefore in this just as little evidence against the preëxistence of Deuteronomy as in the Lutheran reformation, especially at its beginning, against the preëxistence of the Bible, although images, crucifixes, and similar things, still remained in the churches, and indeed after Luther's death the Spaniards found the public worship so celebrated at Wittenberg that they thought they were celebrating their own mass. After Jeroboam and his successors subordinated the worship of Jehovah (1 Kings xii. 29) to the Calf-worship, with the purpose perhaps of reconciling Jehovah and the strange gods (2 Kings xvii. 7 sq.), in the kingdom of Judah, where under Solomon there was already a remarkably "large-hearted," religious, and philosophical universalism, the distinction was again sharply proclaimed, and the distinctive heathen cultus of the high-places was suppressed. Even this, however, was not thoroughly accomplished. As the reformers before Hezekiah in Judah suffered the altars upon the Jehovistic high-places to remain, so the zeal of Elijah renewed again the altar of Jehovah, at Carmel, in the kingdom of Israel, 1 Kings xviii. 30 sq.; xix. 10, 14—when the question was whether Jehovah or Baal is God. Hezekiah, roused perhaps by the manifest heathenism in connection with the brazen serpent, 2 Kings xviii. 4, proceeds against the Jehovistic high-places,—as the destruction of the kingdom of Israel at this time, afforded an opportunity of centralizing the worship for the remnant which was left. His efforts however, and those of Josiah when the reformation was first completed, were for the most part directed against the heathen cultus. It is simply said of Hezekiah, 2 Kings xviii. 6, "that he clave to Jehovah, and departed not from following Him, but kept His commandments, which Jehovah commanded Moses." It may be understood with reference to the centralizing of the worship of God, (ver. 22) and with reference

to Deuteronomy; but in order that Deuteronomy should have its origin under Hezekiah, something more definite must be said, so much at least as we read of Josiah, *e. g.*, 2 Kings xxiii. 25; without including the finding of the law at the time of Josiah. Still the removal of the high-places is now of great moment to these critics, and since it occurred already under Hezekiah, all the arguments which doubtless would have been urged as unquestionable in favor of the time of Josiah must be neglected. We should rather grant that the failure to execute a law is no evidence against its preëxistence; for if it were, then the middle ages and modern times afford proof abundant against the preëxistence and knowledge of the sacred Scriptures. It overlooks the essence of sin, which is a transgression of law.

With regard to the "men of Hezekiah," to whom VAHINGER especially points for the authorship of Deuteronomy, Hezekiah thus renewed the Divine service of song, 2 Chron. xxix. 30, and his men, according to Prov. xxv. 1, made "a collection of Solomonian proverbs in addition to the existing book of Proverbs" of the king, as the editor of DRECHSLER'S Isaiah correctly decides. It is a wide step to take, from this to the collecting of the Pentateuch and the origin of Deuteronomy. With constant changes, as *e. g.*, "one should think that the collecting and unifying of the law book must be attributed to Hezekiah," *etc.*, *etc.*; VAHINGER proves nothing.\* BLEEK moreover urges against "the idea of the deuteronomic law-giving in its present form" at the time of Josiah, and so also at the time of Hezekiah, "that it is not truly probable," that it is indeed "improbable," that just "then in the threatening of the Divine curse against the transgressors of the law, the king would be referred to especially, as is done in Deut. xxviii. 36. It is much more credible that this law-giving in its present form was published under Hezekiah's successor, the idolatrous Manasseh."

VAHINGER, on the contrary, rejects the time of Manasseh, since there is not in Deuteronomy "any reference to him or to his abominations." And when EWALD and RIEHM place the authorship of Deuteronomy under Manasseh, BLEEK himself asserts that the reasons urged by them "are in part untenable." As to the more precise determination of EWALD that the author was a dependent of the kingdom of Judah, living in Egypt, both BLEEK and VAHINGER agree "that there is no sufficient occasion for it." According to DE WETTE "it is difficult" to place the origin "of the Jehovistic portions" in the time of Hezekiah, and indeed after his reformation, because of the remarkable narrative. Num. xxi. 4-9, of the brazen serpent which was then destroyed as an "idol." But if the brazen serpent lifted up by Moses was a symbol of victory, and a memorial of the overcoming of the serpents and their fatal bite, then with this reason for the Jehovistic portions, Num. xxi., may be urged with like if not greater force, Deut. viii. 14, 15, as a reason against placing Deuteronomy down as low as the reformation under Hezekiah, for there the people are warned not to forget the Lord, and then follows an express allusion to the serpents. A writer with a purpose to accomplish, as the author of Deuteronomy has with the critics, would not have expressed himself so incautiously under Hezekiah, certainly would neither have arranged for the altar of the high-place upon Ebal (ch. xxvii.), nor have mentioned the serpents.

EWALD, who explains the origin of Deuteronomy, "out of a long continued literary activity in connection with the primitive history," thus gives it a purely literary character, still regards this author as writing in the interest of the reformation. Thus also BLEEK regards the deuteronomic law-giving as springing out of the efforts and zeal of the party of the reformers. We have here the nerve and sinew of all the hypotheses as to the origin of Deuteronomy, which waver between the time of Hezekiah and Josiah.

Since now a reformation presupposes a decline—a deformation—thus a form from which there has been a decline, and to which there must be a return, and since the form of life and faith from which Israel had fallen away lies, for the defender of the Mosaic origin of the

\* VAHINGER in the article "Pentateuch," which p. 318 demands for Deuteronomy, "a time and a man like Jeremiah," then one hundred years back to the men of Hezekiah as the collectors, enlargers, and editors of the Pentateuch, through the addition of Deuteronomy (pp. 327, 328), concludes, finally, p. 360, that Deuteronomy was still separated from the four remaining books of the law at the time of Josiah, and had most probably Jeremiah to collect and harmonize it."

Pentateuch, with all the authority and force of the highest antiquity, in the Mosaic law, the criticism is under the necessity in every such later writing to compensate for the defective qualifications through "peculiar events," such as the discovery of Deuteronomy in the temple under Josiah. Instead of the usual "upon this whole region higher ruling necessities," it rests upon what is purely external and fortuitous. Instead of that which plainly facilitated the development of the time of the writer, who "viewed the consecrated ground of history as the pure material of prophetic and legal or statutory aims," is substituted the modern learned phantasmagoria. What VAHINGER recognizes was the idolatry "of the sound human understanding, the spirit of the age."\* Against such a suddenly emerging Deuteronomy at such a time, how would the opposition have broken forth, if not from the midst of an idolatrous people, yet still from the apostate Priests and Levites, whose gain, as BLEEK concedes, was so closely connected with the cultus of the high-places, and also from the lying prophets, surely with much greater force than it did against Hezekiah from heathen lips, 2 Kings xviii. 22; 2 Chron. xxxii. 12; Isa. xxxvi. 7. VAHINGER regards the allusions to Deuteronomy in Hosea and Amos rather as "preparations for this work, which introduce the revolution completed by the fifth book of Moses in its appearance and re-discovery." But Deuteronomy has peculiarities which clearly distinguish it from the literature of this reformation period, the writings of the prophets. These are concerned with the secret falling away from Jehovah in its outward manifestations, the early form of the later Pharisaism, an opposition which is not recognized in the internal character of Deuteronomy, which rather, as SCHULTZ correctly says, "simply places by the side of one external work another satisfied with a more deep and perfect impression of the thought." How different, *e.g.*, is the internal character of Deuteronomy, from the prophetic spirituality of a Jeremiah in reference to the very point of a central sanctuary, made of so much moment by the critics, Jer. iii. 16. If Deuteronomy had been written in the interest of reform at the time between Hezekiah and Josiah, to bring one thing into prominence, how differently would the Sabbath command be alluded to than it is in Deut. v. 12-15? Comp. Isa. lvi. 2; lviii. 13 sq.; Jer. xvii. 21 sq.; Ezek. xx. 12 sq.; xxii. 8, *etc.* The Holy Scripture in the reformation of the 16th century held the same position as Deuteronomy in the time of the reformation in Israel. The Bible was translated at Luther's time, but no biblical book could be made. The impression of the temple copy found under Josiah is in no respect such as if it had entered anew, as one entirely unknown, into the life of Israel, at one time. Thus Luther was truly astonished when in the university library at Erfurt, as Mathesius discourses, he found the complete Latin Bible, which he had never seen before, and yet it had been in existence through the whole of the middle ages indeed, in Hebrew and Greek. The threatenings of the curses which point back to Lev. xxvi. and Ex. xxiii., read out of Deuteronomy to the king, although the reformation of Josiah afterward connected itself with this event, constitutes the kernel of the recorded impression, and indeed in its agreement with the standing theme of the prophets, which so forcibly confirmed the long-closed mouth of Moses, as also in connection with the fact that about this time—although we do not view the irruption of the Scythians into Palestine, recorded by HERODOTUS, as of so great importance as EWALD—about the thirteenth to the eighteenth year of the reign of Josiah, Nabopolassar raised the sword of the Chaldean world power against Assyria, and according to Micah iv. 10; Isa. xxxix. 6, 7, matured their fulfilment. As it is very clear that the reformation under Josiah grouped itself around the newly discovered law-book with increasing zeal, so it is certain on the other hand that the king had already commenced the reformation before that event. If one doubts as to the deuteronomic character of this pre-reformation in reference to the high-places, still the deuteronomic reformation under Hezekiah nearly one hundred years before Josiah is beyond question.

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\* "Special parts or sections went around among the people under the name of Moses, thus there was an interest existing for the same; arbitrary multiplication of them could not well be avoided, especially in the nature of the law itself, which neither flatters the people nor their officers, the priests, but rather bears its testimony against them. One would rather deny the Pentateuch than have it put together in this form, so open to accusation and assault. History shows clearly enough how they endeavor to avoid the law, or go round it." HANFENICK.

The origin of Deuteronomy at the time of Manasseh would be an anachronism. Josiah might easily connect himself with his great predecessor Hezekiah. The traditional religion and the existence of the temple, regarded even in a political point of view as the national central point of Israel, gives a sufficient basis for the reformation under these kings. But in connection with this there is not merely traditional piety in Israel, but lest this should be tried beyond measure in the corruption of the human heart, and the violent assaults of the worldly spirit upon the elect among the people, the law-giver must take care for the written record of his law, and indeed, besides the more priestly character of the earlier law giving, in a form like that which distinguishes the more popular Deuteronomy, which, in its preparatory relation to the prophetic order, should afford a point of union for the further revelation of God in Israel, in its legal and prophetic method even, should place and legalize from the earlier times downwards as in their home, the prophets, who are indeed the very soul of the pious circle in Israel. If Moses was no mere theorizer, no mere idealist, if he, as a true practical law-giver includes in his view the consequences of fallen human nature, if we do not deny to him the natural, rational results of his daily experience with two generations of his own people, and, leaving out of view now the inspired vision of the prophet, leaving out of view indeed the natural foresight of genius; if we do not deny to him the present thought of the influence upon Israel, of the most diverse, mighty, and attractive forms of heathenism, we cannot but recognize that he would make provision that the given support of his people, in all its possible or probable wanderings, should not be taken away. But the simplest provision in this regard was a written record of his law under his own eye, by himself, which indeed is done and emphasized in Deuteronomy (§ 2). The profound view of the human heart held by Moses (*e. g.*, Gen. vi. 5; viii. 21), and the knowledge of the religion of Israel certainly not to be denied to him, should prevent any one from refusing that recognition.\*

If KNOBEL views "the oral law-giving, even among the Hebrews, as older than the written," so the Mosaic law presupposes the jurisprudence, morals, religious consciousness, as these existed among the people in Egypt; the fruit of its fathers whose faith and lives are contained in Genesis. But the collecting, embodying and completion of the Noachian and Abrahamic preformations was first mediated through Moses, and introduced as a law of the people and State, the inheritance for the remotest children, and has so far definitely moulded the historical development of Israel, that its historical features and characteristics among the nations are those of the Mosaic law, whose end is the Messiah. Moses could not breathe out "receive ye the Holy Ghost," and could even so little promise generally "the Holy Spirit whom the Father shall send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The comparison between Moses and Christ by KNOBEL, makes the necessity for a written record for Moses still more clear (§ 4, 1, 1). We cannot refer to Joshua as the "successor" to Moses, "for the extension and recording" of the law, nor can we think of Samuel any more than of the prophets in this connection. Their activity is not for a law, but refers back to the law. They do not form the law, but strive to form the people according to the law. "However full of

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\* HELD (*Jesus, the Christ*, 1865): "Israel's ideal is not self-born, sprung from the Jewish national peculiarities. It is given from above and beyond, a law against its nature, a thorn in the flesh. In its own impulses and nature this people would not differ from others. It would live as they lived, and like them worship the great overwhelming forces of nature. The invisible holy God, Jehovah, is not the God of its own heart and choice. Down to the exile it is perpetually yielding to the inclination to heathenism. It is only by the mighty deeds of the prophets that it is raised for a time from the depths of heathenism and held above it. This activity of the prophets, with its apparently small results even, would have been impossible if there had been nothing but an unwritten law and oral tradition in Israel. It is only because there was a written law, a firm letter, a law-book, which might be buried and forgotten, and lie for a long time in the dust, but could be brought to light again, and constrain the people again and again to its recognition; only on this supposition, that Israel had such a law-book, to which it must ever ascribe Divine authority, even against its will, can the prophetic activity be explained. Israel's ideal is the will of God, who will not have this people, like others, a mere natural people, which has its own will, and its own natural history, but that Israel should be a people which, in all its members, and in all its life movements, should be obedient to His sacred will."

gradual development, the Old Testament is ever striving towards the New, the law itself is not developed, but lies at the basis of the development, urges it onward, defines it. The development fulfils itself upon the ground and limits of the law, but strives instead of completing it, towards another and higher, to wit, that of grace and to the gospel. It is only in this knowledge of the way, in which the law should once attain its real value, as it especially finds its complete fulfilment in Him whose whole being goes out in obedience to it, as through this obedience transgressions meet an atonement, and the destination of Israel reaches its goal, it is only in this prophetic knowledge, desire and confidence, that development and progress find any place. The only duty binding upon those under the Old Testament with regard to the law, was just that which is binding upon us with reference to the gospel, viz., instead of giving it perfection, to appropriate it more and more fully." (SHULTZ). If any one truly regard the history of Israel as a mere "natural history," he must, according to the method of the well known Ape theory as to the origin of man, reject the law and Deuteronomy, especially Moses and the Mosaic period. Neither the internal nature of the Mosaic law-giving, nor the external character carried out to the utmost particularity can be understood from this point of view. KNOBEL allows "the oldest law-book of Israel," the so-called "fundamental writing" to have been written by some Priest at the time of Saul, "in order to guard the Mosaic theocracy against the earthly kingdom" (1 Sam. xiii. 13 sq.; xv. 10 sq.) Was the danger of "injury to the heavenly kingdom," then, less at the time of the Judges (Judg. ix.) than when there was a Samuel to resist it? Did not the time when Israel first entered Canaan and was scattered among its native inhabitants much rather demand the most definite law, which "arranged the ceremonial and political with the same divine necessity as the religious and moral, so that the one cannot be separated from the other?" (ZIEGLER). This demand avails, especially in reference to all the particular features of the definite religion of Egypt, whence the people had just come! And now, as KNOBEL confesses, "the fundamental writing has not reached its public introduction and efficiency," and in the same manner it fares with the remaining revisions of the law which he accepts, until its "deuteronomic enlargement" by the high-priest Hilkiah under Josiah. Thus in truth, we have only a mere fruitless literature of the law, a purely indefinite deposit of temporary "theocratic uprisings" or the "favor of circumstances," and the like. And with this some will construe the history of the sacred eternal law of God in Israel, and the apostasy and reformation, ever repeating itself, and have thus understood, the sense of guilt, and generally all the characteristic features of this people, to be explained! As sin, which is not our nature, with the fall presupposes the divine image in all its reality down even to the dominion over the creatures upon earth, so the times of apostasy as those of reformation in Israel, demand the written and perfect reality of the Mosaic law.\* Upon this supposition alone could the people of Israel, which, as an Adam among the nations, is the creation of

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\* As Zion presupposes Sinai (Ps. lxxviii. 17) so the entire post-Mosaic history of Israel, the Sinaitic law-giving; in its light aspect since the consecrated people of Israel, with its cultus and institutions, in which the elements of politics and religion, of monarchy and democracy, of the spiritual and natural, of history and morals are inseparably blended, with its unchangeable Davidic kingdom, and its prophetic order resting upon the solid rock foundation, as well as with all the intellectual fruits of its literature, points back to one ground to which its roots cleave; in its dark aspect, since Israel in its natural character as a people, ever inclined to heathenism, but was never lost in it, gives a proof that a supernatural power of invincible energy forms the true living ground (foundation) of this people. What other power could this be than the power of the Thorah, whose divine record as an inextinguishable, mene, tekel, upharin (Dan. v. 5 sq.), in the heart of the people, ever again breaks through, and whose existence, even when without any confessors, always announces itself through this, that Israel experiences the fatal power of the letter in the destined curses which fall upon it? From this constant struggle in which the Jehovah elements of Israel are involved with its natural elements, we may see that this Thorah had a very ancient objective existence, already before the time of the Judges, since the interchange of punitive judgments and deliverances which the book of Judges describes, has its ground in Israel's changing position to the law of Moses, Judg. iii. 4. It is clear that the law must have been written in order to have escaped the capriciousness of the popular character of Israel, ever inclining to heathenism. Deuteronomy itself thus assigns the cause for the written record of the Thorah, Deut. xxxi. 27. Since Israel's character as a people was not spirit, the law from the beginning onwards must be letter: it must enter over against the natural character of the people until it stands in its peculiar, individual, objective character." DELITZEN.

God, be thus the product of his law. Moreover if this criticism must concede a Moses at the head of the historical development of the Israelitish people, so the recording of his law by himself belongs to him, from the very historical relations under which he enters and works, since the people were accustomed to see the book referred to even upon the every-day concerns of life, and brought with them from Egypt not merely the knowledge of writing among the priests and the peculiar class of scribes, but throughout the people rather a fondness for writing than a mere facility for it.

§ 5. THE ASSUMED ORIGIN OF DEUTERONOMY CONSIDERED IN ITS LITERARY AND MORAL ASPECTS.

The historical unfitness of the pretended authorship of Deuteronomy is evident from the previous section. But this much still. If a pseudo-Mosaic Deuteronomy must be attempted, is it credible, after what we know of the prophets, that these holy men of God who spake as they were moved by the Holy Ghost, should have used and promoted an attempt of this kind, as a sacred primitive record? It is as profane as it is unhistorical to assign to them such a position of "an unduly excited literary culture and inclination to speak in a prophetic and legislative way" (EWALD).

But that the author of Deuteronomy "shows himself in perfect honesty before the eyes of his readers," as VAHINGER expresses himself; that his "Moses" is simply "a form of clothing" (BUNSEN), as in the Proverbs and in the Preacher of Solomon, under which he enriches the decided poetic literature of the Hebrews with a legal writing also, is truly a supposition unique and by itself. But the very singularity of the case from the stand-point of this literature makes it generally suspicious. But there is still a peculiar distinction between proverbial poetry and the giving of the law, as even between Solomon and Moses. The former, in the midst of his apostasy from Jehovah, is surrounded with a certain poetic ideality (1 Kings v.), on account of his wisdom, personal and indeed become proverbial, so that as a literary matter it was easy and natural to personify him. To regard the latter, on the other hand, whose one only divine legitimate position of a servant in the house of God, as the one through whom the law should be given for all time, remains the same in the whole composition of the Bible, from the earliest post-Mosaic section (Deut. xxxiii. 4; xxxiv. 10 sq.) down (comp. § 2) to the New Testament; to regard Moses as a poetic fiction covering a second post-Mosaic law giving, is a literary impossibility, at least upon the region of the sacred Scripture. Finally the so-confident emphatic reference to Prov. i. 1-9, 18, to Ecclesiastes, to the Book of Job, is not at all in place here. It is not "generally agreed" (VAHINGER) to doubt whether Solomon is the author "of this first part of the Proverbs." The author of Ecclesiastes never names himself Solomon, but much more describes himself as one who lived after Solomon's death (i. 12). And the book of Job makes no particular claim, as to its author, which Deuteronomy does with all earnestness, i. 8, 9 sq.; ii. 17, 31; v. 1; viii. 1; xi. 26, etc.

If now we examine the pretended deuteronomic authorship in a moral point of view, RIEHM asserts, "that in and for itself this literary fiction is nothing blameworthy," but has an eye to the distinction between "the purely poetic fiction" of the author of Ecclesiastes, and that of the Deuteronomist, who "in his fiction has the purpose to procure by it a recognition for the new law-book;" which purpose "makes the case somewhat different, gives an appearance of insincerity" to his procedure, although one cannot accuse him "of a conscious acting upon the Jesuitical maxim, that the end justifies the means, and of a conscious purpose to deceive." How large a share of consciousness we may ascribe to him, such passages of Deuteronomy themselves as these, iv. 2; xiii. 1; (xii. 32); xxxiii. 4; xxxiv. 10 sq.; and xviii. 20, clearly show. With what freedom and knowledge, even of the actual Moses, he speaks, *e. g.* with regard to his prayer, iii. 23 sq. If he draws "from entirely lost sources," which he in good faith held to be genuinely Mosaic, whence his appropriate accurate acquaintance with the Mosaic and pre-Mosaic time generally, and with its special features in parti-

cular, arose, still there is no moral explanation for the method of statement intentionally left uncolored by the time in which he actually wrote. How very different already the author of the book of Judges represents the similar facts, Judg. ii. 8; comp. Deut vii. 22! Whoever has power "so artfully to transplant himself into the situation of Moses, that the whole synagogue, and the entire Christian Church, with all its high spiritual functionaries and keen-sighted heads, have held him to be Moses" (HENGSTENBERG), cannot escape the reproach that he has labored with great earnestness, and is not barely a self-deceiver, but "a very artful deceiver" of others. We settle the case as it lies, if we issue to the deuteronomist, nothing beyond an appeal "to the law and the testimony." For it claims to be the supplementary, completing Mosaic law-giving. And this remains the case—only that there figures in the collection of the "pentateuch writings," besides the Deuteronomist, a "prelohist," and an "Elohist," and a "Jehovist,"—although VAHINGER still speaks solemnly of his "harmonist," of one indeed who "as a prophet and moved by the Holy Ghost," brings the entire pious farrago "into the harmony before us." This sounds comical truly when this "spirit of external and internal historical criticism" first separates this work of the Holy Spirit into its certainly very human origin. How "the word of God can remain in its eternal strength and purity" (!!!), while it concerns itself only about "its dress," is difficult to perceive. It is written in the decalogue for every Israelite, and much more for the pious in Israel, one of whom the deuteronomist as well as the harmonist must have been: Thou shalt not lift up the name of Jehovah thy God to a vain thing, the lie and deceit.

[KLEINERT: *Das Deuteronomim und der Deuteronomiker*, Leip., 1872, discusses in a very clear, able, but in some respects unsatisfactory, way the questions: What is the chief portion of Deuteronomy? In what relation the language in Deuteronomy stands to the central books of the Pentateuch? Whether the deuteronomic law-giving could have arisen in the time of Josiah, Manasseh, Hezekiah? Whether the deuteronomic law in its present form was composed by Moses? In what time we are to place the codification of the deuteronomic laws? And whether the parts of Deuteronomy which precede and follow the Mosaic part, or the law, take their origin in another time than the law itself?

He holds, in distinction from nearly all others, that the author of Deuteronomy never claims that it was composed by Moses in its present form, but simply that he wrote "this law" (extract in a book-form); and that this law, found in chap. v.-xxvi., more exactly chap. iv. 44—xxvi. 15, is the main part of the book, to which the author refers in both the preceding and following chapters. The author, whoever he may be, recognizes this kernel or central portion as essentially the law-giving codified and left by Moses in the land of Moab. Comparing the characteristic features of Deuteronomy with those of the foregoing books, we may say briefly, that as the latter are theocratic and symbolical, so the former bears a human, or rather a religious and ethical stamp: in those the ruling principle is the holiness of God; in this His patience and grace. There it is the cultus and priesthood which are prominent; here the divinely chosen organization of the national life. Chronologically this part of Deuteronomy occupies a middle position between what seems the earlier, fundamental portion of the central books, Ex. xx.-xxiii. 84; Lev. xviii.-xx., and the remaining parts, to which KLEINERT assigns no date, as beyond his purpose in this inquiry. In this respect Deuteronomy holds a three-fold relation to the central books: first, as it embraces legal enactments taken in idea and form from the earlier law, but arranged and presented according to its own ruling principle; second, as it enlarges and completes legal enactments found in the earlier law; and third, as it gives in a simpler form a whole circle of legal enactments, which are afterwards amplified and extended in Leviticus and Numbers.

Having thus determined its relative position, he proceeds to discuss the question as to the time of its origin. The external occasion upon which the idea with the critics of a late origin rests, is found in the discovery of the law-book under Josiah, 2 Kings xxii.; 2 Chron. xxxiv. Whether it was Deuteronomy, or the whole Pentateuch, which was so discovered, it is certain that Deuteronomy was an essential portion of it. If it arose at the time of Josiah, then surely we should expect that it would be carefully adjusted to the relations at

that time. But we find, on the contrary, that it bears clear testimony to its own earlier existence, as *e. g.* in the command for the destruction of the Canaanites, which was appropriate to the earlier periods, but was entirely out of place at a time when the Israelites were struggling for their very existence with the mighty world powers; in the command to destroy the Amalekites, who were a dangerous foe at the time of Moses and the Judges, but whose power was broken in the wars with Saul and David, who were so feeble that a force of five hundred men, 1 Chron. iv. 43, completely destroyed them at the time of Hezekiah, and in regard to whom therefore a command of this nature issued one hundred years after their destruction would be most inappropriate; in the direction as to the oneness of the sanctuary which would have been both useless and unsuitable at the time of Josiah, since Hezekiah had already destroyed every vestige of the high-places, which might draw the people away from Jerusalem; in the marked Egyptian coloring in the deuteronomic legislation, which would have been natural at an earlier time, but not at the time of Josiah,—so that EWALD was forced to the strange conjecture that Deuteronomy was composed by a Jewish exile in Egypt—and in other like references. This testimony drawn from the book itself is confirmed by the plain, unquestionable references to Deuteronomy both by historical and prophetic writers, as Hosea and Amos, long before the time of Josiah; by the fact that all the conditions, both historical and moral, for the origin of a new law-giving in the name of Moses, are wanting in the time of Josiah; while there is really no satisfactory reason in favor of so late a date. The same reasons, in the main, lie against the supposition of its origin either under Manasseh or Hezekiah.

Was it then in its present form composed by Moses? Or, in what time are we to place the codifying of the deuteronomic law? KLEINERT gives a separate discussion to each of these questions. But they are really one. He thinks it clear, that while Mosaic laws lay at the basis of Deuteronomy, it is itself in its present form the work of another. All the conditions as to time, and the character of the book itself, point to the period of the Judges as the only one in which Deuteronomy could have received its present form. After a full and learned discussion of these points, and of the further question, whether the parts of Deuteronomy preceding and following this central portion are to be attributed to the same time and author, which he answers, on the whole, in the affirmative, KLEINERT closes his essays with a recapitulation of the results attained, as he believes, *viz.*, that Deuteronomy consists of a central part or kernel left by Moses in its fundamental form written down, but explained, enlarged and enforced by oral discourses (iv. 45—xxvi. 15); that to this central part there is added the book of the Covenant, embracing the blessings and the curses mainly found from xxvi. 16—xxx. 20; and to this still a cluster of sayings in circulation among the tribes as Mosaic, and entitled the blessing of Moses, xxxiii. to the end; the whole preceded by an historical and hortatory introduction, i. 4 44. This four-fold book, discourses, law, covenant and blessings, is the work of one writer; and this writer he identifies with Samuel.

Upon this work of KLEINERT the following observations may be in place:

1). That the discussion is carried on with a very free spirit indeed, but still with an evident and hearty reverence for the word of God. His position is peculiar to himself. He regards himself as, on the whole, occupying a position against the modern "critics," although cheerfully recognizing the valuable results of their labors, and in many minor points coinciding with them. He presents his work as a solution of the difficulties which the critics have raised, but does not seem aware that his very solution opens new difficulties which remain to be solved.

2). It is satisfactory to those who hold the Mosaic authorship, that after starting with the strange denial of that which even the critics freely concede, *viz.*, that Deuteronomy as a whole claims to be from Moses, he reaches as the result of his inquiries a conviction that it is from one author,—who presents himself indeed, and his work, to us in different aspects, in different parts of it,—but in all as one who must have been near to Moses, who must have shared largely in his views and spirit; and who seeks the very ends with respect to Israel, which Moses had so much at heart. His argument that Deuteronomy could not have originated under Josiah, or indeed after the division of the kingdom, or under Solomon or David,



is masterly and complete, and his statement of his own position is indeed very clear and fair.

3). But he walks with the same entire confidence in his own methods and results, which mark the whole modern German criticism. Whatever may be true in regard to the theories of others, there is no question as to his own. He treads everywhere upon solid ground. The results which others have reached, whether in favor of the Mosaic Authorship or against it, are dismissed with an *ex-cathedra* air and tone which, to say the least, seems illy suited to investigations like these.

4). The arguments which KLEINERT uses so well against the later origin under Josiah, *etc.*, might, to a great extent, be fairly urged against his own view, were it not that he includes in his hypothesis the Mosaic Authorship essentially, of the central part or second discourse of Deuteronomy. He himself admits, after the full and elaborate discussion of the Critical hypotheses, that nothing has yet occurred which would exclude the composition of Deuteronomy in the time of Moses: that there are several things indeed which, with a great appearance of truth, could be urged in its favor, things which plainly harmonize with the time of Moses, as, *e. g.*, the position of Israel to the neighboring nations, the Egyptian coloring in some legal enactments, and yet the strong position in opposition to Egypt; the statement as to the ceremonial life of Israel before crossing the Jordan, (Deut. xii. 8), the appointment of the cities of refuge, *etc.*, *etc.* It seems clear that these and the like points are not only consistent with the supposition of the Mosaic Authorship, but that they harmonize better with the time of Moses than with any other. The same thing is true surely with respect to the command for the destruction of the Canaanites, and with the peculiar character and design of the laws of war, Deut. xx. The fact that in Deuteronomy there is a greater fulness and detail in regard to the household and family relations; that the people are warned against removing their neighbor's landmarks; and especially that there is a marked change in the terms used to describe the judicial officers and functions, does not necessarily imply that the people were already established in the promised land, when Deuteronomy was written, and that we must therefore trace it, at least as to its present form, to another author than Moses. Changes like these, if they could not have grown up in the lapse of the thirty-eight years, between the earlier commands and institutions and the deuteronomic discourses, may yet be satisfactorily explained from the different position of Moses, when these discourses were spoken, and the obviously different ends in view. He is no longer here providing for passing emergencies, for the necessities of the people in their needs and wanderings, when the division into thousands, hundreds, *etc.*, was so exactly suited to their case, but giving directions which should cover the whole future, providing institutions which should be adapted to the settled permanent state. It is natural therefore that here he should use terms like "the elders of the cities," instead of "elders of the people," the very instances upon which KLEINERT lays such stress, which seem to carry in themselves a reference to this permanent position in the land.

It is just the change which a wise law-giver like Moses would make in the terms he chooses; just the freedom which we should expect to find on the supposition that both books came from one hand, but which we should not expect on the supposition that Deuteronomy was written by another person than Moses.

5). But in questions of this kind the external evidence ought not to be utterly ignored. It constitutes a presumption surely in favor of the Mosaic Authorship, that this book, in its present form, was held by the Church in all ages to be the work of Moses, until very recent times. The Jews so received it. See the references to Philo, Josephus, and the Talmud, in SMITH'S *Bib. Dict.*, Art. *Pentateuch*. The Apostle Paul, quoting from Deuteronomy xxxii. 21, ascribes it to Moses. "Moses saith I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." The Apostle Peter, filled with the Holy Ghost, said: "Moses said unto your fathers, A Prophet, *etc.*," referring here indeed to one of those passages in Deuteronomy which have been urged as proofs of its later origin. For a fuller list of the N. T. passages which refer to Deuteronomy, see below, § 7. It is remarkable that our Lord Himself, in His sore conflict with the tempter, should draw His weapons in every case from the book of Deuteronomy, from which He quotes as it was received in H s

day, i. e., as the undisputed work of Moses. Surely He was not imposed upon, nor can we conceive of it as possible that He would lend the weight of His authority to an assumption not grounded in truth. It needs something more than mere diversities of style, seeming anachronisms and glosses, apparent differences of statement,—which yet in nearly all cases are satisfactorily explained,—to shake our confidence resting upon such a basis. Especially as the whole tone and character of the book go to show that it came from Moses. Its solemn monitory and yet tender and cheering tone, the deep sympathy between the speaker and those whom he addresses, everywhere apparent; the readiness with which he includes himself with them, even in their errors and punishments; the ease and naturalness with which past events in their history are used to illustrate and enforce his admonitions, the obvious appropriateness in these discourses in all their provisions and details to the relations in which Moses and the people were now placed, all tend to confirm the Mosaic Authorship of this book. Even the admitted difficulties themselves may be fairly urged in favor of its antiquity. He who turned away from the glittering honors of the Egyptian court, and chose affliction with the people of God, who had brought that people so near to the promised land as their inheritance, who yet carried with him, in the very recollection of his own experience of their unbelief and obstinacy, a full and painful sense of the dangers which lay before them, pours out here his tender solicitude for them. It is the father's advice to his children; the wise law-giver's provision for their future necessities; the inspired prophet's counsels and admonitions. No unprejudiced reader would rise from its perusal with any other conviction than that it came from Moses, and the whole result of recent discussions, and of the assaults of the "Modern Scientific Criticism," is to confirm rather than shake this conviction.—A. G.]

§ 6. THE MOSAIC FEATURES AND ORIGIN OF DEUTERONOMY SHOWN FROM ITS PECULIAR STYLE AND METHOD.

Apologetics finds itself in the favorable position, that it can, not only disprove or explain the appearances urged as against Moses, although it may not fully answer every question of that nature, but believes the Mosaic origin of Deuteronomy to be supported through a multitude of peculiarities. HENGSTENBERG abridges thus: "There never occurs a single expression which is not suited to the condition of Moses at that time; the point of view is the same throughout the book; the situation is ever the time at the borders of the land of promise. There is no single reference, overstepping the limits of history, to what in later time was the central point in the life of the people, to Jerusalem and its temple, and the Davidic kingdom. The near approaching possession of the land is presupposed in general, but the special features in the relation of the Israelites to the conquered land are not described. The principal foe is, throughout, the Canaanites, who from the beginning of the period of the Judges retire into the background, and after Judg. v. never play an important part. There is a sufficiently accurate knowledge of the primitive historical relations of the nations, who came into notice at the time of Moses. Comp. chap. ii. in reference to the geography of the region at the last period of the march; chap. i. 1 sq. Above all the constant reference to Egypt; in the reasons for kindness towards servants drawn from thence, v. 15; xv. 15; xvi. 12; xxiv. 18; in the threatenings of the peculiar sicknesses of Egypt, xxviii. 27, 35; in the promises of deliverance from them, vii. 15; xxviii. 60; in the description of Canaan by comparison with Egypt, xi. 10, in which occurs a very striking representation of the old Egyptian agriculture, to which the monuments afford full confirmation. If Deuteronomy was not written by Moses, then there is here an instance of the most refined literary deception, and that in an age which did not possess the art required in such a supposition." DELITZSCH: "Deuteronomy claims to be Mosaic, and notwithstanding HUPFELD's objections, must be regarded as such; and this may the more readily be done, since the truth of its own testimony, the results of which are not fully felt before investigation, is confirmed by a surprising conjunction of internal and external testimonies. It is rich in Egyptian references, which could only be looked for in a book written by the hand of Moses, and indeed upon the borders of Egypt and Palestine. Without laying too great importance upon the rigid, comprehensive prohibition of all image worship, iv. 15-18, upon the command to wear the law as an amulet

upon the hand and brow, vi. 8 sq.; xi. 18-20, comp. Ex. xiii. 16, upon the command to engrave it upon the chalk-plastered stones, xxvii. 1-8, having Egyptian usages as co working factors in their origin, the book is elsewhere full of Egyptian references; xx. 5 to the business of the scribe in the representation of the Egyptian mode of warfare; xxv. 2, to the Egyptian bastinado; xi. 10, to the Egyptian mode of irrigating the land; xxii. 5, (the prohibition of disguises) to the customs of the Egyptian priests in holding solemn processions in the disguise of gods; viii. 9, to the Egyptian mining. Moreover it comes to view among the curses, vii. 15; xxviii. 60, that according to xxviii. 68 Egypt represents to the author all the future oppressors of Israel; xxix. 11 points to Egyptians serving among Israel; the thought 'thou wast a servant in Egypt,' runs as a motive to kindness, through Deuteronomy v. 15; xxiv. 18, 22; above all there meet us references to the residence in Egypt, vi. 21 sq.; vii. 8, 18; xi. 3, and at times in the laws themselves,—while such a reference in the time of Manasseh would have been extremely rare,—as in the law of the king, xvii. 16; finally the like antiquity of the language with that of the other books. To the antiquity and genuine Mosæic peculiarities of Deuteronomy belong also his love of figures of speech, xxix. 17; xxviii. 18, 44; xxix. 18; and of comparisons, i. 31, 44; viii. 5; xxviii. 49. The most surprising results will appear if one should compare Deuteronomy, the book of the covenant, the decalogue, Ex. xix.-xxiv., and the 90th Psalm with one another: *e. g.*, Ex. xxiv. 17 with Deut. iv. 24; ix. 3; Ex. xix. 4 with Deut. xxxii. 11; Ps. xc. with Deut. xxxii.; Ps. xc. 17 runs through the whole of Deuteronomy ii. 7; xiv. 29; xvi. 15; xxiv. 19; xxviii. 12; xxx. 9. [See also here SMITH'S *Bible Dict.*, Art. *Pentateuch*.—A. G.]. The authorship of Deuteronomy by Moses is as certain as the authenticity of any book of Scripture." SCHULTZ remarks "that Moses in an entirely natural way speaks of the mountain of the Amorites, i. 7, 19, 20, while in the book of Joshua the current name already is the mountains of Judah (xi. 16, 21)," and still further that the defining the boundaries "from Gilead," iii. 16, indicates "the personal stand-point of Moses," that the impression of the strong cities of Bashan, iii. 4, 5, is the fruit of "his very lively sympathy," just as "the accurate knowledge of localities, x. 6 8," is not merely to be admired, but cleaves still to him, "fresh in his soul" as the effect of water in the desert. "While the contest with the Canaanites, which he places, *e. g.*, chap. vii, so prominently before us, entirely vanishes, a more decided hostility manifests itself against the Edomites, Moabites, and Ammonites, since the time of David and Solomon. Even the prophets speak directly against Edom, Amos ix. 12; then Isa. xi. 14, and chaps. xxxiv. and lxiii., *etc.*, *etc.* Deut. ii. 4 sq.; 9 sq.; 18 sq., enjoins the very contrary course." (BLEEK indeed appeals in reference to this to xxiii. 8 sq., but proves only that "these deuteronomic discourses were not first conceived after the destruction of Jerusalem"). "Not only are these particular statistics here in place, which would have been entirely superfluous in a later time, *e. g.*, the rigid command against the Canaanites, chap. vii., the destination of the cities of refuge, xix. 1 sq., the writing of the law upon the stones upon Ebal, xi. 29 sq.; xxvii. 2 sq., the blotting out of the remembrance of the Amalekites, xxv. 17 sq.; but still further, and what is more important, a great part of the discourse on the law has a tone and emphasis which is only natural at the time of Moses, but would have been entirely pointless at the time of Manasseh or Josiah. In chaps. vi.-xi., among the most beautiful and glorious parts of the book, the warning is against worldliness as a consequence of the possession of the land with its abundant pleasures, against a false tolerance toward the Canaanites, against pride on account of riches, or of self-righteousness on account of victory." "The opposition against the worship of idols is not so direct as in every later author. He cautions first against the consequences of worldly pride and false tolerance; he presupposes in this regard, a pure state of the community, such as did not exist in the best times in Israel before the exile; he warns at most barely against the roots of apostacy, trusts the community itself with the executive power against it, xvii. 8 sq., fixes punishments to it, chap. xiii., which would have been purely impossible at the time of Manasseh," *etc.*, *etc.*

§ 7. THE MANIFOLD IMPORTANCE OF DEUTERONOMY.

With the Mosaic Authorship of Deuteronomy, which even the criticism must allow in its own way, since the pretended Deuteronomists appear under a Mosaic title, the importance of this book, especially for the Old Testament, is manifestly declared.

Regarding the peculiar person of the law-giver, it was his testament, upon which he had impressed, as never elsewhere, his personality, for the lasting remembrance among his beloved people, Ex. xxxii. 32.

Regarding the law-giving, it forms its perfect completion, and that in a form not only popular, but so impressive and affecting that it could not possibly fail to make an impression upon the life of Israel, especially upon the elect among the people.

From this last point of view it appears very unsatisfactory when DELITZSCH supposes that after "a man like Eleazer" (Num. xxvi. 1; xxxi. 21) had written the Pentateuch in whole and in part, "another like Joshua (Deut. xxxii. 44; Josh. xxiv. 26), or one of the elders upon whom rested the spirit of Moses (Num. xi. 25), and some of whom outlived Joshua (Josh. xxiv. 31), supplemented this work," and leaves to such a one the incorporation of Deuteronomy into the Torah. Against this "peculiar codification," first, "soon after the possession of Canaan," KURTZ raises these questions: "Is it not plain that in the present collection of the Pentateuch, the history serves the purpose of a support and introduction to the law-giving? And does there not lie in the great deeds of God in the Exodus and the conclusion of the covenant at Sinai a sufficient reason and demand for the recording of these deeds and their historical preparations and surroundings for the remembrance of the future generations (comp. e. g. Ex. xii. 26 sq.; xiii. 8)? And does not the year's residence at Sinai offer the fittest time and leisure to begin such a work?" and finally holds it as more probable that "the author of the earlier and primitive history is identical with the recorder of these groups of laws (a priestly man, Aaron himself, or one of his sons), who carries on his work during the march from Sinai down to time then present, and hence keeps it in advance step by step with the advancing history." But KURTZ also removes the supplementing of this fundamental writing, and the present formation of the Pentateuch, to a "prophetic author" of the time of Moses; at all events, one who could not have lived "beyond the last days of Joshua, and the first years of the period of the judges." In SCHULTZ's view, "this completer is no other than Moses himself, the author of Deuteronomy, but the so-called fundamental writing, the tradition which welled up in the primitive times, now gradually poured itself into a more definite form." Moses, "who, according to Ex. xviii., was overburdened, had handed over the recording of the deeds, the laws, to Aaron his prophet, or even to Joshua, his companion, who must have rendered to him certainly a service similar to that which in later times Baruch rendered to Jeremiah." But whoever it may have been, he naturally wrote in the style which was then usual, and which had been used throughout the traditional sacred history. A new style made itself efficient first in the new creating Spirit in Moses. While the older history, especially the more remote it lies, gave occasion to greater supplements, there was little in the law to complete or revise. But indeed in the inspection and collection of this gradually growing work, there arose a necessity for a more hortatory and impressive heart-affecting completion, which, well-arranged, and as a summary, at the same time points back to the earlier laws, and more expressly forwards to the near entrance upon the possession of Canaan. And thus he might have nearly completed for himself in writing that part of Deuteronomy which relates to the laws before he came to utter it orally."

If we recognize in Deuteronomy the closing part of the whole, which falls of itself into five books without any artificial division, as DELITZSCH asserts, so that BERTHOLD holds the five-fold division to be as old as the book itself, the Mosaic origin of Deuteronomy favors strongly the Mosaic origin of the Pentateuch in general. This is the peculiar importance of Deuteronomy with reference to the Pentateuch.

The thirty-eight years' punitive wandering in the desert, whose chasm in the Pentateuch the critics feel so painfully, gave Moses full time to collect the established laws, written certainly

soon after their publication, if not before; to trace their causes in the history and connect them with them, and to codify Exodus, Leviticus and Numbers. We may concede to him also all possible aids. For all depends upon the Spirit. Perceiving from his daily experience the importance—indeed the necessity—of an exposition of the law for the people, he projects the plan of Deuteronomy; for which, looking backwards, he yields himself up to the idea of a work throughout parallel to that of Genesis. The revolt of the company of Korah (Num. xvi.—xviii.) in connection with the confirmation of the Aaronic priesthood in its rights, occasioned by it, occurring at this time (comp. xviii. 2 sq., 21 sq.), may help us to explain what is peculiar to Deuteronomy, as it introduces the matter in a truly human way; namely, the setting forth prominently the general levitical character of the priests and of that connected priestly character of the Levites. Comp. Num. xvi. 8–11. The laws also given during that same punitive period, as they are given with reference to Canaan (Num. xv. 2, 18) to supplement and perfect the earlier prescribed sacrificial rites, appear as the first germs of that work which has similar supplements and completions for its definite aim. Comp. also Deut. xxii. 12 with Num. xv. 87 sq., especially the entirely deuteronomic omission of the direction in Num. xv. 89–41.

"It may easily be shown," remarks EWALD, "that no writing could have exercised a stronger influence either upon the life of the people, or upon the mass of its writings." "The importance of this writing of the more recent and more complete prophetic view of the law, is for the Old Testament in many respects the same with that of the Gospel of John for the New Testament."

The importance of the Thorah, and especially of Deuteronomy, has been presented to advantage by DELITZSCH after HENGSTENBERG in a convincing form from the post-Mosaic literature. The entire historical writings from the book of Joshua on pre-suppose the Thorah of Moses as a book. To regard these references as anachronistic adornments of the ancient history is shown by the whole remaining situation as a base falsehood. How is it possible that Deuteronomy should first see the light under Josiah, when already a century earlier the prophecy rests upon Deuteronomy in preference to the other books of the Thorah? How well acquainted Amos is with Deuteronomy is evident from chap. ii. 9; iv. 11; ix. 7. Hosea, richer in primitive historical recollections, runs through the whole Thorah (vi. 7; xii. 4 sq.; xiii. 9, 10), not excluding Deuteronomy (xi. 8; comp. with Deut. xxix. 22\*), whose primitive words, although mingled in the glowing stream of bold prophetic speech, we may detect in many passages (iv. 13; comp. Deut. xii. 2; viii. 13 with Deut. xxviii. 68; xi. 3 with Deut. i. 31; xiii. 6 with Deut. viii. 11–14). Isaiah begins his prophecies with words from the mouth of Moses, Deut. xxxii. 1. The tone of Deuteronomy, once struck, sounds through the whole discourse, vers. 2–4, as a Mosaic from Deut. xxxii. and xxxi.; vers. 5–9 rest almost throughout upon Lev. xxvi. and Deut. xxviii.; vers. 10–14 contain the strong language of the laws for sacrifices and feasts from Exodus to Deuteronomy, and even in vers. 15–31 we may recall many passages in the Pentateuch, and especially in Deuteronomy (CASPARI *Beitrag*). The same thing is true of the discourse of Micah vi.—vii. 13, a companion piece to Isai. i., especially of the 6th chapter. All the other chief references of the book of Micah to the Pentateuch converge here, the historical (ii. 12 sq.; vii. 15–17), the legal (ii. 8), and the threatening (ii. 4, 10; iii. 4; vii. 13). In Deut. xxxii. 1, comp. xxxi. 28; xxx. 19, and iv. 26, Moses had cited the heavens and the earth to hear his words, that they might bear witness against the entrance of apostacy in Israel. This testimony Micah demands from the mountains and hills, chap. vi. 1 sq., as the firm foundations of the earth. What the Lord utters in His judicial controversy, vi. 3–5, is the compend of the historical portions of the Pentateuch from Exodus onwards (especially Num. xxii.—xxiv.); the expression: "house of bondmen" from Egypt, is taken from Deut. vii. 8; xiii. 5. In the answer which the people make to the Lord (vi. 6 sq.), it presents precisely what he had appointed as the means of atonement in the law. In vi. 8 the prophet points clearly to a passage in Deuteronomy, and cites it almost literally (Deut. x. 12 sq.).

The closing punitive threatening in the controversy (vi. 13–16) appears in Lev. xxvi.;

\* Hosea v. 15; comp. Deut. iv. 29.

Deut. xxviii. sq., etc. While DELITZSCH examines the literature of the time of Solomon merely with reference to Genesis (*Comm. upon Genesis*, 2d Ed., p. 13 sq.), the following passages referring to Deuteronomy may be adduced in proof. The "wisdom which marks this time more than others," the "popular, general, human direction and tendency" corresponds pre-eminently with Deuteronomy (§ 1) as with Genesis. If Genesis offers to the author of the book of Job the relations of the primitive time, still he does not color his discourses merely from this source. In chap. i. 10 the genuine Mosaic designation of human activity appears, which is usual in Deut., chap. ii. 7; xvi. 15; the image used in v. 14; xii. 25 is altogether Deuteronomic; see xxviii. 29; comp. also Job xx. 16 with Deut. xxxii. 33. As the mode of expression in particular cases is derived from Deuteronomy (comp. Job. v. 18; x. 7 with Deut. xxxii. 39; Job vi. 4; xxxiv. 6 with Deut. xxxii. 23; Job vii. 4 with Deut. xxviii. 67; Job viii. 8 with Deut. iv. 32; xxxii. 7), so the description generally uses Deuteronomic motives; comp. Job xv. 20 sq. with Deut. xxviii. 65 sq.; Job xv. 27 with Deut. xxxii. 15; Job xvii. 6; xxx. 9 with Deut. xxviii. 37; Job xxxi. 10 with Deut. xxviii. 30; Job xlii. 10 with Deut. xxx. 8. The problem with whose solution the book of Job is concerned presupposes so profound a view of the justice of Him who only is holy towards His creatures (vi. 10; xxi. 14; xxii.; xxiii. 12), especially towards sinful man (iv. 18; xv. 15; xiv. 4), and over against this of their injustice towards him, which only the knowledge of the internal character of the law at the hand of Deuteronomy could give, since further, according to his whole tendency, he lingers or dwells in the patriarchal state, the author chooses the precise deuteronomic terms and definitions; e. g. xxiv. 2 sq.; vi. 27; comp. Deut. xix. 14; xxvii. 17, 19; Job xxii. 6 sq.; comp. with Deut. xxiv. 8, 10 sq.; Job xxxi. 26 sq. with Deut. iv. 19; xvii. 8. In the well-known character of the proverbial poetry, the references to Deuteronomy from the beginning onwards are entirely natural, and are to be expected. In the very first chapter of Proverbs, e. g. to Deut. vi. 6 sq.; xi. 18 sq. As to the Psalms, DELITZSCH says well: "The whole fifth book of the Psalter is the answer of the church to the words of Jehovah in the fifth book of the Torah;" as HENGSTENBERG has well called "Deut. xxxii. the *Magna Charta* of the prophecy," and then closes: "We might go still further back to the times of the Judges. To a certain extent admitted, this song of victory of Deborah is manifestly formed upon original passages from Deut. xxxiii., as from Gen. xlix., or freely reproduces them. In short all the history, prophecy, proverbs and poetry of Israel is grounded upon the laws of Moses, and exists in them."

The importance of Deuteronomy for the special prophetic institution is already manifestly apparent, e. g. § 1, and the same is clearly intimated in the significant use which Christ makes of Deuteronomy in His personal history. Comp. Matt. iv. 4, 7, 10 with Deut. viii. 3; vi. 16, 18. We must recall also the citations already alluded to, as Heb. xii. 29 from Deut. iv. 24; ix. 8; 1 Cor. viii. 4 from Deut. iv. 35, 39; Mark xii. 29 sq.; Matt. xxii. 37 sq.; Luke x. 27 sq. from Deut. vi. 4, 5. But this brings us to the wider New Testament import of Deuteronomy.

"The first and greatest commandment," remarks HENGSTENBERG, "is contained only in the fifth book of Moses, vi. 5; x. 12." Still further, Christ says to the Jews, John v. 46: Had ye believed Moses, ye would have believed me, for he wrote of me. Without regarding now the reference of this verse to Deut. xxxi. 26 sq., if it does not refer to Gen. iii. 15; xlix. 10, it is certainly spoken with reference to Deut. xviii. As He thus takes the first and greatest commandment from Deuteronomy, so in like manner He confirms His own exalted being from the authority of Moses, as the writer of Deuteronomy. Comp. Luke xxiv. 27.

Among other citations of Deuteronomy in the New Testament (comp. the Sept.) are the following: John vii. 24; James ii. 1 (Deut. i. 16, 17; xvi. 19); Rev. xxii. 18, 19; Matt. v. 18 sq. (Deut. iv. 2; xiii. 1); James iv. 8 (Deut. iv. 7); Heb. xi. 6; xiii. 5 (Deut. iv. 29, 31; xxxi. 6); Gal. iii. 19 (Deut. v. 5); 1 John iv. 10 (Deut. vii. 8); Acts vii. 51 (Deut. ix. 7, 24; x. 16); Heb. xii. 18, 21 (Deut. ix. 15, 19); 1 Tim. vi. 15 (Deut. x. 17); Acts x. 34 (Deut. x. 17); 2 Cor. vi. 15 (Deut. xiii. 13); 1 Peter ii. 9 (Deut. xiv. 2; xxvi. 19; xxviii. 9); Matt. xxvi. 11; John xii. 8 (Deut. xv. 11); 1 Tim. vi. 11 (Deut. xvi. 20); Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28 (Deut. xvii. 6 sq.; xix. 15); Acts iii. 22; vii. 37;

John i. 21, 45; vi. 14; Matt. xvii. 5 (Deut. xviii. 15); Heb. xii. 19 sq (Deut. xviii. 16; v. 24 sq.); John xii. 49 (Deut. xviii. 18); Acts iii. 23; John xii. 48; Luke x. 16 (Deut. xviii. 19); 1 Cor. v. 18 (Deut. xix. 19; xvii. 7); Matt. v. 38 (Deut. xix. 21); Matt. xxvii. 24 (Deut. xxi. 6 sq.); Gal. iii. 13 (Deut. xxi. 23); John viii. 4 sq. (Deut. xxii. 22); Matt. xii. 1 sq. (Deut. xxiii. 26); Matt. v. 31 sq.; xix. 8 sq. (Deut. xxiv. 1); James v. 4 (Deut. xxiv. 14 sq.); 2 Cor. xi. 24 (Deut. xxv. 8); 1 Cor. ix. 9; 1 Tim. v. 18 (Deut. xxv. 4); Matt. xxii. 24 sq. (Deut. xxv. 5); Gal. iii. 10 (Deut. xxvii. 26); Rom. xi. 8 (Deut. xxix. 4); Heb. xii. 15 (Deut. xxix. 18); Rom. ii. 29 (Deut. xxx. 6, 10, 16); Rom. x. 6-8 (Deut. xxx. 11 sq.); Rom. iii. 19 sq (Deut. xxxi. 26); Acts ii. 40 (Deut. xxxii. 5); Rom. x. 19 (Deut. xxxii. 21); Rom. xii. 19; Heb. x. 30 (Deut. xxxii. 35); Rom. xv. 10; Rev. xix. 2 (Deut. xxxii. 43).

Finally the importance of Deuteronomy for us, after the position which Christ and His Apostles held with reference to it cannot be merely of an antiquarian nature. In Deuteronomy we come to the more profound and perfect view of the Mosaic law, as in the fragmentary civil portions, the moral idea is dominant, and the complete ceremonial portions bear the stamp of religious ideas, so the moral portion has throughout a religious and ethical nature or theocratic character. Hence the spiritual character of the law which Paul ascribes to it, Rom. vii. 14, 12, is fully justified. Thus we cannot, especially in the light of Deuteronomy, look into the soul of the law of Moses, and into the interior life of Israel defined and shaped by this law, namely, its typical forms, as Moses, Joshua, Samuel, Elijah, viewed as forerunners of the obedience of faith of Christ, without having this historical look complete itself at once also doctrinally and morally. For the law, and pre-eminently the fifth book, is "Thorah," i. e., doctrine, instruction. The doctrinal importance of Deuteronomy for us is surely at first an historical importance, in so far as we regard,—and indeed from the two chief parts in Deuteronomy, distinguished the one by commandments, and the other by "the prophets," a distinction which we meet again upon the lips of the Redeemer,—the dogma of sacred history, as a divine training and preparing of humanity in Israel for Christ. ("In possession of a land favoring in its physical conditions their independent existence in a simple, moderate prosperity, and yet demanding continual culture, the people, true to its constitution, in the fear and love of God, in this faithfulness alone being strong and certain of all blessing and victory, in the consciousness of its destination far surpassing all worldly policy and splendor, the bearer and preserver of the divine salvation for the world, of the blessing for the entire race, entering into converse with God for its own enjoyment, and as representing the rest of the world (Micah iv. 1 sq.; Isa. lxvi. 18 sq.), must be a priestly people, free from the lust of political conquest, and entangling worldly alliances, lying as a lion in its lair, (Ezek. xix. 2) never seeking foreign aid or salvation, but rather recognizing, abhorring, and rejecting their manifold corruptions under every disguise, and yet with all its moral strictness, bound even to strangers and enemies by the duties of humanity, and thus a people free, strong, and happy in quiet contentment with its own divine prerogatives, existing among the revolutions and luxurious growths and developments of the God-forgetting nations, as a strictly separated sanctuary of God, a people to whom belongs not the present, but the certain future, etc., Deut. viii. 1 sq.; xxviii. 1 sq. But the whole external structure and form within which this divine binding together of the practical righteousness and prosperity under the legal constitution is contained, does not appear as a mere shell, existing in and for itself, but as a frame and form holding a spiritual internal life, destined for future development, and in its very structure bearing intimations and promise of this; an internal life which in this external framework first sinks itself into the elements of the (ordinary, natural, worldly) life, then breaks through these external ligaments and bands, as a power exalted above the worldly life, by prophecy, in which the promise strewn hitherto as scattered seed-corn now wins a firm organic position, and progressive culture and influence, in the economies both of the outward and inward life; the scattered sparks are gathered into one light, which illuminates the dark wastes to the clear light of a perfect day, when, and as it brings with itself the independent bearer of light, 2 Peter i. 19, etc." (BECK, *Chr. Lehrwissensch.* I.) But since the law, especially in its deuteronomic exposition, which indeed introduces the Christian—the sermon on the mount in which Christ takes up His prophetic office, is the fulfilling and

completing parallel to Deuteronomy in which Moses closes his prophetic office—has an eternal significance (Matt. v. 18 sq.), the doctrinal importance of Deuteronomy cannot be merely historical, but rather the dogma of sacred history is also the dogma of the *ordo salutis*, the way of God in humanity is at the same time the way of eternal salvation for individuals. As LUTHER says: "But this explanation of the fifth book contains peculiarly nothing else than faith in God and love to our neighbor, for therein lies all the law of God," and the *Heidelberg Catechism* teaches man to recognize his misery from this. For "this is the design of Moses that he should reveal sin through the law, and put to shame all the pride of human power, when he teaches that we should fear, trust, believe, love God, and neither cherish nor endure any evil passion or hatred toward our neighbor. When nature hears that this is right and requisite, it is confounded, and sinks in terror; for it finds neither trust nor faith, neither fear nor love, towards God, and neither love nor innocence toward our neighbor, but vain unbelief, suspicion, disregard and hatred toward God, and vain ill will and lust towards our neighbor; thus death stares such sinners in the face, feeds upon them here, and consumes them in hell; so that they must be brought to recognize their obstinate blindness, to feel their inability to all good and helplessness, and thus through the law become conscious of their need, and constrained to seek something farther than the law and their own strength, i. e., the grace of God promised in the future Christ. Thus Moses himself has intimated that his office and instruction should endure until Christ, and then cease, when he says, Deut. xviii. 15: A prophet, etc. This is the noblest word, and indeed the very kernel in all Moses, which also the Apostles place conspicuously, and use to confirm the Gospel and to lay aside the law." LUTHER (*Vorr über d. A. T.*). The doctrinal importance of the deuteronomic law, in a moral point of view, should not less be treasured and guarded, as to what concerns the Church and the State, than what belongs to the family and the individual life. Comp. LANGE, *Intro. to the O. T.*, §§ 9 and 12. The exposition and application of the book to individuals, will perhaps point out also the homiletical importance of Deuteronomy. "For," (LUTHER says) "there are many who think of themselves as if they were masters herein, who place a low estimate upon Moses and the whole Old Testament, as if the Gospel was sufficient for them, etc. But it is certain that, as the worldly-wise say, Homer is the father of all poets, a fountain, indeed a sea of all skill, wisdom, and eloquence, thus our Moses is also the true fountain and father of all the prophets and books of Holy Scripture, i. e., of all heavenly wisdom and eloquence."

#### § 8. THE DIVISION OF DEUTERONOMY AND SURVEY OF ITS CONTENTS.

After KURTZ, DELITZSCH has shown in a striking way the tenfold division of Genesis. SCHULTZ points out the same "ruling force of the significant number ten" in Deuteronomy through its "arrangement upon the decalogue." (LUTHER: "Thou wilt give to this little book the right name if thou shalt call it a very ample and clear extension and revelation of the Ten Commandments").

Chap. i. 1-5: Introductory narrative, title of the whole work. Speaker, auditory, place and time.

I. Chap. i. 6-iv. 40: The first discourse, introductory discourse, retrospect to the departure from Sinai, explanations, exhortations, warnings.

Chap. iv. 41-48: Pause of the first discourse; separation of the cities of refuge.

Chap. iv. 44-49: Title for an introduction to the second discourse.

II. Chap. v. 1-xxvi. 19: Second discourse; the peculiar essential part of the book.

Chap. v. 1-vi. 8: The text of this discourse is the decalogue as the kernel of the law, the foundation of the covenant, and the fundamental condition of all salvation.

Chap. vi. 4-xi. 32: An exhortation—under the exposition of the first two commandments, with a repeated emphasizing of the exodus from Egypt, with a recalling to mind of the march through the desert, with a special use and application of the residence at Sinai—to fear and love God, to obedience to the law.



Chap. xii.—xxii.: Exposition of the commandments, from the third to the tenth, with the appropriate supplements.

Chap. xxiii. 1—xxvi. 19: The perfection of Israel.

Chap. xxvii. 1—8: Pause after the second discourse; the arrangement of the monumental stones.

Chap. xxvii. 9—26: Transition to the last, third discourse.

III. Chap. xxviii.—xxx.: Blessings and curses, and the renewing of the covenant. Closing discourse.

Chap. xxxi.: Pause or rest of the third discourse: the surrender of office and work.

Chap. xxxii.—xxxiv.: Supplements: Song, blessings, and death of Moses. (Comp. J. P. KINDLER, *bibl. Tabellen*, 1 Lief., Sulzbach, 1841.)

#### § 9. THEOLOGICAL AND HOMILETICAL LITERATURE UPON DEUTERONOMY.

For the more or less comprehensive Bible-works, as well as for the Theological and Homiletical literature generally, comp. LANGE, *Introduction to the Old Testament*, Am. Ed., Vol. I., pp. 2, 62 sq., 101, 116 sq.

Partly from this list, and partly supplementing it, we here name: LUTHER: *Expositions of the Fifth Book of Moses* (WALCH, III. p. 2017 sq.). CALVIN: *Commentary upon the four last books of Moses in the form of a harmony*. P. TOSSANI: *Deutsches Bibelwerk*. POOL: *Synopsis*, I. p. 694 sq. J. PISCATOR: *Questions upon the Pentateuch*, 1624, p. 898 sq. BERLENBURGER BIBEL: I. p. 685 sq. *The English Biblework of TELLER*, II. p. 659 sq. J. D. MICHAELIS: *Deutsche Uebersetzung des A. T. mit Anm. für Ungelehrte*, IV. 2. CORN. A. LAPIDE (Catholic): *Comm. on the Pentateuch*, 1616, p. 953 sq. BONFRERIUS (Catholic): *Pent. Comm. Illustr.*, 1625, p. 903 sq. *The Biblia Hebraica*, by J. H. MICHAELIS. CALMET (Catholic): *Comm. lit. in V. T.*, 1789, II. 524 sq. J. A. OSIANDER: *Comm in Pent.* J. CLERICUS: *Comm. in Pent.* J. GERHARD: *Comm. in Deut.* ROSENMUELLER: *Scholia in V. T.*, II. p. 325. DATHE: *Pentateuchus*, p. 601. The DERESERSCHKE (Catholic) *Bibelwerk*. RICHTER: *Erkl. Hausbibel*, I. BAUMGARTEN: *Theol. Commentar zum Pent.*, II. p. 417. SCHULTZ: *Das Deuteronomium*, Berlin, 1859. KNOBEL: *Die B. B. Numeri, etc.*, Leipsic, 1861. KEIL: *Biblical Commentary upon the books of Moses*, Leipsic, 1862. [CLARK's translation by James Martin, Edinb., 1865.] *The Jewish translations of the Bible, with annotations by JOHNSON*, Frankfurt, 1831; and HERXHEIMER, 2d Ed., Bernburg, 1854.—Upon special parts: HENGSTENBERG: *The most important and difficult passages in the Pentateuch*, I. p. 221; also the third volume of the *Beiträge*, and the *Christology*, 2d Ed., I. p. 110. KURTZ: *History of the Old Covenant*, II. (BRAEM: *Israel's Wanderings*, 1859.) VOELTER: *Das hei. Land*, 1855. HESS: *Geschich. Moses*. MAYER: *Die Rechte der Israel, Athener und Rom.*, I., II. P. CASSEL: in the *weltgesch. Vorträgen*, I.; *Der Midrasch und die Gesetzes Ende*. JER. RISLER: *History of the Exodus*.—Homiletical: G. D. KRUMMACHER: *Die Wanderungen Isr.*, 3d Ed.; *Auszug aus des sel. Ordinarii der Evang. Brüderkirche Reden* (ZINZENDORF) über bibl. Texte, III. 1317 sq.—Upon the Song, chap. xxxii.: W. A. TELLER: *translation of the Blessings of Jacob, etc.*, Halle and Helmstadt, 1766. HORRER: *The National Songs of the Israelites*, Leipsic, 1780. HERDER: *Spirit of the Hebrew Poetry*, I. 1. JUSTI: *The National Songs of the Hebrews*, Marburg, 1808—18. EWALD: *Year-book of Biblical Science*, VIII. G. VOLCK: *Mosis canticum cygneum disertatio*, Nordlingæ, 1861. KAMPHAUSEN: *The Song of Moses*, Leipsic, 1862. SACK: *Die Lieder u. s. w.*, Barmen, 1864, p. 64 sq. Upon the Blessings of Moses, chap. xxxiii.: HERDER: *Letters upon the Study of Theology*, I., *The Sixth Letter*. GRAF: *The Blessings of Moses*, Leipsic, 1857. L. BODENHEIMER: *The Blessings of Moses*. Crefeld, 1860.

[Additional Literature.—HÆVERNICK's *Introduction*, I., p. 473. KEIL: *Introd. to the Old Testament*. KLEINERT: *Das Deuteronomium und der Deuteronomiker*, Bielfeld and Leipsic, 1872.—In England and America: MACDONALD: *on the Pentateuch*, 1861. WORDSWORTH: *The Holy Bible, with Notes*, Vol. I., 2d Ed., London, 1865. A work of much pa-

tristic learning, sometimes admirable in its replies to the objections of the critics, but valuable mainly for its happy use of the Sept. in its relations to the New Testament. GRAVES' *Lectures on the Last Four Books of the Pentateuch*. RAWLINSON: *on the Pentateuch, in Aids to Faith*, Essay VI., 1862. COLENSO: *The Pentateuch and Book of Joshua Critically Examined*. DAVIDSON: *Introduction to the Old Testament*. Both of these latter writers reproduce more or less fully the theories of BLEEK, VAHINGER, EWALD, and the other German critics of that class. Prof. J. I. S. PEROWNE: SMITH'S *Dictionary of the Bible*, Art. *Pentateuch*, with Prof. BARTLETT'S valuable additions in the American Edition. *The Bible Commentary*, Vol. I., Part II., London, republished in New York. This most recent contribution to the English literature on the Pentateuch is a sound and scholarly work; and while not holding fully with SCHROEDER and others as to the arrangement of Deuteronomy, it favors essentially the same plan. ROBERT JAMIESON, A. R. FAUSSET, and DAVID BROWN, *Critical and Explanatory Commentary*. BUSH: *Commentary on the Five Books of Moses*. MOSES STUART: *Critical History and Defence of the O. T. Canon*. GREEN: *The Pentateuch Vindicated*. Prof. BARTLETT'S *Articles on the Mosaic authorship of the Pentateuch* in the *Bibliotheca Sacra*. April and July, 1863, and July and October, 1864. The *Commentaries* of SCOTT and HENRY are too well known to need any special reference here, and have not been used in this work although rich in practical suggestions, because they are found in most libraries.—A. G.]



# DEUTERONOMY:

OR THE

## FIFTH BOOK OF MOSES.

THE TITLE FOR THE ENTIRE WORK AND INTRODUCTION TO THE FIRST DISCOURSE.

### CHAPTER I. 1-5.

1 THESE be the words which Moses spake unto all Israel on this side [on that side] Jordan in the wilderness, in the plain over against the Red sea [suph], between Paran, and [between] Tophel, and Laban, and Hazeroth, and Dizahab. (*There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.*)  
3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: On this side [on that side] Jordan, in the land of Moab, began Moses to declare<sup>1</sup> this law, saying:

### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> Ver. 5. [מִן, to dig, to inscribe upon stone, as Deut. xxvii. 8. Hence HAEVERNICK and WORDSWORTH understand here, to write down. But as the idea is, to bring to light, to make clear, our word, "explain," seems to meet all the necessities of the case.—A. G.]

### EXEGETICAL AND CRITICAL.

1. Ver. 1. Although מִן by itself might refer to the foregoing books, still the words, ver. 1, to which attention is called, are those which follow vers. 3-5. The subscription to the book of Num. xxvi. 13 does not indeed exclude discourses upon the law, but it forms so far a conclusion to what precedes, as that contains, not the words of Moses to the people, but the word of God to Moses (§ 1). In any case, the foregoing books cannot be characterized—and the inscriptions or subscriptions refer only to what is characteristic—by "the words which Moses spake," etc., which is an expression peculiar to Deuteronomy. The connection with the foregoing books is therefore by way of distinction or contrast, but scarcely, however, as in the passage cited by KRIEGER, Gen. ii. 4; rather as vi. 9. The distinguishing feature is made the more prominent, since the locality in both cases was the same plain of Moab. The connection which KNOBEL, HENKEL, JONAS, favor, is incorrect. Vers. 1-5 are a title to Deuteronomy, a condensed statement of the

contents, author, audience, place, and time of the whole book, and at the same time a significant introduction to the first discourse.

2. Ver. 1. The hearers: All Israel.—The people as such. Significant for the selection arrangement, presentation, and aim of the subject matter—the popular character of Deuteronomy. Jewish interpreters think that the elders of the people as the nearest circle of hearers are meant—but why reject those who would be witnesses and could have heard? HESS: "the congregation of the people, or some important and representative part of it, heads of families, judges," etc. JAHN (*Introd.*) says correctly—"there is perhaps no other book in whose publication so wide a publicity was observed." ["All Israel," all the congregation, are phrases used frequently in the Bible to describe any national gathering. See 1 Sam. vii. 8; xii. 1, 19; 1 Kings viii. 2; xiv. 22, 56, 62," etc. WORDSWORTH.—A. G.]

"The local determinations are also very significant" (SCHULTZ), and indeed the more so from the very massing of local names, with which KNOBEL knows not what to do, but which

even ONKELOS and the Jewish tradition, although with a too limited understanding, refer to the "transgressions" of the people [and hence the book is called the book of reproofs—A. G.]. On this side Jordan.—SCHROEDER renders: the other side, vers. 1 and 5; comp. *Introd.* § 4, l. 12. [The phrase indicates nothing as to the position of the writer—whether he dwelt on the one side of Jordan or the other. Although a standing designation of the district east of the Jordan, it is used also with reference to the western district. Comp. Gen. l. 10, 11; Josh. ix. 1; Num. xxi. 1; xxxii. 32; Deut. iii. 8, 20, 25. The context usually makes the sense of the phrase clear. See *Bib. Comm.*, p. 801.—A. G.] The place was one for recollections, and therefore for warnings. SCHULTZ says justly "the true sense is not already on the other side of Jordan, but still there." So also, still "in the wilderness," iv. 46; "in the valley over against Beth-peor" (iii. 29); here, ver. 5: "in the land of Moab;" Num. xxxvi. 18: "in the plains of Moab." The comparison of these precise statements shows certainly that the local idea rules ver. 1; that at the beginning of Deuteronomy the locality treated rather as a situation, becomes rhetorically introductory to the succeeding discourses. Thus the wilderness, in its moral and historical import with Egypt, on the one hand, and Canaan, on the other. The plain (arabiah), which is geographically the whole valley of the Jordan from its sources to the Dead Sea, which indeed originally made no break in the valley, this extremely hot desert tract on both sides of the Jordan, stretching down to the Allantio gulf, naturally embraces also the plains of Moab. Comp. Deut. iii. 17; iv. 49; xi. 30; Josh. xii. 1. But in a special sense this plain begins at the southerly end of the Dead Sea, "a long, sandy plain" (LABORDE), stretching from thence to the Red Sea; and it can only be used in ver. 1 in this narrower sense, since the description, in the plain, following the more general term, "in the wilderness," is certainly a limiting and more closely descriptive term. While this description of the peculiar plain or wilderness well serves to recall to mind the catastrophe which doomed Israel to the "way of the wilderness" (Deut. ii. 8); presents vividly the locality which was pre-eminently the cradle of the new, as it was the grave of the old generation; connects the present where (in Moab) with the immediately preceding how; its main reference is still, according to the contents and method of Deuteronomy, the retrospect to the first giving of the law. As the localizing of the present position was possible through the broader meaning of the term "Arabiah"—here צַעֲרָה; Num. xxxvi. 18, צַעֲרָה—so its narrower sense gives the needed point of union with the wider past. It is in entire accordance with this view, if the Arabiah reaches to Ailah, that the next still closer description, over against Suph, follows. Over against Suph [A. V.: over against the Red Sea].—KNOBEL thinks that the *pass es sufah*, or some place in its neighborhood, is meant,—not, however, Zephath, Judg. i. 17; Num. xiv. 45; xxi. 8, which RITTER connects with this pass. But then so purely a geographical and generally ob-

scure a statement is scarcely in harmony with the specific sense of the whole description. It is much better to regard אֲדָמָה as an abbreviation of אֲדָמָה-דִּי. Germ.: *Schilf*—*Schilfmeer* *sedge sea*. Deut. i. 40; ii. 1. LXX.: *πλοῖον τῆς ἐρυθρᾶς θαλάσσης*. Vulg.: *in solitudine campestris contra mare rubrum*. Either because the Red Sea is so called from the great quantity of sea-weed (KEL, GREN), which SCHULTZ claims only for its northern portion; or perhaps the whole sea takes its name from some important place of this same name, as KNOBEL conjectures, and in this way explains the absence of the article in אֲדָמָה-דִּי. In any case, we are not to refer it specially with HENOSTRANNO to the Allantio portion, the gulf of Akabah, since the Arabiah is viewed much more as over against the gulf of Suex (if not the Red Sea generally). The short, abbreviated Suph, ver. 1, harmonizes with the concise, pregnant style in the titles. According to KEL, not "a closer designation of the Arabiah" (HENOSTRANNO), but a more definite characterizing of the wilderness generally, as Israel "still found itself over against the Red Sea, after passing which it entered the wilderness," Ex. xv. 22. It characterizes the situation generally as over against Egypt; the exodus from it, but specially "the northern part of the western fork of the Red Sea, in view of the place where the redemption from Egypt was completed" (SCHULTZ). Between Paran, ver. 1.—As before the short form "Suph," so now also the simple "Paran," instead of the usual "wilderness of Paran." In Num. x. 12, this place is mentioned as the first station after the breaking up from Sinai; and since it was a station so well known, and occupied so long a time, since Kadesh lay in it, Num. xii. 16; Deut. i. 46, the abbreviated form "Paran" is all-sufficient. The Arabic name—"Et Tih," i. e., the wandering, as the Bedouins call it—explains satisfactorily the mention here of this more precise designation of the rejection of the first (Num. xiii.), and the new arrangement with the second generation (Num. xx.). To this latter reference follows naturally: and Tophel.—Germ.: "and between Tophel," the present "Tufail" or "El Tofila," "Tafyleh," situated at the Edomitic mountains, where a hundred fountains, pomegranate and olive trees, figs, apples, apricots, oranges and neotaries of a large kind, are found; and the inhabitants supply the Syrian caravans with the necessities of life. Comp. Deut. ii. 28, 29. Thus a place of refreshment (SCHULTZ), in distinction both from the desert eastward, and Paran under the same broad parallel westward. Laban, Hazeroth, Disahab.—These places, of which little is known, are here connected together, as the better known Hazeroth intimates, and the immediately following remark in ver. 2 clearly teaches, from the chief reference, to which the description is ever striving, the back reference to the first law-giving at Horeb. Whether "Laban" (Sept.: Λαβάν) is the same as Libnah, Num. xxxiii. 20, and Disahab (Sept.: Καταβήρα), the gold mines upon the Allantio gulf, "Minah el Deshab," Merse Dabab, "Dsahab," parallel to Sinai, may be questionable; but the more indefinite name, Hazeroth [enclosures], which lay in the way from Sinai, Num. xxxiii. 17, 18, points us to the region

about the mountains of Sinai as their location. Thus Moses spake to all Israel—this is the origin of Deuteronomy—while the Jordan and Canaan still lay before the people (so much, surely, the specified localities assert), and the impression of the wilderness was still prevailing. The Arabah—of which the plains of Moab, the present residence of Israel, reminded them—brings up afresh the most remote recollections,—of Suph, where the Egyptians were drowned (Ex. xv. 4), while Moses, the leader of Israel, had been once rescued from the Red Sea (Ex. ii. 8 sq.)—and, with the Exodus from Egypt, connects the whole long wandering, between Paran, where the wanderings began, but at the same time also the new order which led them at its close into the inhabited land (Tophel); and of Sinai where the law was given, and from whence, had they been obedient, the direct course had led them quickly to Canaan.

3. Ver. 2. In this latter sense we are to take the statement of ver. 2 as to the way and time which leads on to the exodus in ver. 8. It is either historical, that Israel actually spent so long a time, or simply a note, that no longer time is necessary to reach the southern limits of the promised land. The way of mount Seir (Seghir) is still the way to Mount Seir; although it only follows the general direction of this mountain, it thus runs along it, and leads to it. The special goal is *Kadesh-barnea*, Num. xxxiii. 8; Deut. i. 19; probably the "Kudes" (Ain Kades) discovered by Rowland in 1842. Comp. WINKER, *Real*. "Horeb" stands here, as throughout Deuteronomy, for Sinai, the general name for the particular, Deut. xxxiii. 2. Comp. Hengstenb. *Aut. II.*, p. 397 sq.

4. Ver. 8. With *Horeb* the back-reference reaches the first law-giving (comp. xxviii. 69), and the local determinations of Deuteronomy now, therefore, receive their completion through the pregnant and precise time statements in ver. 8. Eleven days were sufficient, or might have been sufficient, and they were now in the 40th year since the exodus. At the first of the month—thus the day of the new moon. *USHER* reckons it a Sabbath day, the 20th of February, 1451 B. C. According to *JOSEPHUS*, Moses died at the last new moon of this year. But the reference to the "last moments" of Moses (*SCHULTZ*) does not come into view here. On the contrary, indeed, since he speaks "from his own subjective views and impulses" (*BAUMGARTEN*), it is stated with the utmost emphasis that all is spoken according to the commandment of Jehovah for the people. The active moving personality makes the limits of the commands a law to itself, so that in general only repetitions and expositions find place in the discourses, and even the enlargements, the continuations, the repetitions, are put in new peculiar settings on the ground of a divine command.

5. Ver. 4. Deuteronomy is no mere "book of re-proofs" (§ 1). Although the time and places, as they have been previously given, must remind the people of their sin, yet the truth as well as the holiness of God shines clearly therein, and the title and introduction can only reach its end when the two victories, ver. 4, have been first recorded and praised, "the pledge and earnest

of future victories" (*BAUMGARTEN*). Comp. with "Sihon," Num. xxi. 24, and with "Og," Num. xxi. 88 sq. **After he had slain.**—Moses in the name of Jehovah. **Amorites.**—A gentile noun from Emor (Amor), Gen. x. 16; xiv. 7,—important here, because all the Canaanites bear this name, Gen. xv. 16; Deut. i. 20, 21. **Heshbon.**—The capital city, of which *LEB* and *MANOELS* (1818) found there still significant ruins, in two cisterns or pits, with human skulls and bones (Gen. xxxvii. 20). Roman coins of Heshbon under Caracalla show a temple of Astarte or a Deus Lunus, with a Phrygian cap, the right foot resting upon a rock, the right hand holding a pine cone and the left a spear, wreathed about with a serpent. See *RITTER'S Geog.* **Bashan** (Batania, El Botthin).—Also upon the eastern side of the Jordan, but further north, Deut. iii. **Ashtaroth and Edrei**, the two residences of Og, Josh. xii. 4; xiii. 12, 81. *KRIL* explains the absence of the "and" which is found elsewhere from the "oratorical character" of the discourse here. Sept. and Vulg. insert it. Since the overthrow of these kings is the characteristic thing here, and Edrei is the place at which it occurred, Deut. iii. 1; Num. xxi. 88, the connection may well be "After he had slain—in Edrei." [So also *Bib. Comm.*—A. G.] **Ashtaroth.**—"A region of flocks" (Deut. vii. 13; xxviii. 4), but at the same time closely resembling the name of the well-known goddess Astarte (Ashtoreth),—at the foot of the present Tell Ashterah, in which there is excellent pasturage, and many goats and camels are found. Whether the same with Ashteroth Karnaim, Gen. xiv. 5, is questionable. "Edrei," the present "Dera," "Draa," a few wretched basalt huts upon a hill; or, perhaps, the other "Edhra," Deut. iii. 10.

6. Ver. 5. The foregoing introductory retrospect began with on that side Jordan, and now ver. 5 goes back again to the same point; but at the same time, since it is now directly introductory to the following discourse, he adds the present scene, over against the land of Canaan, the Holy Land, in the land of Moab, used here. *KRIL* says, "rhetorically for the usual phrase, in the plains of Moab." If every beginning is difficult, the "undertaking" of Moses, to speak on his own part after God had spoken, involves more than a mere beginning. But this primary signification of the word appears still, Josh. xvii. 12; Judg. i. 27, 85, and also in Gen. xviii. 27. The connection gives the more distinctive shade of meaning. In this connection there is so little of mere chance, or of his own pleasure, that *SCHULTZ* and *KRIL* point even to "an inward divine pressure." If it does not intimate the humility of Moses, or point out how he still once more, before the entrance of Israel into Canaan, strove to bring the law before the minds of the people, the idea may be this: he began, although his goal stood near at hand. It was ever a new valedictory discourse, down to the song and the blessing, according to the method of Deuteronomy. It was an undertaking, less on account of the work imposed upon him, for which he was fitted if any one, than because he could only begin, but knew not whether he could finish, xxxi. 1 sq., 24 sq. It was thus a venture with reference to the hindrance through the approaching end of

life—*קצת*, Piel, to explain, Sept. *διασαφηναι*, Vulg. *explanare*. Thus to make clear, to expound,—*this law*, to wit, the well-known law in the following method. [Beer: the word implies the pre-existence of the matter on which the process is employed, and thus the substantial identity of the Deuteronomic legislation with that of the previous books.—*Bib. Comm.*—A. G.]

#### DOCTRINAL AND ETHICAL.

1. "From Num. xx. comp. with Num. xxxiii. 88, 89, the death of Aaron occurred within the last eight months of the 40th year. It is therefore in close connection with the preceding books that the beginning of Deut. places us in the eleventh month of the same year. We see that in the last part of Num. every thing refers to the approaching entrance into the promised land Joshua is already appointed the leader, in the place of Moses. The men are named who should complete the division of the land. It is clear that it is a point of time of extraordinary import, since the people of Jehovah, after long chastisement, stand now a second time upon the borders of its land, while the divinely chosen law-giver and regent prepares for his near departure; and we can scarcely wonder that this decisive point of time should be marked by the earnest, warning words of Moses, by the second law-giving, and the renewal of the covenant of Sinai." RANKS.—"To the respect in which he was held, from the mighty deeds which God had wrought through him in Egypt and in the desert is now added the reverence of great age. An old man of 120 years, who has now outlived nearly the whole nation, he enters the congregation." HESS.—"Moses has finished his life-work, and the hour when he must be gathered to the fathers of his people is near at hand. As he is permitted from the top of Mount Abarim to view with his bodily eye the land into which his people were soon to enter, so also in prophetic illumination, with the eye of the Spirit, he sees the future of his people in that land, the temptations, the dangers, and the errors to which they would be exposed. He knew that the safety and prosperity of Israel depended alone upon its faithfully and unchangeably cleaving to the law of God, of which he had been the mediator and revealer, and that there was still in it, in its yet unbroken or partially broken native dispositions, a strong disinclination to the law, and a stronger drawing to the heathenism from which it had been torn away by its gracious calling. This saddened him, and impelled him to bring before the new generation once more the gracious dealings of God with their fathers, the fruits of which they were about to inherit, and to impress and enforce the law upon their minds once more. With the feelings with which a dying father gathers around him his sons for the last paternal warnings and exhortations, Moses, in the foresight of his end near at hand, gathers around him his people, whom he had hitherto with a father's faithfulness led and instructed, whom he had fostered and cherished with a mother's tenderness, and who, from now on, without him, without his constant, faithful leading and disci-

pline, were to enter upon a great, rich, but also most dangerous future." KURTZ.

2. The emphasis which in every way is given to the wilderness calls our attention to its theological significance. It is perhaps true, as BAUMGARTEN suggests, that "the desolate plain in which Israel had spent so much time," in distinction from the "starting point, the mount of Horeb," and the "goal, the highlands of Canaan," represents "the whole last past, including the present, as a state of imperfection and preparation." But on the one hand, it is not the "last past, including even the present," but rather the whole past from Egypt, all of which bears the character of "the wilderness," which is spoken of here, and, on the other hand, this "residence in the valley" symbolizes the object, the purpose of God in this providence (humiliation), as objectively the trial and subjectively the knowledge, which were also designed and held in view by God. Deut. viii. 2. The theological significance of the wilderness is generally and specially pedagogical. After the oppositions, world and redemption, bondage in Egypt, and freedom, the residence there, and the exodus thence until the Red Sea was passed, the reconciliation of these oppositions, i. e., the instruction and training of the people of God in faith, was necessary. As thus instructed only was Israel fitted for its judicial work upon the people of Canaan, and for the possession of the promised land. The wilderness, which was peculiarly fitted for this end, as far as locality and means of training were concerned, was the divine national school of Israel. Only in this significance is it perfectly clear that the temptation which results in knowledge and confirmation, and thus is to be regarded as a proving or testing, Deut. viii.; while in other cases it is presented as a punishment, Num. xiv. 88.

3. This school character of the wilderness—not a school for "turning nomads into agriculturists," but with which the "production of a new generation" goes hand in hand—is in some measure stereotyped for the kingdom of God by the frequently returning 40 days. Moses was 40 days and nights in Horeb, Ex. xxiv. 18; xxxiv. 28; Deut. ix. 9, 18; x. 10. Elijah was 40 days and nights in the wilderness on the way to Horeb, 1 Kings xix. 8. It was a school-time for the prophets, as the appearance of John the Baptist in the wilderness was generally preparatory for Israel, and the 40 days and nights, Matt. iv. 2, show us the Son of God, after His completed home-life (Luke ii. 51, 52), in the school for His official life.

4. As the second tables of the law which Moses hewed, Ex. xxxiv., so his second abode on Horeb foreshadowed the Deuteronomic law-giving. As if Moses, with whom God had spoken on Sinai, as with no other, was to the second generation what Jehovah was to the first. LUTHER: "It was named, the other law, not because different from that which was given upon Mount Sinai, but because it was repeated through Moses a second time, with a new covenant, and renewed before those who had not heard it as first given. For those who had heard it from the Lord Himself had perished in the wilderness."

5. If repetition is *mater studiorum*, recollection

as it animates the title to Deuteronomy, the introduction to the following discourses, is the practical means, the more plastic the more practical, first to excite gratitude to God here, but secondly, also, to self-knowledge, without descending into which abyss there is no ascent to the true knowledge of God. The consciousness of guilt generally grows stronger and more personal with the obligation to thankfulness, especially for those who in the existing love to God recognize the first love as one predominantly of feeling and fancy (Ex. xv.), to whom in direct connection with the praises, the innermost nature of man, his self-deception and hypocrisy, discloses itself more and more, and who learn to perceive that the consciousness of redemption once experienced must prove, and confirm itself also, in the consciousness of the daily providence of God. (From Egypt and the daily bread for the day).

6. The norm of the Mosaic discourses, the commandments of God, shows the word of God in the narrower, but therefore for us also in the wider sense, both as immediate and mediate, to be the rule of doctrine and life. "He gives therewith the true way of prophecy, and indeed of every reformation." *SCHEULTZ*. We have here also the critical principle of the historical reformation of the 16th century. The Lutheran and Reformed Churches are historical denominations, but reformation is the constant duty of the Church, and reformation is different from mere restoration.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-5. The past of a people: 1. a glass of its present; 2. as instructive for its future. The past dealings of God with a people should—1. excite it to gratitude; 2. humble it; 3. encourage it to confidence. The forgetfulness of a nation in reference to its past is—1. a religious, 2. moral, 3. a political fault. The retrospect of a past life a teacher—1. of our sins, 2. but also of the faithfulness of God. In the review of a portion of time closed up—*e. g.*, the old or past year—we learn, 1. the goodness of God which we should praise, 2. our own guilt which we should confess, 3. the patience of God which should lead to conversion. With the look backwards, comes the look within and around, and then also the look outwards and upwards. Recollection! consideration! praise! Knowest thou not that the goodness of God leadeth thee to repentance? The significant turning points in human life. The seriousness, painfulness, and blessedness of recollection.

Ver. 1. All for the people, hence also for the whole people. As the reference to Canaan is the decisive one for Moses, so the look to heaven ("the other side of Jordan") should be to us. The journey through the wilderness—the school-time for the inward man.—Ver. 2. Our hindrances in the inward and outward life come from disobedience to God. Disobedience hastens quickly, but obedience comes sooner to the goal. From Horeb to Kadesh-Barnea, through the law comes the knowledge of sin, and the sentence of death.—Ver. 3. In the love of God we do not leave school-life before the proper time. According

to the commandment of God, should be the rule of our words as of our acts and lives. All according to the divine word! Faithfulness to the word: holding fast to the end, ever finding a word suited to those trusted in our care, in every word, judging ourselves by the word of God. Homiletics, what it should be.—Ver. 5. How the children of God begin right with respect to their end.—The Phoenix out of the ashes.—The faithful holds on preaching, testifying, teaching, and never wearies.—The glorious question of CALVIN in his last days: "Do you wish that the Lord, when He comes, should find me idle?" (comp. the preface to the last revision of the Institutes, 1559), in which he speaks of himself "as one near to death:" "but the more oppressed with sickness, the less will I spare myself, that I may bring the work to its conclusion." Thus he speaks of his writings, that God had granted him grace "earnestly and conscientiously to go to his work, so that he had not in one single instance knowingly distorted or incorrectly explained a passage of Scripture."—The work of the true preacher is still to-day the exposition of the law of God; he is therein literally ever a beginner. As it is a work of humility, so also of courage.—The trumpet should give no uncertain sound, 1 Cor. xiv. 8, 9—Moses has sought to put the law in the hearts of the anointed people, and expounded it for them. The exposition and practical carrying out of the commandments of God is a constant effort of the Church necessary to its own health and safety.

R. GELL: "In these words we have the title, ground and contents of this fifth book of Moses."

CALVIN: "God does not, as earthly kings are wont to do, enrich His law with new commands, as taught by experience, but will help the slow and crude sense of His people."

LUTHER (ver. 3): "He repeats here, so that one should preach nothing among the people of God which he is not certain is in the word of God. It is necessary indeed that every one should be constrained to announce or declare the word of God. He does not say what was suggested to him, but what the Lord commanded him."

G. D. KRUMMACHER: "God says by the prophet Hosea: I will lead them in the wilderness, and says this not as a threatening, but as a fatherly discipline, and adds therefore: and will speak friendly unto them. Thus it is in a spiritual wilderness. It consists in removing all supports on which man might place his confidence other than God, and thus shutting him up to rest his hope alone upon the living God. He will never do this so long as he has around him or with him that which draws him into idolatry, and hence it must be taken from him. This removal of all creature supports is partly outward and partly inward, and at times both outward and inward. Thus with David when he fled from Absalom, 2 Sam. xv. The latter as with Abraham, King Jehoshaphat; Paul in Asia, 2 Cor. i.; Peter upon the sea. With Job both occur. The disciples felt it when they saw Jesus dead, even upon the cross. Sometimes it occurs at once, and then ceases; but more frequently it comes by degrees



and proceeds to a greater and greater extent. This removal has distinguishable degrees. In one case, a promise or a recollection of some past experience, or the like, is left; in another, all is taken, Ps. lxxxviii. Thus the Lord leads us, but only to empty us of all self-confidence and win us to a naked confidence in Him, 2 Cor. i. 9. An urgent demand for humility and watchfulness against any self-exaltation, Prov. xviii. 12. But also a word of sweet consolation: God can lift thee up again." "The Church is in the wilderness, where on every side errors gain the upper hand, and the pure word seldom: where temptations to frivolity and worldly thoughts increase; where heavy persecutions and defections occur; where the wise virgins sleep with the foolish, and serious earnestness in the service of God, threatens to become extinct; and thus our time may be regarded as one peculiarly fruitless, with all our bustle and noise over our mission and Bible unions." "Moreover, it seems to me remarkable that wilderness, in Hebrew, comes from a word which means both to speak and to lead, so that to be in the wilderness and under leading, in Hebrew, amounts nearly to one and the same thing."

BURL. BIR.: "Obedience is the principal thing in every household of God. This Moses de-

wanded in the law, to this Christ urges in the gospel, and to this end the Holy Spirit writes a new law in the heart, which is even typified in this book."

VER. 2. Mark the incalculable injury of unbelief.—WURTS. BIR.: "A Christian teacher should neglect no time or occasion to teach the word of God, but should use special diligence, that he may instruct youth thoroughly in the knowledge of God, 2 Tim. iii. 14; iv. 2. A teacher also should not grieve to repeat often, for such repetition makes the hearer more certain, 1 Pet. i. 12. Whoever speaks in the Church ought not to speak his own wisdom, or the speculations of reason, or the comments of men, but the oracles of God." CHYTRAEUS.

SCHULTZ: "He will say: This I have done for thee; what wilt thou do for me? Comp. last words of Jacob, Gen. xlix.; of Joshua (Josh. xxiii. 24); of David, 2 Sam. xxiii. The older interpreters have already drawn the parallel between Deuteronomy and the farewell words of Christ." Even GEDDES remarks: "The whole discourse is one of the most beautiful which ever fell from human lips. Wisdom, appropriateness, overwhelming eloquence, and the paternal solicitude of the lawgiver, are apparent throughout the whole."

## I. THE FIRST DISCOURSE.

### CHAPTER I. 6—IV. 40.

1. The command of God for the breaking up from Horeb—and the promise. (Vers. 6–8.)
- 6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in
- 7 this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all [his neighbors—see marg.] *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Eu-
- 8 phrates. Behold, I have [given] set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

### 2. The corresponding precautions which Moses took. (Vers. 9–18.)

- 9 And I spake unto you at that time, saying, I am not able to bear you myself
- 10 alone: The Lord your God hath multiplied you, and behold, ye *are* this day as
- 11 the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)
- 12 How can I myself alone bear your cumbrance, and your burden, and your strife?
- 13 Take<sup>1</sup> you wise men, and understanding, and known among your tribes, and I will
- 14 make them rulers over you. And ye answered me, and said, The thing which thou
- 15 hast spoken *is* good for us to do. So I took the chief of your tribes, wise men, and known, and made [gave] them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers

### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 13. הָבָה, give, place, set.—A. G.]

16 among your tribes. And I charged your judges at that time, saying, Hear the *causes* between your brethren, and judge righteously between *every* man and his  
 17 brother, and the stranger *that is* with him. Ye shall not respect persons [regard faces] in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too  
 18 hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things [words] which ye should do.

3. The actual breaking up from Horeb, and arrival in Kadesh-barnea; the encouragement to the promise. (Vers. 19–21.)

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord  
 20 our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountains of the Amorites, whi h the Lord our God doth  
 21 give unto us. Behold, the Lord thy God hath set [given] the land before thee: go up *and* possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

4. The Spies. (Vers 22–25 )

22 And ye came near unto me every one of you [all ye], and said, We will send men before us, an<sup>d</sup> they shall search us out the land, and bring us word again by what  
 23 way we must go up, and into what cities we shall come. And the saying pleased me  
 24 well:<sup>1</sup> and I took twelve men of you, one of a tribe: And they turned and went up  
 25 into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, *It is* a good land which the Lord our God doth give us.

5. The unbelief notwithstanding all assurances and experiences. (Vers. 26–33.)

26 Notwithstanding, ye would not go up, but rebelled against the commandment of  
 27 the Lord your God: And ye murmured in your tents, and said, Because the Lord hated us, he has brought us forth out of the land of Egypt, to deliver [give] us  
 28 into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged [melted] our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover, we have  
 29 seen the sons of the Anakims [sons of the giants] there. Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before  
 30 you, he shall fight for you, according to all that he did for [with] you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way [the whole way]  
 31 that ye went, until ye came into this place. Yet in this thing [word] ye did not  
 32 believe the Lord your God, Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

6. The judgment of God. (Vers. 34–40.)

34 And the Lord heard the voice of your words, and was wroth, and sware, saying,  
 35 Surely there shall not one of these men of this evil generation see that good land,  
 36 which I swear to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it. and to him will I give the land that he hath trodden upon, and to his  
 37 children, because he hath<sup>2</sup> wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. *But* [om. *But*] Joshua the son of Nun, which standeth before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it. Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it,

<sup>1</sup> [Ver. 23. It, the word, was good in mine eyes.—A. G.]

<sup>2</sup> [Ver. 36. Margin: lit. fulfilled, to go after Jehovah.—A. G.]

40 and they shall possess it. But [And] *as* for you, turn you, and take your journey into the wilderness by the way of the Red sea.

7. Fruitless attempts. (Vers. 41-46.)

41 Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready [made light]<sup>1</sup> to go up into the hill. And the Lord said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies. So [And] I spake unto you; and ye would not hear, but rebelled against the commandment [mouth] of the Lord, and went presumptuously [were presumptuous and went] up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah. And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode *there*.

8. The new beginning. (CHAP. II. 1-3.)

1 THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.  
2, 3 And the Lord spake unto me, saying, Ye have compassed this mountain long enough: turn you northward.

9. The exceptions (vers. 4-23): Edom (vers. 4-8): Moab (vers. 9-15): Ammon (vers. 16-23).

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwelt in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth [the treading of the sole of the foot]; because I have given mount Seir unto Esau *for* a possession.  
6 Ye shall buy meat [food] of them for money, that ye may eat; and ye shall also buy water<sup>2</sup> of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth [careth for] thy walking through this great wilderness: these forty years the Lord thy God *hath been* with thee: thou hast lacked nothing. And when we passed by from our brethren the children of Esau, which dwelt in Seir through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.  
9 And the Lord said unto me, Distress not the Moabites, neither contend with them in battle:<sup>3</sup> for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession. (The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir before-time, but the children of Esau succeeded them [dislodged and], when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them.) Now rise up, *said I*,<sup>4</sup> and get you over the brook Zered: and we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them. For [And] indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So [And] it came to pass, when all the men of war were consumed and dead from among the people, That the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of 19 Moab, this day: And *when* thou comest nigh over against the children of Ammon,

<sup>1</sup> [Ver. 41.  $\text{הָיָה לְכִי}$ ]. Most modern commentators adopt the rendering of Schröder, connecting it with the Arabic word of the same sense. It is merely a conjecture, however, and the context would seem to favor the rendering in our version.—A. G.]

<sup>2</sup> [Chap. II. Ver. 6. Lit. dig water, buy permission to dig water. BIB. COMM.—A. G.]

<sup>3</sup> Ver. 9. [Margin: use not hostility against them; but the text is better here.—A. G.]

<sup>4</sup> [Ver. 13. Omit *said I*. The words are still the words of God to Moses, and connect it with ver. 9.—A. G.]

distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot for a possession. (That also was accounted a land of giants: giants dwelt therein in old time: and the Ammonites call them Zamzummins; A people great, and many, and tall as the Anakims; but the Lord destroyed them before them; and they succeeded [dislodged] them, and dwelt in their stead: As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded [dislodged] them, and dwelt in their stead even unto this day: And the Avims which dwelt in Hazerim [villages] *even* unto Azzah [Gaza], the Caphorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

10. The first victory and possession. (Vers. 24—chap. iii. 22.)

a. *The promise of victory* (vers. 24, 25.)

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to 25 [om. to] possess it, and contend with him in battle. This day will I begin to put [give] the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

b. *The victory over King Sihon.* (Vers. 26–37.)

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of 27 Heshbon with words of peace, saying, Let me [I will] pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the 28 left. Thou shalt sell me meat [food] for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God 30 giveth us. But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate [firm], that he 31 might deliver [give] him into thy hand, as *appeareth* this day. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to 32 [om. to] possess, that thou mayest inherit his land. Then Sihon came out against 33 us, he and all his people, to fight at Jahaz. And the Lord our God delivered him 34 before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed [banned]<sup>1</sup> the men, and the women, and 35 the little ones of every city; we left none to remain: Only the cattle we took for a 36 prey unto ourselves, and the spoil of the cities which we took. From Aroer which is by the brink of the river of Arnon, and *from* the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered 37 [gave up] all unto us: Only unto the land of the children of Ammon thou camest not, *nor* unto any place [the whole side] of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

c. *The victory over King Og.* (CHAP. III. 1–11.)

1 THEN [And] we turned, and went up the way to Bashan: and Og the king of 2 Bashan came out against us, he and all his people, to battle at Edrei. And the Lord said unto me, Fear him not; for I will deliver [I have given] him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst 3 unto Sihon king of the Amorites, which dwelt at Heshbon. So the Lord our God delivered into our hands Og also the king of Bashan, and all his people: and we 4 smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all 5 the region of Argob, the kingdom of Og in Bashan. All these cities *were* fenced [fortified] with high walls, gates, and bars; beside unwalled towns a great many.

<sup>1</sup> [Ver. 34. מִצָּרָה. The meaning and construction of this word are doubtful; but the weight of authority and the absence of the article are both in favor of connecting it with מָוֶה, and of rendering mortals, men generally. "We took all his cities, and laid under ban every city of mortals." What was laid under ban was of course destroyed.—A. G.]

- 6 And we utterly destroyed [laid them under ban] them, as we did unto Sihon king  
 7 of Heshbon, utterly destroying the men,<sup>1</sup> women, and children of every city. But  
 8 all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we  
 took at that [this] time out of the hand of the two kings of the Amorites the land  
 that *was* on this [that] side Jordan, from the river of Arnon unto Mount Hermon;  
 9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)  
 10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and  
 11 Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan re-  
 mained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it  
 not in Rabbath of the children of Ammon? nine-cubits *was* the length thereof, and  
 four cubits the breadth of it, after the cubit of a man.

d. *The first possession.* (Vers. 12-22.)

- 12 And this land, *which* we possessed at that [this] time, from Aroer, which *is* by the  
 river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reu-  
 13 benites and to the Gadites. And the rest of Gilead, and all Bashan, *being* the  
 kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob  
 [with respect to the whole Bashan], with all Bashan, which was called the land  
 14 of giants. Jair the son of Manasseh took all the country of Argob, unto the coasts  
 of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-  
 15 16 jair, unto this day. And I gave Gilead unto Machir. And unto the Reuben-  
 ites and unto the Gadites I gave from Gilead even [both] unto the river Arnon,  
 half the valley, and the border, even [and] unto the river Jabbok, *which is* the  
 17 border of the children of Ammon: The plain also, and Jordan, and the coast  
 thereof, from Chinnereth even unto the sea of the plain, *even* the salt sea, under  
 18 Ashdodth-pisgah [cliffs of Pisgah] eastward. And I commanded you at that [in  
 this] time, saying, The Lord your God hath given you this land to possess it; ye  
 shall pass over armed before your brethren the children of Israel, all *that are* meet  
 19 for the war [the strong ones].<sup>2</sup> But [only] your wives, and your little ones, and  
 your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which  
 20 I have given you; Until the Lord have given rest unto your brethren, as well as  
 unto you, and *until* [thus] they also possess the land which the Lord your God  
 hath given them beyond Jordan: and *then* shall ye return every man unto his pos-  
 21 session which I have given you. And I commanded Joshua at that [this] time,  
 saying, Thine eyes have seen all that the Lord your God hath done unto these two  
 22 kings: so shall the Lord do unto all the kingdoms whither thou passest. Ye shall  
 not fear them: for the Lord your God he shall fight for you.

11. Moses' prayer not heard. (Vers. 23-29.)

- 23, 24 And I besought the Lord at that [in this] time, saying, O Lord God, thou hast  
 begun to shew thy servant thy greatness, and thy mighty hand: for [*om.* for] what  
 God *is there* in heaven or in earth, that can do according to thy works, and accord-  
 25 ing to thy might? I pray thee, let me go over, and see the good land  
 26 that *is* beyond Jordan, that goodly mountain, and Lebanon. But the Lord was  
 wroth with me for your sakes, and would not hear me: and the Lord said unto  
 27 me, Let it suffice thee; speak no more unto me of this matter. Get thee up into  
 the top of Pisgah, and lift up thine eyes westward, and northward, and southward,  
 and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.  
 28 But charge Joshua, and encourage him, and strengthen him: for he shall go over  
 before this people, and he shall cause them to inherit the land which thou shalt see.  
 29 So we abode in the valley over against Beth-peor,

12. Moses' exhortations. (CHAP. IV. 1-40.)

a. *To the consideration of the law generally.* (Vers. 1-8.)

- 1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which  
 I teach [am teaching] you, for to do *them*, that ye may live, and go in and possess

<sup>1</sup> [Ver. 6. See chap. II. 36.—A. G.]

<sup>2</sup> [Ver. 18. Sons of strength.—A. G.]

2 the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye  
3 may keep the commandments of the Lord your God which I command you. Your eyes have seen [see still] what the Lord did because of Baal-peor: for all the men [every man] that followed Baal-peor, the Lord thy God hath destroyed them  
4 from among you. But ye that did cleave unto the Lord your God, *are alive every*  
5 *one of you this day.* Behold, I have taught you statutes, and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go  
6 to possess it. Keep therefore and do *them*: for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say,  
7 Surely [only] this great nation *is* a wise and understanding people. For what nation *is there so great, who hath God so nigh unto them, as the Lord our God is in*  
8 *all things that we call upon him for?* And what nation *is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day.*

b. *To a remembrance of the law-giving at Horeb.* (Vers. 9–14.)

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy  
10 life: but teach them thy sons, and thy sons' sons: *Specially [om. Specially]* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and  
11 that they may teach their children. And [Then] ye came near and stood under the mountain; and the mountain burned with fire unto the midst [the heart] of  
12 heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye *heard* a voice [a form ye saw not beside the voice]. And he declared unto you his covenant, which he commanded you to perform, *even ten* com-  
14 mandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

c. *That they should lay to heart the nature and method of the law-giver.* (Vers. 15–31.)

15 Take ye therefore good heed unto yourselves [for the sake of your souls]; (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;) Lest ye corrupt *yourselves*, and make you a graven image  
17 [idol image], the similitude of any figure, the likeness of male or female, The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air [heaven], The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to [shouldest become alienated, and] worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But [And] the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance [for a possession], as *ye are* this day. Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee for an inheritance: But I must die in this land, I must not go over Jordan: but ye shall  
23 go over and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee.  
24, 25 For the Lord thy God *is* a consuming fire, *even* a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image [idol image], or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to  
26 provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly [certainly] be

27 destroyed. And the Lord shall scatter you among the nations, and ye shall be left  
 28 few in number among the heathen, whither the Lord shall lead [drive] you. And  
 there ye shall serve gods, the work of men's hands, wood and stone, which neither  
 29 see, nor hear, nor eat, nor smell. But [And] if from thence thou shalt seek the  
 Lord thy God, thou shalt find him, if thou seek him with all thy heart [thy whole  
 30 heart], and with all thy soul. When thou art in tribulation, and all these things  
 [words are found] are come upon thee, *even* in the latter days, if thou turn to the  
 31 Lord thy God, and shalt be obedient [hearken] unto his voice; (For the Lord thy  
 God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget  
 the covenant of thy fathers, which he sware unto them.

d. *The consideration of the superiority of Israel through its law.* (Vers. 32-40.)

32 For ask now of the days that are past, which were before thee, since the day that  
 God created man upon the earth, and *ask* from the one side of heaven unto the  
 other, whether there hath been *any such thing* as this great thing is, or hath been  
 33 heard like it? Did *ever* people hear the voice of God speaking out of the midst  
 34 of the fire, as thou hast heard, and live? Or hath God assayed to go *and* take him a  
 nation from the midst of *another* nation, by temptations, by signs, and by wonders,  
 and by war, and by a mighty hand, and by a stretched-out arm, and by great ter-  
 rors, according to all that the Lord your God did for you in Egypt before your  
 35 eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God:  
 36 *there is* none else beside him. Out of heaven he made thee to hear his voice, that  
 he might instruct thee: and upon earth he shewed thee his great fire; and thou  
 37 heardest his words out of the midst of the fire. And because he loved thy fathers,  
 therefore he chose their [his] seed after them [him], and brought thee out in his  
 38 sight [with his face] with his mighty power out of Egypt; To drive out nations  
 from before thee, greater and mightier than thou *art*, to bring thee in, to give thee  
 39 their land *for* an inheritance, as *it is* this day. Know therefore this day, and con-  
 sider *it* in thine heart, that the Lord he is God in heaven above, and upon the  
 40 earth beneath: *there is* none else. Thou shalt [And] keep therefore his statutes and  
 his commandments which I command thee this day, that it may go well with thee,  
 and with thy children after thee, and that thou mayest prolong *thy* days upon the  
 earth, which the Lord thy God giveth thee, for ever.

EXEGETICAL AND CRITICAL.

1 Vers. 6-8. As Moses spake "according to all that the Lord commanded him" (ver. 3), so here we have at the very first the word and command of the Lord, ver. 6 sq.—The standpoint at Horeb, is the most fitting for Deuteronomy in its popular reference, since Israel itself received its national form as a people through the Sinaitic law-giving. Jehovah our God, in the mouth of Moses, who stands in connection with both generations of Israel, expresses with respect to God what the words: spake unto us express with respect to Israel. Comp. v. 2 sq. Israel is one whole, the old with the new, but so also Jehovah is the one and the same covenant God. The succeeding words of the Lord complete the narrative, Num. i. 1 sq.; x. 11 sq.—Enough—Nearly a year was long enough for the legal preparation of Israel. The abode at Horeb is emphasized as long (כָּל) rather, because that which was necessary for Israel could not be secured in any briefer time.—Ver. 7. Turn you (i. 40; ii. 3, with פָּנֶיךָ), the direction of the face; take your journey, the breaking up and departure; and go, the arriving at the goal. The three imperatives are used to impress the strong de-

sire of the Lord to give Canaan to the people.—As the land of the Canaanites shows, these condensed descriptive terms serve to give the peculiar features, and indeed a very complete and attractive picture of the promised land, as the goal of the journey. The mount of the Amorites, afterwards the mountains of Judah and Ephraim, is the first feature of Canaan which greets the eye of one coming from the south, and is indeed as a highland (comp. Doct. and Ethical, § 2, vers. 1-5), with the addition: all its neighbors, the "backbone" (KNU) of the whole land. For the Amorites, comp. ver. 1-4. For the plain, ver. 1. If the Arabah following the eye includes the valley of the "Dead Sea and the Jordan" (SCHULZ) throughout, we can scarcely take the hills as the Mount of the Amorites, but rather as the remaining mountains, especially as the hill region of Galilee, the second member of the mountain system of Palestine, to which follows appropriately in order the vale (Schephelah) from Carmel down to Gaza, and the south (the Negeb) the district stretching from the wilderness to the cultivated and fertile land, from the south end of the Dead Sea over to the region below Gaza; so that and by the sea side (Gen. xlix. 18; Luke vi. 17) must include the entire Mediterranean Coast up to Tyre, and at the same time, after the now following comprehensive description as the land

of the Canaanites, Lebanon (white mountain from the snow), the last member of the mountain system of Palestine, gives the characteristic finish to the description. The special mention of Lebanon and the extension of the eastern limit to the Euphrates are not to be taken "as an oratorical fullness of expression" (KAIL), but as the gleaming out of the divine promise. Gen. xv. 18; Ex. xxiii. 31; Deut. xi. 24. Unto the great river, the river Euphrates (from the sweet water, or the rapid flow). But "the people were led captive to the very land to which as free and rightful possessors they should have gradually advanced" (SCHULTZ). Comp. Deut. xii. 20 and also 2 Sam. viii. 3, 6; 1 Kings v. 1, 4. To such a wide outlook, ver. 7, corresponds the *lo* or *behold* of ver. 8.—They have only to possess the land already given by God (פָּנִי, perf.).—I have set the land before you.—"The possession of it should therefore be both certain and easy" (HERZHEIMER). Jehovah is the God of Israel not first since Horeb (ver. 6), but already through the patriarchs. References Gen. xii. 7; xiii. 15; xv. 18; xvii. 8; xxiv. 7; xxvi. 3, 4; xxviii. 18; xlviii. 4. A sacred objectivity appears here, where God speaks of Himself in the third person. So also Moses speaks of himself in the Pentateuch.—Since the giving is one already completed by God, so it makes no essential distinction between unto them and their seed after them.—The distinction is only one of time; to them, in the promise, hence sworn, to their seed in the actual gift. The legal title of the successors to Canaan, depended upon the patriarchs. It was legally, validly given to them, their seed inherited it from them.

2. Vers. 9–18. It belongs to God to go before; the part of Moses now follows. This is an order of arrangement, not a chronological order. At that time, ver. 9. is the same as at Horeb, ver. 6 (comp. ver. 18 with Ex. xviii. 5; xvii. 6). And I spake in no way excludes the counsel of Jethro (Ex. xviii. 17 sq.), but rather presupposes his very words (§ 4, i. 9).—[It is probable that Moses received Jethro's suggestion, took it to God, received the divine approval, and then proposed it to the people, which was specially suited to his purpose in this address. At that time, in Moses' view, includes the year's residence at Horeb. And hence there is no inconsistency between the narrative in Exodus and the statement here. The transaction may have been commenced before the law was given, and concluded afterwards.—A. G.]—Compare the לֹא-תִהְיֶה לְךָ, Ex. xviii.

18; ver. 12; וְנִשְׁמָא לְךָ, Ex. xviii. 22.—As ver. 6 to us, so here: to you.—In Gen. xii. the promise of the land was closely connected with and dependent upon the promise of a great people. Moses here makes prominent the fulfilment of this promise, and that the promise of the land had thus received a visible pledge, ver. 10 sq. Hence the literal reference in ver. 10 to Gen. xxii. 17; xxvi. 4; xv. 5; xvii. 2. Hence also in ver. 11 the wish for a thousand-fold increase, with which was connected the wish for a blessing according to Gen. xii. 2. With

this agrees the God of your fathers. This fulfilment obviously renders some arrangement necessary, through which the physical enlargement may become moral also, may be formed into a legal organism, so that as in connection with the divine law-giving, so also in and through this human arrangement or institution, all that which is needful for Israel's journey to Canaan, especially for its possession of the same, and as a consequence its settlement therein may be provided. Ver. 12. A resumption of ver. 9.

For bear, comp. Heb. i. 8. The fact that מִשְׁפָּח occurs also in Num. xi. 17 does not justify the inference, that the appointment of the Judges here must be connected with the appointment of the Seventy elders there.—[The time and place are both different, and although there is a resemblance in the expressions which Moses uses, it is entirely natural that he should use them on both occasions. We are constantly doing the same with all the variety and flexibility of modern languages. It would be strange indeed if they should not occur in the narratives of entirely different events.—A. G.]—(V. GEXLACH), your *oumbance* is the people itself; burden, their concerns which they laid upon Moses; your strifes, מְרִיבֹת, with a vivid recollection of Ex. xviii. 18 sq., the litigated questions and interests.

Ver. 18. Take (give) for you men.—Those who should in this trust act for their good must proceed from themselves. Or they should themselves give what they need (Judg. i. 15). The fuller description of these men corresponds to Ex. xviii. 21 sq. While Jethro dwells more upon the moral qualities, Moses brings out into prominence the technical qualifications for the office. Wise, in reference to the fear of God; understanding for the definite peculiar cases; known, with respect to the whole people; their good report among them. (VULG.: *quorum conversatio sit probata*. Comp. Acts vi. 3; 1 Tim. iii. 7.) Among your tribes belongs to the whole clause, the entire demand.—Rulers, comp. ver. 15; Ex. xviii. 25. [Shebet, the word used in Deuteronomy for tribe, designates the tribe as a political corporation; Matteh, which occurs frequently in the other parts of the Pentateuch, but never in Deuteronomy, is used in reference to its genealogical stems and branches. WORDSWORTH.—A. G.]—Ver. 14. A recognition of the proposal of Moses on the part of the people, and ver. 15 a recognition of the natural relations of the people on the part of Moses. The chief of your tribes, i. e. those who were found at the heads of the several tribes. Since the tribal institution thus lay at the foundation, the arrangement into 1,000, 100, 50, 10, aids only in cases where unusual numbers are concerned. Because there will be insight or understanding wherever there is true wisdom, the second requisite is here omitted in the enumeration.—Judges, from שָׁפֵט, connected with שָׁרַר to press together, with שָׁרַר = שָׁרַר to rank, to dispose in order, so that "shorter" signifies one who acts in order, and connected with this, a writer. as SCHNELL says: "one who is to keep the tribe register, and who



appears in everything where reading and writing give occasion, and especially in all financial transactions." It belongs to those entrusted with the office of Judges, that they should order all for the legal transactions, should see that the judgment in each case is recorded, and should provide for its execution; a scripture guide in every position high or low. Sept. Ex. v. 15, 19. γραμματεῖς, here γραμματοεσαγγεῖς. It belongs to the judicial function, ver. 18, especially first to hear, then to judge. For the first he should act and move as between his brethren. For the last he has to execute righteousness (xvi. 18; John vii. 24). The brotherly open ear must be associated with the incorruptibly closed hand, and indeed before him each one is and remains only "a man," whether he deals with "his brother" or with a "stranger." רֵעִי includes settlement, residence in itself, whether temporary or permanent, as e. g., the one who works for wages. As in this relation justice allows no distinction, so neither between the small and the great, i. e., poor and rich, the lowly and the exalted. No face, no person is to be regarded in judgment; כָּפֹר in Hiph. looked upon with partiality, neither in the hearing nor the judging; and thus especially fear, the most spiritual and yet the most natural and human form of corruption is repudiated. The completion to Ex. xviii. 21. (Self-seeking to the thirst for gain). All human reverence and respect disappears when the judgment is set forth with such emphasis as of God (Rom. ii. 11), when the Judge acts for him and is responsible to him (2 Chr. xix. 6). Hence Ex. xviii. 15, 19, inquire of God, and bring before God. The judicial summons of the Arabs to-day is, "thou art cited before the judgment of God;" so also in the KORAN. The cause that is too hard looks back to Ex. xviii. 26. A hint of the "chief judicial authority" (SCHULTZ), as for the present of Moses, so perhaps in a general way already an intimation of the kingdom. chap. xvii. The hardness or difficulty depends upon the nature of the cause; the solution should be given to the judges (for you) and could also be made known to the parties in the case appealed. (It is interesting to notice here the fifty-eight times occurring termination י in Deuteronomy used only in the older books). Ver. 18. The transition from right-speaking in judgment to right-doing in life, from the judges to the people ("you"). Either because Moses points to Ex. xxi. sq., or else gives here a summary conclusion to the passage from ver. 9 sq. The Divine law-giving, the decalogue, is not mentioned in the whole paragraph. But comp. upon iv. 18.

8. Vers. 19-21. And we departed, ver. 19. Thus, so far as God and Moses were concerned, everything was ready for the journey to Canaan, but alas! it was not so on the part of the people. Comp. Num. xi. 12. All that wilderness here embraces the whole desert generally considered as lying over against Canaan. "The demonstrative הַזֶּה and the addition which ye saw rest upon the same vivid representation, which lies at the foundation of the peculiar local determinations in vers. 1, 2."

(SCHULTZ). Because all therefore also great and terrible, comp. viii. 15; xxxii. 10. Stretching from Cairo to the Euphrates, and divided into eastern and western by the Mountains of Edom, it is the western part, the Arabia petraea which is here spoken of. From Horeb northwards, especially in the desert Et-Tih, the region is characterized by fruitlessness, scarcity of water, black chalk hills, boundless plains of blinding white sand, the sport of suffocating west winds, and lying under the heavens glowing as metal. The journey from Horeb to Kadesh, which in ver. 2 is described as the way of Mount Seir, is here laid down as the way of the mountain of the Amorites. The former is characteristic in the East, the latter in the North, and is moreover expressly pointed out in ver. 7, as the divinely announced goal. As the Lord our God commanded us. Moses, ver. 20, refers to this goal, ver. 7, as now attained, and repeats, ver. 21, the promise (ver. 8). Go up, possess—"ἀσπνδτον emphaticum. Comp. ii. 24, 81."—J. H. MICH.

4. Vers. 22-25. As these words of Moses complete the narrative, Num. xiii. 50, what follows down to ver. 46 appears as the completion made by an eye-witness like Moses; so pervading, and at the same time so undesigned and natural is the reference to Num. xiii., xiv. (§ 4, l. 10). While Moses passes over the preceding events recorded, Num. xi. 12, he dwells expressly upon that which introduced the catastrophe. יָרַד in Num. xiii. 21 differs from יָרַד here as a mere passing through, differs from the most careful and thorough exploration. Jehovah speaks for the believer, the people speak from a weak or small faith. And bring us word (answer) again, (ver. 25) as a parenthesis, so that אָמַר—אָמַר specializes the object *nempe viam*, or *de via*. What way to take, and what fortified places to possess. Ver. 23. Moses approves the desire of the people because it was not unreasonable, and "because the divine help never dispenses with the wise, careful, and zealous use of all human means and strength, but rather demands it." (KURTZ). In Num. it is represented as a command of God, and the more so because God wills that the deep purposes of the heart "should come into the light, and be overcome or controlled." (KURTZ). Canaan was to be conquered and possessed by faith, otherwise the reproach of failure would rest upon Jehovah and His covenant with Israel. Twelve men, according to Num. xiii.; none for Levi, but two for Joseph, one each for Ephraim and Manasseh. Ver. 24, comp. Num. xiii. 23 sq. The valley of Hehool (from עָכָל, עָשׂ dense, interwoven), grape clusters, grapes from near Hebron, whose clusters are said sometimes to weigh from eight to twelve pounds. יָרַד Piel; to discover, because going often here and there, thus corresponding to יָרַד in Num. xiii. 21. The feminine אֶרֶץ refers to the land (ver. 25 or ver. 22) as the suffix ver. 88. Ver. 25, literally, as Num. xiii. 20. And brought, sq. between two, bearing the cluster upon a pole, in order to carry it without injury, Num. xiii. 28. What they

brought vouchers for their report as to the goodness of the land. Ver. 28 brings out the rest of the report. [It shows upon what slight grounds objections are raised, that the narratives in regard to the spies, which are plainly subsidiary, should be urged as instances of discrepancy. The obvious order here is: the plan originated with the people, was approved by Moses, was submitted to God, and carried out under His express sanction. WORDSWORTH well remarks, "A forger who personates Moses, would have taken good care that his own statements should be seen to be in perfect harmony with the records of Moses himself. The semblances of discrepancies are not marks of spuriousness, but rather of genuineness."—A. G.]

6. Vers. 26-33. This subsequent report corresponds throughout with the narrative in Num. xiii. 27, 28 sq. **Ye would not**, precisely as Matt. xxiii. 37! The inward negative of men to the goodness of God, which then came to a decision in outward act, becomes in experience a rejection by God. Our paragraph relates the decision in act, that in experience, the rejection on the part of God is related in ver. 31 sq. "Moses dwells long at Kad-sh, because the prolonging of that preparatory condition in which Israel was still, arose here. The natural corruption even of the chosen people is here shown, and proved a fact of importance for the whole future, since Israel even in the fields of Moab was not yet redeemed therefrom. Thus Moses addresses the Israelites around him, as if they were the authors of the apostacy at Kadesh and the rejected race, while in fact they were the new generation who were preserved in contrast to those rejected (vers. 35-39). BAUMGARTEN. Ver. 27: **murmuring**, to wit, against the command and promise of the Lord, ver. 7. Comp. with ver. 21. **יָצַח** to chide, mock, Niphal to be peevish, morose. In your tents points back to the night, Num. xiv. 1. **Because the Lord hated us**, they said, and think of the leading out from Egypt, as Num. xiv. 2, and look upon the Canaanites also, as Num. xiv. 8. In regard to the first, directly contrary to Ex. xx. 2, but comp. Deut. ix. 28. With this reviling of the very fundamental act of benevolence, this generation yielded up its own existence. **Whither**, sq., to what region of the well-occupied and fortified land shall we turn? **Our brethren**, viz., the spies, who give us brotherly counsel while Jehovah hates us, Num. xiii. 31 sq. **Discouraged**, melted. **Greater in number**, and taller in size, and thus stronger. **Great cities in extent**, and **walled up to heaven**. High walls and towers, and mountain fastnesses. Comp. ix. 1, where Moses ironically appropriates the exaggerated utterances of their cowardice. Cowardice and pride go together (Gen. xi. 4), but never faith, to which God in heaven is all (Ps. lxxiii. 25), and nothing on earth reaches to heaven. The living vivid representation, moreover, vouchers for its originality. **Sons of the Anakim**, are the descendants of a peculiarly tall, giant-like race. Thus the statement concerning the three sons of Anak, Num. xiii. 22, 23, is completed. Comp. Deut. ii. 10. The encouragement and assurance of Moses, ver. 29 completes the narrative, Num. xiii. 30; xiv.

6 sq., and after ver. 5 was to have been expected. There the narrative treats of Caleb and Joshua, the exceptions among the people, here it treats of Moses in his relation to the people. Comp. vii. 21; i. 21. With ver. 30 comp. ver. 38. A verbal reference to Ex. xiv. 14, 25 for an introduction to what follows. Your own past experience should be that which is most assuring, is Moses' encouragement. Ver. 31 comp. with ver. 19. **As a man doth bear** (is wont to bear and will ever bear). The points of comparison are: the mercy which takes up the faint and perishing; the care which bears them upon the arm, and goes with them through every danger; the wisdom and power which bring them home. Comp. Ex. xix. 4; Isa. xlv. 8, 4; Acts xiii. 18; Num. xi. 12. Ver. 32: **וַיִּבְרָךְ יְהוָה** And with (in) this word. The peculiar position of the pause accent intimates so much as this, surely: in spite of, notwithstanding this assurance, or directly, is it credible! **Not believing in Jehovah**. The participle represents the faithless conduct of the people as an enduring, permanent condition: as Jehovah ver. 33 (ver. 30) is represented as going before them. Comp. Ex. xiii. 21 sq., **לִלְוֶהוּ**. Comp. Num. x. 33.

6. Vers. 34-40. The long break in the narrative intimated here ver. 34, by the words **And Jehovah heard**, sq., as in ver. 32, by the pause accent, serves to set the disposition of Israel at its full measure and value, and at the same time shows how slow to wrath God was (Gen. vi. 11, 5; James i. 19). The oath in the rejection (Ps. xov. 11; Heb. iii. 18; iv. 8) as in the promise (vers. 8, 35). Ver. 35. **DM** "if"—because in the formula of the oath the second clause is generally wanting, it being clear of itself—here stands for: surely not; **No one**, because the whole body (the generation) is evil, in opposition to the good land. Comp. Num. xiv. 23, 28. Ver. 36. Caleb is named first (ver. 38) as also in Num. xiii. 30. **Upon which he hath trodden**. Comp. Josh. xiv. 9: **Because he hath wholly followed the Lord**—[lit., fulfilled to go after, E. V. Marg.]. The perfect following is that which holds on when the other falls away. Ver. 37. **Also against me**. Moses certainly distinguishes between the wrath breaking out upon Israel (ver. 34 **קָצַף**) and the displeasure, the growing anger of Jehovah (hithpaal from **קָצַף**), letting loose upon him also the excluding judgment as it concerned the people. But that he excepts himself from the exception of Caleb, and feels himself to be included under the wrath of Jehovah in a general sense; this genuine Messianic classing of himself with the people still beloved by him, although in the rejection, can only be intimated. The incident alluded to, Num. xx. 12, falls historically during the second coming of Israel to the borders of the promised land, and with the new generation. In his love for the people, and in the result, Moses connects it with the great catastrophe, Num. xiv. This connection moreover was even then referred to, if not designed, since Moses' name was not mentioned, Num. xiv. 24, 30, 38. The offer of a new people, sprung from himself, was indeed made to him, Num. xiv. 12, but by so much the more was it obligatory upon him, that in his own person, in-

cluded in the punishment with Israel, as in the grace of Jehovah it was illustrious for all Israel, he should sanctify the Lord in the eyes of the new generation. Comp. § 1. Where the rock was, 1 Cor. x. 4, there was the anointed.—For your sakes, **לְכַלֵּיכֶם**, from

**לָלַךְ**, to separate, to disjoin; hence a movement like the rolling, breaking waves of the sea, and so here signifies your rebellion, falling away, uproar, and thus expresses the occasion, the cause of Moses' offence, entirely in accordance with Num. xx. 2 sq. Comp. Deut. iii. 26; iv. 21 (§ 4, i. 11); Ps. cvi. 82, 88. It is, however, clear from this how correctly the new generation in the discourses of Moses hitherto has been embraced with the old. The present rejection of the leader, Moses, forms the only difference here between the generations. With Caleb (ver. 86) Joshua also belongs among the exceptions—but his name occurs here (ver. 88) first in this connection, because he at the same time fills the place of Moses.—Which standeth before thee.—[A phrase which, as the B. S. Com. says, as it alludes to a leader of the people in the place of Moses, shows how naturally Moses came to speak of his own rejection and its cause here, although it actually occurred long years after, and in connection with another sin of the people.—A. G.]—For the daily humiliation of Moses, but still also in his loving care for Israel, for his daily consolation. But comp. Num. xi. 28; Ex. xxiv. 13; xxxiii. 11; Deut. x. 8; xviii. 7.—Encourage him.—Comp. iii. 21, 22. If in **יִרְשָׁה** (vers. 8, 21) the signification, to take possession by conquest, is the prominent thought, so in **יָרַשׁ** the possession by inheritance. Joshua the executor of the inheritance. Ver. 39. Moreover, your little ones.—Comp. Num. xiv. 8, 81.—**לְכַלֵּיכֶם** from **לָלַךְ**, not to trip, to take short, quick steps, but as in Isa. iii. 16, to turn back or around here and there, a harsh depreciating expression, to which agrees well the which in that day had no knowledge.—While ye know so well what is good, and what is evil for yourselves, let alone for them. Ironically. The way of the Red Sea, ver. 40; comp. ii. 1; Num. xiv. 26. Contrast to ver. 7, by the sea-side.

7. Vers. 41–46. For ver. 41 comp. Num. xiv. 40. It was merely saying, for ye act after as before, directly against Jehovah's command. They saw the loss, from which they would now relieve themselves.—That we will go up and fight, etc., borders closely upon the ye would not go up, ver. 26. What is said is done as quickly as possible. Each one girds upon himself his weapons of war—those which he was wont to wear in battle, especially his sword upon the left thigh (1 Sam. xxv. 18). So lightly did they regard what had occurred. (The Rabins connect **חַרְבֵּי** with the **חַרְבֵּי** of the people, Num. xiv. 40.)—[See Textual Note.—A. G.]—The Lord had only to keep pace therewith (comp. Num. xiv. 44). Jehovah warned them to no purpose, ver. 42. Comp. Num. xiv. 42; Deut. vii. 21; xxxi. 17 (Ex. xiii. 15). His declared will meets the same perverse treatment as in ver. 26. There they refused to go up and mur-

tered; here they will not hear, and presumptuously (Ex. xxi. 14) ascend into the hill. Ver. 44. The Amorites are taken for the Canaanites as a whole, but specially for those who inhabited the southern mountain slope, ver. 19 sq.—And chased you.—The Amalekites as the first enemy of Israel formerly conquered (Gen. xiv. 7; Ex. xvii. 8 sq.) from revenge, and from their vicinity had joined the Amorites. They are not expressly named here, but are characteristically pointed out, in that violence of their excited revengeful feelings illustrated by the comparison of the "tees" (Ps. cxviii. 12; Isa. vii. 18). With the violence of their defence and pursuit corresponds the destructive character of the result.—In Seir unto Hormah, thus to the Edomitic region (1 Chron. v. 42, 48), as the Amalekites were then of Edomitic descent (Gen. xxxvi. 12, 16; 1 Chron. i. 86). A predatory, roving tribe of Bedouins, having their residence between the Egyptians, Philistines, Amorites, Edomites and Midianites. The "Ban-place" (Hormah) used here as also (Num. xiv. 45) by anticipation, according to Num. xxi. 1 sq., caused by the conduct of Amalek there recorded, intimates the thought that as those formerly overcome were now victors over Israel, so the later Ban-place for the Canaanites was first a Ban-place for Israel. Hormah, originally Zephath, Judg. i. 17, ROWLAND identifies with Sebata, while ROBINSON locates it at the pass Es Safah. They thus returned, ver. 45, to the place where the ark had remained, and there wept before Jehovah. Comp. Prov. i. 24 sq.—After this occurs the nearly thirty-eight years of the divine penal period, for which the double expression: The Lord would not hearken—nor give ear, are moreover expressive, portraying all the eventually fruitless attempts and the still enduring, protracted period. A part of the people as FAIRB (Stud. und Krit., 1854, I.), KURTZ (II., p. 402 sq.) and SCHULTZ think, may have remained in and around Kadesh, and many may have died there, and indeed in order to the re-assembling of Israel, there may have occurred after the lapse of the period fixed by the Lord a second march to Kadesh, where moreover all the paths of the desert meet. But this is not the abode intended in ver. 46; but just as in the narrative of Moses, Num. xiv. 45, the thread is dropped, and first resumed again in chap. xx.; so in the discourse of Moses here we have to regard **יְהוָה בְּקִרְשׁוֹ** as equal to **יְהוָה בְּקִרְשׁוֹ**, as of a residence of the second generation in Kadesh. Comp. Num. xx. 16; Judg. xi. 17. Kadesh forms a concluding point, which is at the same time a point of union and a beginning point, to which belongs also the verification of the name (the self-sanctification of Jehovah in the judgment), through all which there occurred. Hence the time announcement: many days—according unto the days which, designedly commits any more precise determination of the remembrance to the conscience of those addressed.

8. Chap. ii. 1–8. If Moses then, (i. 26 sq.) immediately after his encouragement to the people to hold fast the promise of God (ver. 20, 21) against all fear and terror, distinguishes between himself and the people (comp. Num. xiv. 44), he

now (chap. ii., ver. 1) again includes himself with them as in i. 6-19. The departure is that of the new Israel from Kadesh, after the fruitless message to Edom (Num. xx. 14 sq.). Although this departure is not defined in Num. xx. 22, as it is here, as by the way of the Red Sea, because there Hor is regarded as the termination, it is so defined in Num. xxi. 4, and since the journey of Israel to Canaan is ever a journey through the wilderness (comp. i. 1), even for the second generation, so in the literal resumption of the command, i. 40, the death sentence upon the old, is significantly here seen again at the beginning of the new generation, but with the wilderness also; the Red Sea, the redemptive passage through it.—As Jehovah spake unto me, while the command i. 40 is still addressed to the people, this direction in connection with Num. xiv., 25, 11, teaches that even now they still went under that judgment, because Israel would not go according to the promise i. 7 sq. The direction to Canaan even now was into the wilderness by the way of the Red Sea. This thorough deuteronomic conception (ch. i. 1 sq.) alone suits the immediate addition as to the compassing of the Edomite mountains; which compassing, according to vers. 2, 8 (comp. ver. 8), can only be regarded as at last the march once more through the Arabah to the Atlantic gulf, upon the western side of the mountains.—The many days (v. 1) prepare for the utterance and direction, ver. 8; introduce it, and give the motives to it. Comp. Num. xxi. 4. Ver. 8. A literal reference to i. 6. It is again a beginning, a new beginning; even at a mountain, but much nearer to Canaan, and hence this is not described again (ver. 7); but the simple direction to it is given.—Turn you northward, i. e. around the southern limits of Seir, to the eastern side of the mountain northwards (iii. 27).—["The people were at Kadesh in the second year of the Exodus, and now again at the close of the thirty-eight years' wandering. The command of vers. 2, 8 relates to their journey from Kadesh to Mount Hor, and so around the south extremity of Mount Seir, and then northwards towards the Arnon." BRS. COM. The refusal of Edom to grant them a direct passage—a passage which they were unable to force, Num. xx. 14-21—compelled them to take this circuitous route.—A. G.]

9. Vers. 4-23. They shall be afraid of you.—Ver. 4. The Edomites are the same as Num. xx. 18 sq. (Judg. xi. 17); but their attitude is entirely different. In the refusal of a passage to Israel a half year before, it relied upon the westerly, lofty, precipitous mountains, 8,000 feet high; but now when Israel came upon the other less precipitous side, rather marching around them, or at least only crossing the even now, very indefinite southerly and easterly limits of their land, prudence counsels a different men—to turn even an evil chance to their own advantage, just as in our own time the mountain dwellers along the caravan route make their gains in supplying the caravans from Mecca with the means of life (vers. 6, 29). Still while the narrative, Num. xx., brings out clearly the want of regard and consideration on the part of Edom, the discourse here brings into view espe-

cially the thoughtfulness of Israel, and thus the two accounts complete each other. The moderate course Israel was enjoined to observe towards "his brother" pre-supposes throughout his brother's regardlessness of all such ties.—Ye are to pass (participle) through the coasts, without their permission (Num. xx. 21). Therefore take good heed, etc. The disregard of the tie of blood by the Edomites, and indeed the recollection of the Elomitic Amalekites might stir up the Israelites to hostility. Ver. 5. With them, fear with an evil conscience, and here anger with justice, was a spark which might easily be blown into a flame. But Israel takes nothing at the hands of men; it receives all from the Lord. What it takes from them is first given to it by Him (i. 8, 21). The occupation of Canaan is a rule for all time; but even the possessions of other nations (comp. ver. 9, 19) become a pledge to Israel of its own possessions. The two-fold reason: for—because; although it stands fast for the present, is still truly merely provisional or temporary (Num. xxiv. 18; 1 Sam. xiv. 47). Edom appears in the prophets as the hereditary enemy of Israel, e. g., Amos i. 11, 12; Isa. lxi. There is thus an entire historical development between the Pentateuch and the prophets in reference to Edom.—Not so much as a foot-breadth. Comp. Ps. lx. 9; oviii. 10 (Acts vii. 5). Ver. 6. Here the regardlessness of the Edomites appears in another light. They not only refused a passage, but when they were constrained to allow it, they did not hospitably offer food and drink to their brethren, but the Israelites were instructed rather to buy from them. שָׂכַר, "corn," as that which was gathered from the field, so here, to buy food, bread; or שָׂכַר, "to make fast," points to the fixed price, which was determined so that the purchaser has simply to take it at the fixed price—an admirable arrangement here to prevent any strife in the transaction (Num. xx. 19). פָּרַק, literally "to dig," i. e. purchase permission to dig for water. The reason, ver. 7, is parallel to the two-fold reason in ver. 5. There it is to give; here, to bless. It corresponds to this higher inward idea, that Israel (ver. 6) should not bargain [or higgie], but pay; it must show itself to Edom as the blessed of the Lord (Gen. xxvii. 27 sq.; xxviii. 8), and needs not therefore to take anything by violence.—In all the works of thy hand, i. e. "in the grazing which they had carried on in the desert (Ex. xix. 18; xxxiv. 8; Num. xx. 19; xxxii. 1 sq.) and when they had sown and reaped during the longer residences at different stations or traded the products of their skins and arts with the Arabs of the desert" (KEL). יָדַע לִבְרָתוֹ—not merely he knew thy going, etc. The special knowledge of God is not a mere vapid theory, nor simply the interest of the momentary perception, but involves care and protection, Ps. i. 6; comp. Deut. i. 81, 19; viii. 4 sq.—These forty years, as Num. xiv. 38; comp. Ps. xxiii. 1 sq. Ver. 8 (comp. ver. 4): מֵאֵת מְנוּחָם—from their dwelling-places, the chief region; while in Num. xx. 21 we have מֵעֵלָיו, "away from him," his ascents.—Blath (Ailah Häle), a port

on the northern extremity of the gulf, at present the castle Akaba, taking its name from the palm groves in the neighborhood.—**Esion-Gaber**, also a port at the northern end of the gulf, once great and beautiful, but now lost beyond any trace. Since in their march avoiding Edom, they kept away from the cities just named, they passed, turning from the path through the Arabah, through the wady Getum, and along the path which, turning northwards, defines the wilderness of Moab, so that they probably followed the usual caravan route to Damascus, between the eastern bounds of the cultivated region and the western limits of Arabia deserta. With the more distantly related Moabites also (children of Lot) they were to avoid any oppression or contention in battle; **Ar** (archaic form for אר) city lying on the limits and standing for the land, not the chief city (ver. 18) (Num. xxi. 15, 28). "Should they not take Ar, then much less the cities lying farther inward" (SCHULTZ). Vers. 10-12 is a Mosaic parenthesis, and does not belong to the words of Jehovah, as the closing sentence, ver. 12, compared with iii. 20, 21, shows. Moses, indeed, states here historically and more fully the אלהים of God; but as he mentions the former inhabitants of the land of Moab, and of Seir, the recollection serves the important purpose of encouraging Israel, and so much the more as the possession of Moab and Seir was denied them. The **Emims**, i. e., terrible, fearful. The description a people, sq., as well as the comparison as the, sq., agrees with the explanation of the name. For the **Anakim** comp. i. 28. This comparison with a people well known presupposes other contemporaries than, e. g., those under Josiah or Hezekiah. There is no necessity for supposing a gloss, in antiquarian interests, since all agree so well with the object and method of Moses' discourse, to whom also we should ascribe rather than to any other so accurate an acquaintance with the most ancient history. **Rephaim** [accounted giants—E. V.] i. e., tall, giants, ver. 11, the common name for this giant race, of Hamitic or Semitic descent, and who were regarded as the original inhabitants of the land. The **Horims**, ver. 12, are the cave-dwellers of the habitable grottoes of the Edomitic mountains, and of the rock city Petra. [The *Bib. Com.* holds that vers. 10-12, 20-23, and ver. 34, are additions by a later hand, at first standing as foot-notes, and then adopted into the text by some reviser, perhaps Ezra. It urges in favor of this supposition that the removal of these verses does not interrupt or impair the narrative and the clause as Israel did unto the land of his possession. The latter, however, is the only argument of any weight, since the mere fact that they may be left out of the narrative without injury to it, in no way proves that they do not belong to it. They are obviously parenthetical, but arise naturally out of the statements of the discourse, and are very pertinent to the author's purpose, which was both to humble and to encourage Israel. The fact that God gave these places to the children of Lot, suggested to Moses the important fact that these children of Lot had dispossessed the race of giants, whose existence in Canaan had

filled the minds of the unbelieving Israelites with fears, and in regard to whom the present generation of Israel needed encouragement. But if the children of Lot had been successful, how much more the children of Israel? These are not antiquarian details, but historical facts, having the most important moral bearing. The clause, **As Israel did**, sq., may be explained as prophetic, or as referring simply to the East Jordan possessions. In favor of the prophetic preterite (GREEN'S *Gram.*, § 268, 5 a), may be urged, 1) that the construction is certainly admissible; 2) the general prophetic attitude of Moses in these discourses; 3) and chiefly that it well accords with the purpose of this discourse. Moses sees the land as already in the possession of the children of Israel, their strongest enemies dispossessed, and so describes it. To his faith it was as if already done, and his faith would serve to animate and encourage the children of Israel.—A. G.] **As Israel**, sq., comp. § 4, I, 18. The reference throughout to the land east of the Jordan lies near at hand; i. 4; ii. 24 sq. (SCHULTZ says, "as he has done or will have done, when he has come into the land of his possession"). The perfect as the fut. *exactum*. (HENGSTENBERG: "The preterite is only in part prophetic. It could not stand unless the transjordanic lands were already taken"), comp. ver. 22. Since the words of God do not end with ver. 9 (as vers. 4 and 5 with vers. 6 and 7) the command to rise up and depart, which marks clearly the Mosaic interpolation, forms the conclusion. The host encamped on the east of Moab now cross the brook Zered by the wady El Abay, or the wady Kerek, Num. xxi. 11, 12. From the heights on the other side of the valley Kerek there is a lovely view stretching to the Dead Sea, and even to Jerusalem. Hence the statements vers. 14, 15 completing those in ver. 7 are here added. The oath of the Lord, Num. xiv. 23, 29, is literally fulfilled. Comp. i. 34 sq. The divine sentence of death, however, was not fulfilled, surely, in the ordinary method, but also by the extraordinary judgments sent upon them, Num. xvi. 31 sq.; xvii. 12-14; xxi. 6; xxv. 9.—Ver. 16. A once more repeated closing with the old Israel. The men of war are those who at that time were twenty years old and upward (Num. xiv. 29) the mustered hosts; (Num. i. 3), as the responsible sinners." KNOBEL. It is mentioned here still, not so much in relation to the past to show that the punishment had been executed, as to show that it was completed and ended, and thus with reference to the first victory and possession now about to follow. Ammon must first be excepted, and hence **Ar, limits of Moab**, appears again, called also, **Ar of Moab** (Areopolis) which lay upon the north-eastern boundary, formed by the Arnon (Num. xxii. 36; xxi. 14) and was the point of departure for the conquering Israel. Ver. 19. **Over against**, because Israel would thus have before itself the Ammonites dwelling in the wilderness on the farther side of the Arnon, and eastwards from Moab. **Distress them not**, as in ver. 9, and although the clause "in battle" is there made prominent, its absence here does not place Ammon precisely like Edom. Vers. 20-23 similar to vers. 10-12. **Zamsummims** (the evil

thinking, or the humming, noisy people) perhaps the same as the Zusim, a kindred to them, Gen. xiv. 5. Ver. 21. **And the Lord destroyed**, an explanation at the same time of ver. 12. The **מִן הַבְּנֵי** here throws light upon the statement there. **And the Avim.**—This race described further, after the kind and extent of their dwellings (villages), is scarcely to be regarded, as KELL remarks, as "one noticed here only on account of a substantial analogy, but is added by Moses with reference to the Caphtorim (Gen. xvi. 14) who are expressly said to have been emigrants or foreigners, and thus stood in similar relations with those Israel now held. This seems to be all the more the ground of this allusion, since it is not here, as commonly elsewhere (Jer. xlvii. 4; Amos ix. 7), the Philistines; and since also **Out of Caphtor** (Crete, or the Nile delta, or the Pontian Cappadocia) designates the place of the exodus, and with it marks this idea, as the explanation of the name of the people. That these villagers dwelling south from Gaza were eventually in the same position with the tribes related to Israel, the Edomites, Moabites, and Ammonites, and were therefore to be spared as they were, does not lie in the text as SCHULTZ supposes. Comp. Josh. xiii.

10. Ver. 24—Chap. iii. 22. The Arnon, now the wady Mōdjeb, forming the boundary between the Moabites and the Amorites, is the Rubicon for Israel. Num. xxi. 13. But the command to depart expands into a promise reaching far beyond the Amorites. First of all comes the recollection of the former command as spoken in i. 7sq. 20sq. Comp. also i. 4. But the beginning of Israel has as its escort the certain and all-assuring beginning of Jehovah ver. 26. Comp. Phil. i. 6. The tone and style of the discourse is inspiring, so that we think, Num. xxi. 14sq., of an original poetic elevation. Comp. xi. 25, and Gen. ix. 2, where there is also a new beginning. Comp. Ex. xv. 14sq.; xxiii. 27. The trembling and woe of the people even when the mere report only of Israel came, answers as the echo to the dread and fear which were connected with Israel. In other passages, *e. g.*, Gen. xli. 10; Isa. ii. 2; comp. Deut. iv. 6, the resistless march and gathering of the people to Israel is announced. Both open the way for the prophetic fulfilling of the blessing of Abraham, Gen. xii. 2, 3, and because a blessing, so although it must be prepared in the flesh, yet fulfilled in the spirit, and indeed in the Messiah, who is the Lord of the spirit, *i. e.*, in Christ. Under the whole heaven is not therefore an "hyperbole" (KELL), but used in accordance with the eternal idea of the people and kingdom of God, and so here in this ideal and Christological sense. —From the historical presentation of the kingdom of God in the flesh, and indeed in the Israel of the law, the idea wears necessarily a corporeal form, as in ver. 25, which must correspond to the carnal powers of the world, here of Canaan, ver. 10. 20, where indeed these are mentioned as parallel to the giant races of the earlier time. Although the end of the way of God is spirit, (not corporeal or carnal, which is rather its beginning, as we see in the creation of the world, and also of Israel) yet the spirit of the

end breaks through at the very beginning, and the message of Moses, ver. 26, is with words of peace (comp. xx. 10) Luke x. 5. The wilderness of Kedemoth is that lying easterly from the region of the Amorites defined by this Amorite city (Num. xxi. 18, 23) where there was also a passage over the Arnon which avoided all the dangers of the deep valley. Moses knew well (ver. 24) that God had given Sihon into the hand of Israel, indeed that Sihon had armed himself for the war, but in this divine arrangement, which is at the same time the closing act of the guilt of the Amorites, Israel has only to carry out the judicial sentence of God upon it. Sihon on his own part must enter with entire freedom (ver. 30) which was still his own, in his offence against God. Since the firmest conviction of the self-chosen destruction of a man, need not prevent us from offering peace to him here, much less is Moses to be blamed here, where it is merely the dominion of Sihon which is at stake, and not the soul. **I will go along.** With respect to its end, which was Canaan, (ver. 19), Israel could say this with truth, and it is part of such a passage that they should keep themselves ever upon the way, *i. e.*, upon the public highways. Num. xx. 19, 17; xxi. 22. Comp. ver. 28 with ver. 6. **On my feet, *i. e.*, without any delay.** **Did unto me,** ver. 29, refers not to the will but to the acts of Moab and Edom, who could not prevent the passage of Israel. Comp. ver. 12 (xxiii. 8). [All that is said here is that the Edomites and Moabites sold them bread and water. There is no denial, express or implied, of their hostility to Israel, and their desire for his destruction. The passage is in entire harmony with Num. xx. 17, 21, and Deut. xxiii. 8, 4.—A. G.]—The perfect freedom of Sihon in his offence against God, appears from the **would not**, ver. 30. **Is here as in Num. xx. 18.** There was an inward judgment going before the outward execution of the penalty, for **the Lord thy God hardened, etc.**, in order that **He might deliver.** The historical event or destiny develops itself out of the moral. (Pharaoh, Ex. iv. 21; vii. 8). Comp. xv. 7; 2 Chron. xxxvi. 18. **As it is this day,** as it actually appears at the present moment. The event already foretold, as it was determined in the Divine will (ver. 24), is still once more brought out (ver. 31) in its divine causality, and directly with respect to Sihon, in order to take away every ground of glory. The divine purpose begins to complete itself in his unwillingness. In ver. 24 it is begin to possess, **I will begin to put the dread, etc.**, but now it is **I have begun to give.** The possession, indeed, is so certain, so determined, that instead of the usually simple possess, ver. 24, we have now (ver. 31) in addition **לָרֶשֶׁת** and without the possession by battle. That which comes distinctly into view, ver. 24, now falls into the background. Ver. 32. Comp. Num. xxi. 28. Ver. 33. Comp. Num. xxi. 24; Amos ii. 9. **His sons.** A completion of the narrative, since they are not mentioned in Numbers. Ver. 34. Comp. Num. xxi. 24, 25.—**And utterly destroyed**, **וְהָרַס** in Hiph. separate, set apart from any further use, hence to devote to God, and indeed through destruction). The

whole population was put to death. Comp. vii. 2 sq. Ver. 86. From **Arzer**, the point of departure and the most southern point. This as well as the description by the brink of the river **Arnon**, i. e., upon the edge of the northern precipice of the valley in question, agrees well with the present ruins, **Araayr**. For a fuller description of the borders formed by the **Arnon**, the city (comp. ver. 9) which is by the river (**אֲרָנוֹן** in the valley, in the **Arnon** gorge), thus situated as **Ar**, is here referred to. Ruins are still found upon a hill in a beautiful meadow-ground in the valley, near the junction of the **Ledschum**, coming down from the north-east, with the **Arnon**. **Ar**, as the boundary, is already sufficiently known from ver. 18, and as to its name ('the city' simply) nothing further could be added here to define it. This easterly excluding limit of departure answers well, too, as a transition to the **Ammonites** lying eastward, also to be excluded or excepted (ver. 87). **Unto Gilead**, here used in the narrowest and original sense, (Gen. xxi. 88) for the mountain on the north side of the **Jabbok** (the present **Zerka**). Ver. 87. Comp. ver. 19.

Chap. iii. 1. Comp. i. 4. The **Amorites**, to revenge perhaps the slaughter of their kindred giant race by **Moab** and **Ammon**, had driven the latter back easterly from the upper **Jabbok** (Judg. xi. 12; Josh. xiii. 25) and **Moab** southerly behind the **Arnon** (Num. xxi. 26). The two **Amorite** kingdoms which the **Jabbok** divided, were of **Sihon** on the South, and of **Og** on the North, Num. xxi. 83. Comp. ver. 2, with Num. xxi. 84, and ii. 24. The fearful appearance of the king, as well as his fearless awaiting Israel, not far from his strong cities, might cause them to fear. Ver. 8. Comp. with ii. 84; Num. xxi. 85. As the sons are mentioned there, they are omitted here. Ver. 4 celebrates the greatness of the victory. Hence **All his cities** expressed first positively and then negatively. Then follows, thus anticipating ver. 14, the given number (sixty cities) and a fuller description of the district in question. **חֶבְלֵי** band, rope, cord; not here what is measured with a measuring line, but what is bound together, forms a whole.

**אֲרָגֹב** so called probably from the nature of the district (**אֲרָגֹב** earth-heaps, **אֲרָגֹב** stone-heaps). Comp. **Arkub**. **Ῥαγία**, **Rägiß** (RITTER, XV. 2, p. 1041 sq.). The kingdom of **Og** in **Bashan**, is not his whole kingdom, but only so far as **Bashan** comes into view. But since **Bashan**, ver. 14, and indeed all **Bashan**, ver. 18, appears to be identical with the whole region of **Argob**, so "in **Bashan**" here must be taken for the sixty cities which represent, if they do not constitute the whole region of **Argob** (1 Kings iv. 18). Those cities are to be viewed therefore as the original, or essential, peculiar heart of all **Bashan**, of which **Og** is said to be king (vers. 1, 8). But since the kingdom of **Og**, ver. 18, is not all included within these bounds, in **Bashan** is added here that the wider portions of that kingdom may not be excluded. It corresponds to this established relation of **Argob** to **Bashan**, that as in **Argob**

there is a reference to the rough, stony stretch of land in **אֲרָגֹב** (from the black basaltic rock), so also the still existing numerous ruins of cities are another characteristic feature. (Comp. RITTER XV. 2, p. 796). In ver. 5 these **Argob** cities are described as by an eye-witness. Recent travellers speak of the dark color of the building materials standing in contrast with the heavens, and the green of the surrounding region, of the high walls, and of the strong overtopping towers, etc., etc. [The **Argob** is described by PORTER, *Travels*, pp. 241, 242, "As presenting the most singular phenomena I have ever witnessed. Wholly composed of black basaltic rock, which appears to have issued from innumerable pores in the earth, in a liquid state, and to have flowed out on every side until the plain was almost covered. This forbidding region is thickly studded with deserted cities and villages." C. G. GRAHAM, *Cambridge Essays*, 1858, describes these cities. "The streets are perfect, the walls perfect, and what seems most astonishing the stone doors are still hanging on their hinges." The doors and cities are such that travellers are "forced to the conclusion that the people who constructed and inhabited these cities were not only a powerful nation, but individuals of greater strength than ourselves." "This marvellous barrier, rising abruptly from the plain to the height of from twenty to thirty feet, and measuring sixty miles by twenty, amidst which **Edrei** and the others of the sixty cities were perched," opposed the progress of the Israelites. The victory over a power so apparently impregnable entrenched was signal and impressive.—A. G.]. The doors, in part double doors, of stone slabs, are set by means of sockets deep in the lintel and threshold. The unfortified open cities, without walls, of which a great number are still found, are in ver. 5 cities of **אֲרָגֹב** (from **אֲרָגֹב** to break through, to spread out), i. e., of the level or flat land. Ver. 6, comp. with ii. 84. Ver. 7, comp. ii. 85. Ver. 8, as ii. 86, a survey of the victory. **אֲרָגֹב** is used here where **Moses** is still speaking, as in i. 1, 5, of the East Jordan lands, and is not the mere art of an assumed narrator. From the river of **Arnon** unto **Mount Hermon**. **Moses** thus includes the whole trans-jordanic country, and to put it beyond all doubt, signalizes the southern point of Anti-Lebanon, the northern limit of Canaan, which with its lofty snow-covered summit is seen from afar, by all the names that it wears, well known names indeed which must at that time have come to the ears of Israel. In **Hermon** the reference to "**Bann**" (**בַּחֲרֹם**) is so clear, so characteristic, and agrees so well with the connection, that we cannot accept the Arabic derivation (lofty peak or ridge). The name **Sion** (high, upraised, iv. 48), formed from the appearance of the mountain, is descriptive of its lofty height. Between **Hermon** and **Hormah** (comp. upon i. 44), the beginning and the ending of the promised land, there is an impressive parallelism. **Sirion** (**שִׁירְיֹן**)=breast-plate, both from the resemblance in form and from the gleam of the ice. **Shenir**—of like significance. ["**Hermon** is both physically and politically a grand central

point in the geography of Syria and Palestine. From it are derived all the most noted rivers—the Jordan, Abana, and Pharpar, the Orontes and the Leontes. All the great ancient kingdoms converged at Hermon—Bashan, Damascus, Syria, Israel. It was also the religious centre of primeval Syria." PORTER. "Hence the careful specification of the names by which the mountain was known, all of which are descriptive."

*Bib. Com.: STANLEY, Syria and Palestine.—A. G.]* Ver. 10 presents in their order the individual parts of this remarkable region. The **קִישׁוֹר**

(from **קִישׁ**) is the elevated plain (Sept.: **Μαῶρ**) from Mount Gilead southerly to the Arnon. All Gilead is the region between the north and south plain, extending southerly (to Heabbon, belonging to Sihon), and northerly from the Jabbok (to Bashan, belonging to Og). All Bashan is defined as reaching to Salchah, located upon the eastern border, with a strong castle placed upon a basaltic hill (Josh. xii. 5), and north-westwards unto Edrei (comp. i. 4), not the modern "Dera," but "Edrah," or "Zorah." These cities (as in ver. 4) belonged to the kingdom of Og in Bashan. The design and tendency of the previous mention of the Rephaim (comp. ii. 10, 20 sq.) was to encourage the new Israel with reference to the old (i. 27), and thus now the fitting remark that with Og all is over with the Rephaim generally, wins its true vividness through the genuine Mosaic allusion—behold his bedstead, etc. Comp. § 4, I. 14.

**HEROSTENES**: "Og is to some extent a symbolical figure, in whom we have presented to us the Amorite, who is the representative of the entire Canaanitish race, upon whose neck Israel, by the grace of God, should put its feet." If the previous encouragement "not to fear" was essentially to guard against the unbelief or feeble faith of the first Israel, now that the victory is completed, the exhortation rises to exultant thanks. Behold is here so much the more in place with reference to the bedstead, since Og himself had been seen only by a few. The reference is simply for the contemporaries of Moses, and not in any antiquarian interest.

**RITTER**: "The bedstead is unquestionably his bier, the stately vault of his catacomb, with the more exact statement of the niche for the body of the Rephaite, or of his basalt sarcophagus. It is only one of the numerous sarcophagi in this land of Bashan, in which there remain more monuments of the dead than recollections of the living." But **קִישׁוֹר**, literally curving, is a bed upon which one reclines for rest, Amos iii. 12: vi. 4; Ps. vi. 6. **Rabbath**, afterwards Philadelphia, now ruins, was the chief city of the Ammonites. It might have remained there, either as a trophy on the part of the Ammonites of some unsuccessful inroad of Og against them (ii. 21), or which he had left behind him as a humiliating reminder of a successful assault. In either case, occurring long enough before, that it might be well known to Moses. [The *Bib. Com.* supposes that after the defeat and death of Og at Edrei, the remnant of his army fled into the territory of the friendly Ammonites, and took with them the corpse of the giant king.—A. G.]

The bed, which was, moreover, designedly made

larger than Og, that it might make the impression that he was larger than he really was, was thirteen and a half feet long and six feet broad, if not smaller, since it is the common Hebrew cubit from the elbow downwards which is here meant. It is an interesting fact that Alexander the Great, in his march to India, arranged his camp grounds and cavalry orbs in double number and of unusual size, that he might produce in the inhabitants of the land strange ideas of the size of his army. Iron beds (corresponding to the whole statement here) were no less frequent among the ancients than giant families and individual giants among some of the savage tribes to-day (Australia). (The Rabbins see in the bed of Og his cradle rather than his coffin.) Since the discourse now turns from the double victory, over Sihon and Og, to the first occupation of Israel, the conquered land is now (ver. 12) described, for the purpose of the division, for

the first time, as a possession. (**לָרֶגֶל** no more **לָרֶגֶל**, as in ver. 4, or **לָרֶגֶל**, as in ver. 8.) Comp. ii.

86. **Half of Mount Gilead** (comp. ver. 10) is, according to ver. 16 and ver. 18, the southern half, which the tribes of Reuben and Gad had asked (Num. xxii.). The rest of Gilead is the other northern part, the hilly region. All Bashan (Hauran and Deschaulan) is included with the rest of Gilead, as together forming the kingdom of Og (comp. ver. 4). The fine

contrast between the repeated **לָרֶגֶל** and **לָרֶגֶל** introduces the still more significant (ver. 14 sq.), since the half tribe of Manasseh had distinguished itself in a marked way in the conquest. **Argob**.

Comp. with ver. 4. **לָרֶגֶל הַבָּשָׁן** belongs to what follows. **KNOWL.** With all Bashan.—

[Schroeder renders as to.—A. G.] It includes designedly once more the whole land of Argob under this name. The emphatic addition which was called the land of giants permits, if it does not suggest, the idea that the remaining Rephaite Og, as king of Bashan, still actually possessed upon the one Amoritic throne the old supremacy of the Rephaim. **Jair**—he whom God enlightens—is marked as the one who obtained all Argob, ver. 14. The son—i. e., descendant. Machir, the son of Manasseh, had a daughter, whose bastard son by Segub, a descendant of Judah, was the father of Jair (1 Chron. ii. 21 sq.). The descent from Judah is thus clear, but here the descent on the mother's side from Manasseh alone comes into view, since the discourse treats of this tribe here. The limits, **Unto the coasts of the Geshurites and Maachathites**—the inhabitants of two small kingdoms, still independent at the time of David (2 Sam. iii. 8; x. 6), and both lying on the skirts of Mount Hermon. Geshur (bridge), perhaps upon the upper Jordan, at a bridge, or passage, or ford (**קַיִל**): or upon the easterly plain (Djedur), as **KNOWL** thinks. It escaped the conquest. Comp. Josh. xiii. 18. Indeed the Geshurites with the Syrians (1 Chron. ii. 28), later in the history—"in the disorders of the period of the Judges"—**קַיִל**, took the successors of Havoth Jair, and besides Kenath, the entire sixty cities. [The Geshurites and Maachathites pro-



bably occupied some part of the impregnable district of Argob, and were not expelled by the Israelites, but dwelt among them. They may have risen up and taken a part or the whole of these cities during the period of the judges, although 1 Chron. ii. 23 does not necessarily bear any such interpretation—A. G.] The second Jair, a grandson (Judg. x. 8), in whom the courage of faith and victory lived again, was only able to regain the one half (80) for the family. While in Num. xxii. 42 Nobah appears by the side of Jair, as taking Kenath and its daughters (cities) and naming them after himself, Nobah; here Jair alone is spoken of, because the whole land of Argob, in whose conquest Nobah truly played a second part, fell to his lot. **Havoth Jair**, i. e., Jair's life, Jair's home (from חַיָּה, the antique or Aramaic form for חַיָּה, life). Nobah continued only in the one city Kenath, and even this name appears in Judges x. 1 to have been forgotten already (1 Kings iv. 18; Josh. xiii. 80). For the same reason it is a matter of no importance that the number of the cities of Jair "in the land of Gilead" (in later usage including Bashan also), is given 1 Chron. ii. 22, as 23, since Kenath with its dependencies, with its connected cities (37), completes the larger number. It is the name for the whole which is here in view; hence also and called them (סָמָה, Num. xxxii. 41: אֶתְהָה, viz., not this or that place, but—אֶתְהָה after his own name. **Unto this day.** (Comp. § 4, I. 15.) The expression simply says, until now. "It cannot be maintained that this mode of expression is out of place, when only a brief period of time is spoken of. We say of a friend who has lately arrived, and whose departure is possible, he is here until this day." SCHULTZ It is generally and in its nature a relative expression, with reference to a longer or shorter period (Josh. xxii. 8; xxiii. 9), according to the subject in regard to which it is used. In Genesis it embraces centuries. In Deut. xi. 4 it may be rendered as equivalent with all time. The conquest of Jair, with which the name-giving in question is connected, is unquestionably historically contemporaneous with the conquest of the kingdom of Og. Deuteronomy does not complete or explain the Book of Numbers, but as Num. xxxii. 39 sq. connects the particularizing of the general (Num. xxi. 35) with the division of the conquered land, so precisely here in Deuteronomy (ver. 12 sq.), and also in the prominence of the conquest on the part of Jair (ver. 14), as Num. xxxii. 39 on the part of Machir; which was necessary if the division to these persons should not want a historical right or basis. Just as in Num. xxxii. 41–42, so also here in Deuteronomy it is only the name-giving by Jair of the place conquered by him which comes into view. HENGSTENBERG therefore says very finely that this addition, "until this day," which is wanting in Num. xxxii., is illuminated by the אֶתְהָה of ver. 15. It is certainly in the mouth of Moses no mere time limitation, but intimates that amidst the fleeting and transitory things of men, as in this particular case, even with the names effaced, the name-giving by Jair, and with it the actual fact, continued even to the present hour,

and Jair held his ground; but this fact must not be denied its weighty sanction. While ver. 15 expressly says, **I gave unto Machir**, it comes to Jair more by the way, as it were, more in the assent to the name, and the possession in question. It sounds a little too strong, perhaps, when HENGSTENBERG says, "Every grant of a possession proceeds from Moses, with the full authorisation of the supreme liege Lord. Through His until this day He utters His fiat, and imparts to the acts originally completed by Jair the authentic approbation." **Until this day** finally belongs to those numerous אֶתְהָה which meet us in Deuteronomy. See i. 9, 16, 18; iii. 4, 8, 12, 18. The time is made prominent—the old and the new time. Moses, too, would mark the *status quo* in a testamentary way at the time while he was still there. [HENGSTENBERG, in his admirable discussion of this phrase, calls attention to the fact that a considerable time had elapsed between the conquest and the utterance of this discourse by Moses.—from Num. xxi., to the eleventh month of the 40th year; that the phrase is used with reference to a shorter or longer period, according to circumstances, both in profane writers and in the Scriptures; that the objectively brief period here is a very important and critical period; and to the fact that Deuteronomy generally places a wide distinction between itself and the earlier books. It begins a new section, to which all that precedes is past. "At this time" occurs repeatedly, without regard to whether it was months, years, or even decades. And so until this day. The phrase is not a gloss of a later writer, but a genuine Mosaic phrase, falling in with the whole position of things, and with the spirit of the book.—A. G.] **Machir** (ver. 15) stands naturally for his family, as in Num. xxxii. 40 it is the children of Machir. See Num. xxvi. 29. For Gilead comp. ver. 13. Moses passes from this individualizing of the half tribe of Manasseh to the particular description of the common possession of Reuben and Gad. Vera. 16–17. The description of the land proceeds from Gilead (as ii. 36) as the highest part of this region. The Arnon limits are defined more exactly by **half the valley and the border**. SCHROEDER: the middle of the river and the border—i. e., either reaching to the middle of the river and including half the water, a very important possession for the herdsman, the border being the adjacent region of the valley, the pasture ground in the valley, and not merely the brink of the valley, as in ii. 36; or to the middle of the valley which the river Arnon forms, and at the same time is the boundary. The immediately following **border of the children of Ammon** is in favor of the latter view, although both interpretations are essentially alike. This was the southern limit. **The river Jabbok**, i. e., Wady Zerka, a narrow, deep gorge, through which this foaming stream chafes its way to the Jordan, forms the north-eastern boundary, separating these tribes from the Ammonites, as the Ar does from the Moabites. Ver. 17. **The plain also** [SCHROEDER: the Arabah] gave I to these shepherd tribes, i. e., the Ghor, the upper part of the present Wady El Arabah (comp. i. 1), as is evident from the succeeding

and Jordan and the coast thereof—either Jordan with its easterly margin or valley setting, or, what is decidedly preferable, the Jordan as the boundary. Thus the Jordan depression or valley from Chinnereth onwards—the city (Josh. xix. 35) from which the Sea of Gennessaret takes its name. Num. xxxiv. 11.

יָם־כִּנְרֶת. The derivation from Chinnor, or the harp, the ten-stringed Greek *κithara* (originating in Asia and spread by the Phœnicians), as that by Kurtz from the rushing water-falls, must be abandoned, since כִּנְרֶת from the root כָּנָה (*genau*, knee), to bend, curve, agrees well both with the arched or oval stringed instrument, and, alluding to the depression, with the most probable position of the city Chinnereth. Knobel says: "A beautiful and fruitful depressed plain about an hour long and twenty minutes broad, called according to Josephus *γεννησάρ*, gave its name to the sea. The name cleaves to this depression, and especially to its chief town, which appears to have been situated at the place. Khan. Minyeh." Gennessaret is certainly formed from Chinnereth, and not derived, as Kurtz thinks probable, from כִּנְרֶת a garden.

Since Chinnereth here corresponds to the Salt Sea, it must be taken for the sea with its surroundings (as the sea of the Arabah designates the Dead Sea), as it lies enclosed northerly and southerly by the Arabah, or as it closes it (the Ghor) on the north. The further definition: under Ashdoth Pisgah eastwards, agrees well with this view, since we are thereby directed north-eastwards above and away from the Salt Sea. Ashdoth, under the slopes (אֲשְׁדוֹת, literally, closing together), hence the place where the torrents meet, their confluence (Num. xxi. 15; אֲשְׁדוֹת, plural אֲשְׁדוֹת) at the foot of the mountain. Pisgah, from פָּסַג, to separate, the mountain range east of the Dead Sea, perhaps to the Wady Hesban, but especially the northern part.—To this first occupation follows now, ver. 18, the obligation of the two and a half tribes who inherit it, who are here addressed with the others: you, just as the present generation is always taken together with the first. Moreover, all Israel is the possessor of the East

Jordan land, ii. 12. בְּנֵי־חֵיל are the people which the strong have conceived and born, the sons of strength; thus not all fitted for war (not בְּנֵי־אִשִּׁי הַמִּלְחָמָה, as in ii. 14, 16), but from these the specially brave, a selection armed before the Lord, Num. xxxii. 20 sq. In Josh. iv. 12, 18 they are 40,000 men, and thus 60,000 were left for the protection of their herds and the women and children. Comp. ver. 19 with Num. xxxii. 1. The connection of the words: as you so (!) also they, makes it clear that the possession beyond Jordan is for both parts of the people. Since בְּעֵינֶיךָ is always on that side, never this side, the case stands alike both for the two and a half tribes and for the others. Moses appears to intimate that those shall in no respect have the preference over these. Even in this point there is one Israel. If the two tribes and a half have objectively

their possession on that side of Jordan, so also the other tribes not less, to wit, from the standpoint of the two tribes and a half, for they also are on that side of Jordan. This subjective standpoint determines the use of this designation in the case before us. As the two and a half tribes were addressed, ver. 18, with reference to all Israel, so this same reference appears in the address to Joshua, ver. 21, who then comes into prominence, and is indeed emphatically named. Comp. Num. xxvii. 18 sq.—And I commanded.—Here as there both appointments are for the time after his death.—Thine eyes have seen, are seeing. I need only refer thee to thyself, and what is still before thine eyes (iv. 8; xi. 7). Since the conquered lands of the two kings were still lying before the sight, the discourse passes from the kings to the kingdoms. Comp. ver. 22 with i. 29, 80.

11. Vers. 28-29. As the command, the prediction, the encouragement to Joshua, ver. 21, are no mere repetition of i. 38, but rather its execution, so neither is ver. 28 a mere repetition of i. 37. The very brief allusion there is now completed in the most express and hearty way, and this fuller statement connects itself here with the previous mention of Joshua, as inversely the introduction of Joshua there connects itself with the divine judgment upon Moses. But the prayer of Moses pre-supposes the judgment of God. The following verses even have a wider theme than i. 37. The divine judgment was for Moses the thorn in the flesh (2 Cor. xii.). The prayer of Moses belongs to Deuteronomy first according to its subjective character, and then from its importance for the new generation, and the impression it makes upon them (comp. Ex. xxxii.; Num. xiv.; xxvii. 15 sq.). With ver. 24, comp. ii. 25, 31. He holds before Him the beginning, since he longs to see the completion. Thy greatness and mighty hand; so also thy works and thy might.—Ver. 25. The goodness of the land, הַטֹּבָה, as the mountainous district of Canaan rises into vision, passes over into the idea of the beautiful. The style reveals the genuine Mosais directness of perception. We would have brought the terms together, and said: the glorious land, this glorious mountain!—Beyond, on that side of Jordan; used here as in ver. 20, from the subjective standpoint, and in full accordance with the subjective character of this whole paragraph.—And Lebanon, of which the Arabic poets say: Winter sits upon its head; spring plays around its shoulders; and summer sleeps at its feet. Comp. upon i. 7 (xi. 11).—Ver. 26. The הִתְעַבֵּר in connection with אֶתְּנֶהֱבֶה and בָּעֵינֶיךָ in ver. 25, seems like a play upon words. (Let me go over, over the Jordan, I prayed to Him, but He came over me.) The *hitpaal* denotes the ebullition, and thus does not, any more than אָנֹכִי, i. 37, set forth the aspect of feeling. While the energy of the will lies in the אָנֹכִי, it comes out here first in the would not hear me. Indeed this latter is the peculiar and main thing here, behind which, as merely explanatory, the anger is kept back. Hence also it is not so full and expressive as i. 37, but is simply for your

sakes. He does not hearken to me, and I must hearken to him. **לֹא-יִשְׁמָע** (Gen. xlv. 28; Num. xvi. 3; Deut. i. 6; ii. 8) in the sense of 2 Cor. xii. 9. Let what I have said to thee be sufficient for thee. **כִּרְכַּר הַזֶּה**, in this uttered, and therefore settled matter. The command, ver. 27, reminds us typically of the ecstasy of Paul into Paradise, 2 Cor. xii. 4. Comp. also iv. 21. The top of Pisgah, according to xxxiv. 1, is Nebo. **יָמֹה**, seawards, because the Mediterranean was westwards. **צָפֹן**, where the night gathers and darkens, with **הָ**, paragogic northward. **יָמִין**, just as **יָמִין** (from **יָמִין**=**יָמִין**, to shine), the day (**יָמִין**), the light side of the day, southwards. **מִן-הָרָקִיעַ** with **הָ**, paragogic, from **רָקִיעַ**, to break forth, the breaking forth of the light, eastwards. For the rest, comp. Num. xxvii. 12 sq. Comp. ver. 28 with i. 38; iii. 21; xxxi. 7. In ver. 29, which closes the foregoing historical introduction, and forms the transition to what follows, we have a more precise observation of the locality of Deuteronomy. In the valley over against Beth-Peor, i. e. in the plains of Moab (iv. 46; xxxiv. 6). The **פִּגְמָה** of the Sept. is a mountain (iv. 8) nearly northward along the Abarim heights. The city in question was located on this mountain, perhaps about six miles easterly from Libias over against Jericho. Comp. i. 5.

12. IV. 1-40. The general introduction, i. 1-5, was followed by the historically introductory portion. That which now follows shares in this introductory character, but has a prevailing dogmatic nature. Chap. iv., ver. 1. The law generally according to its contents. **קָדַשׁ**, the firmly fixed, designates the statutes, the definition of the law in all its aspects, as moral, ecclesiastical and civil; **נִשְׁפָּט** designates what according to these statutes in all relations is right; thus that by the judge directed and pronounced right. These two general designations in their conjunction here, as they are joined in Lev. xix. 37, include the whole law.—To do them, that, etc.—The object of the law, and hence of instruction in the statutes and judgments, is practice, the yielding of fruit unto life.—Live.—This is the practical goal, viewed in reference to Canaan, and then to the fathers, who failed to inherit it through their disobedience, although it was promised to the patriarchs. ["This general entreaty is pointed by special mention and enforcement of the fundamental principles of the whole covenant (vers. 9-40), the spiritual nature of the Deity, His exclusive right to their allegiance, His abhorrence of idolatry in every form, His choice of them for His elect people. For a fuller elaboration of these topics, see chaps. xxvii.—xxx. They follow, however, so naturally in the history just narrated, that the Orator could not, so to say, pass from it, even for a time, without pausing to urge them briefly here."] Bn. Com. The discourses are closely connected, of one spirit, and from the same author.—A. G.] (ii. 14 sq.; comp. iv. 38 sq.) Ver. 2. The dignity and honor of the law (the word which I command you.—because Moses spake unto the children of Israel accord-

ing to all, etc.; i. 8; iv. 5) forbid, first of all, any addition, as a false orthodoxy usually precedes Rationalism and Nihilism, and a false pietism, unbelief. **הַמִּצְוֹת**: "The later allowed enlargements or diminution of the law, however, happened according to the traditional exposition, for the preservation of the Mosaic law, through enclosing and precautionary statutes, or at times necessary abrogations, for the purpose of saving them in their true or higher sense. Other traditional exponents refer the prohibited enlargement or diminution here merely to the number and form of the commands by Moses, as they were put into practice, e. g. they should not divide the priestly blessing into four utterances." Comp. xii. 32 (xiii. 1).—That ye may keep; parallel with the "to do them," ver. 1, but not the same. Keep, since "what I command you" are the commandments of Jehovah. It is not merely the keeping, preserving them which is spoken of (xxxiii. 9), Schultze, but the keeping of them in their integrity and completeness.—Ver. 3. *Demonstratio ad oculos*, with respect to what was said, especially as to the life-giving fruits of obedience to God. Ver. 1. Your eyes have seen [lit. seeing]. Comp. iii. 21. The participle retains its present signification, since the breach in Israel, made by the divine destruction, still continued, and the seeing are those standing the test. Ver. 4. At Beth-Peor.—What Jehovah did there is sufficiently explained through the following: for all the men, etc.—Comp. Num. xxv.—Baal.—The Phœnician male divinity (the sun in its fructifying power). The surname Peor, at which this Moabitic idolatrous service was observed (derived according to the Rabbins from an allusion to the licentious rites connected with this service, or from the wide, open, lustful mouth which the image of this divinity wore), is in this case the explanation of the name of the mountain and city at which this cultus was established (iii. 29), or the mountain, as is frequently the case, has given its name to the city and the idolatrous cultus.—**הֵלֵךְ מִחֵיֶיךָ** (Ex. xxiii. 2; Gen. xxiv. 5, 8) marks in a striking way the fact that the Israelites going out from their own camp were deserters. (A general biblical expression of the religious service as following; the profession of idolatrous service as a turning away from the ark of Jehovah. God the teacher, man the disciple. The walk, the religious profession.)—**נִקְרָבְךָ**, as in ii. 14, 15.—Ver. 4. Ye that did cleave.—**נִקְרָבְךָ**, to fasten, cleave to; used of the closest, most intimate communion (Gen. ii. 24): here in distinction from those who went after Baal, ver. 8 (even the fathers, perhaps the mothers, whom they left, and joined themselves to Jehovah), but in a significant distinction from Num. xxv. 8. Jehovah, etc., points to the kernel of all fulfilling of the law, as a living union (x. 20) with the Lawgiver Himself, from which springs, as here, its fruit, life, ver. 1, and life enduring (**חַיִּים**). Comp. v. 8.—Ver. 5. A new beginning, with behold, because it points to the experience of ver. 1. But I have, etc., points at the same time to the earlier law-giving (Lev. xix. 37), which indeed is only clearly explained in

Deuteronomy (i. 5).—**Commanded me, etc.**, i. 3. The **לעשות** takes up again the point presented in ver. 1, but mainly for the sake of the connection, and hence without the mention of life, but simply the possession of Canaan as the goal, for God has another end in view in the law, which appears in ver. 6. (**האריך בך**), ver. 6, points back to **קשרך** in ver. 8.) The prominent thought, hence **שמר** stands before **עשה**, leads us back to ver. 2, to that **ye may keep**, sq. Israel, when through the possession of Canaan it should have localized itself in the midst of the land, must hold fast the law in its integrity, and therewith its own dignity, in its practice truly, but especially over against other nations with their human laws. Since this practical keeping is the thing of chief importance here, this is the purport of the reason for this, sq. For themselves life, for others the impression of wisdom and understanding. This is the second goal or end of the law. **Wisdom and understanding, or insight for the higher and lower life**, as in i. 18. **In the sight of**. **SCHROEDER**, for the eyes of the nations. A *demonstratio ad oculos*, as in ver. 8. A complete parallelism. Comp. ii. 26. The transition from **על** to **ל**, like that from **λαός** to **ἐθνος**, is worthy of notice. Through the terms people and nation, the heathen declare that Israel as a people is of like birth and privileges with themselves. And in this comparison from the heathen side the form is used in ver. 7, **who hath God**. **SCHROEDER**: gods, so high, sq. The plural, pointing to the polytheism of heathenism, and really comprising all that is named God in the Elohim of Israel, who is **Jehovah his God**. The origin of the law, the law-giving, to which we pass in ver. 9 sq., presupposes such a nearness of God to Israel, i. e., such a relation of revelation. This relation is a covenant relation, and hence the illustrative clause, which embraces not only the peculiar exigencies, but the general position of Israel to God, sounds like the N. T. **Abba** cry in Rom. viii. The parallel clause, ver. 9, closes what is said concerning the law in general, (**righteous as all this law**, sq.); for a great people, even in an external sense, should remain (and the fundamental meaning of **על** is to be firm) requires the rule of righteousness. Israel's greatness is now essentially the spiritual, that of the divine covenant in the law. The transition to the law-giving at Horeb is effected by the finally commanded keeping of the law, in this case a self-keeping in a doubled form or expression. As in ver. 1, so here, it is the life, (**עם**) the breathing) which is concerned. What was seen at Horeb was essentially words (**אמ-הודבר**) vers. 10, 12, 18. All that was visible at Horeb served to make it unquestionable that these were spoken by God. Thus the "seeing" these words is the vivid conviction that the law-giving truly proceeded from God Himself; and this conviction thou must hold fast, (lest thou forget) and indeed cherish with love (lest they depart from thy heart) and so transmit it to their descendants (teach them thy sons) vi. 7; xi. 19. It is not the nature and state of the heavenly Law-giver which is

here spoken of, as **SCHULTZ** supposes, but after the previous description of the law in general, he now emphasizes the experienced divine origin of the law, and with it the origin and ground of Israel as a people. Ver. 10 As the Redeemer came in the fulness of the time, so the day for the law-giving at Horeb deserves notice. **When the Lord said**, sq. They stand there by virtue of a divine call. Comp., moreover, Ex. xix. The particular individual mountain, ver. 11, probably **Jebel Musa** (**KURTZ** II., p. 256) is distinguished from Horeb, the range as a whole. [The particular mountain is now thought to be **Ras Sufsafeh**. The recent surveys of the peninsular all tend to identify this peak as that from which the law was given. For the arguments see **STANLEY, Sinai and Palestine**. **SMITH'S Dict. Art. Sinai**.—A. G.] Ver. 11. Ex. xix. 17. A continuing (partic.) fire symbolizes the act. **To the midst (heart) of heaven**, the heavenly (Ex. xx. 19), the sublimity, with respect to those standing under the mountain, and upon the earth ver. 10. The fire lifting itself from the black ground of the dark clouds, (Ex. xix. 18) is the expression of revelation, of a knowledge (a light) in the darkness of this fallen world, which knowledge embraces in itself at the same time the consuming (fire) judgment of the self-condemnation unto the salvation, and of the condemnation by God to the destruction, of the sinner. The great energy of this law-giving in its two-sided results. The darkness was there, but **Jehovah** spake only out of the midst of the fire, ver. 12 (ver. 16; v. 22). The additional remark **Ye heard the voice**, sq., prepares the way for the following paragraph. How fitly also the words remain as the expression of the Spirit. Comp. on the other hand with regard to Moses himself, Num. xii. 8. It is not a general revelation of God, but that revelation of God made to Israel, and indeed to the whole people, which is here spoken of. This fact renders it clear that there is no theory of revelation given here. Ver. 18. The covenant is designated as his, and as such every idea of reciprocity is removed. In **ברית** (from **ברת** to divide, to separate (to choose, to decide, **ברא**, to create, to fix, appoint) we have the pure act of the will of God. Hence the explanation through the **Ten**, (**Commandments**) words, Ex. xxxiv. 28, in which also we have the more exact definition of the words, ver. 12. Such an announcement includes, naturally, the commands on the part of God, and must have, on the other side, the doing of the people as its result. This is the purpose of God, and hence the written, fixed form on two tables of stone: chap. x. 5, 19; Ex. xxxiv. Israel does not contract with Jehovah, but it is the will of God, in this way to provide for his coming into communion with Himself. Ver. 14 throws light upon i. 18, since the decalogue law-giving was even there presupposed, although there truly, as here, it is the mediation of Moses in the inculcating and expounding of particular statutes and judgments, which comes into view (Ex. xxi. sq.). Even there, but especially here, the deuteronomic procedure of Moses is intimated as one at that time already prepared. At that (in this) time, the same as in i. 18. **That ye might do them in the land**, sq.,

confirms the translation of i. 18, which ye shall do (SCHROEDER), not should [as in A. V.].—Ver. 15. Comp. ver. 9. לַנַּפְשׁוֹתֵיכֶם for your good, etc. That which follows now as to the nature of the Most High Law-giver, and the mode of His worship, is simply a Mosaic deduction from what has gone before, through which Israel is made certain beyond any doubt of the divine origin of the law. Comp. ver. 12; Ex. xx. 4. Ver. 16. מִשְׁחָתוֹ from שָׁחַת in Piel, and of like signification with the here (vers. 25, 31) used Hiphil (as is often the case, e. g., אָכַר *perit* Piel, and Hiphil *perdidit*) to slay, destroy, corrupt (Ex. xxxii. 7; Deut. ix. 12) to be supplemented here not by walk, conduct, but by yourselves. Ye should not corrupt, destroy your

life (ver. 1)—פָּסַל from פָּסַל (פָּצַל), to hew, especially the idol-image, because the heathen carved them in wood, stone, and the like. (SHARPE calls the art of the sculptor "the true pillar of religion among the Egyptians"). The multiplying of similar expressions in the following particulars is to prevent any uncertainty, to cut off any possible exception. מִן הַמִּצָּחַ from מִן, מִן signifies that which distinguishes, form, shape, appearance. Vers. 12, 16. כָּסָל like פָּסַל is perhaps an overlaid gilded image. Any figure, sq., figures, namely, of any kind which represent the carving of idols, whether a likeness of man or of beast, in order to represent the appearance of God. מִן הַמִּצָּחַ from מִן to bend together, model, pattern, image. It is the image worship which is spoken of. The specification, vers. 16-19, passes from Egypt (animal worship) to Canaan (star worship), in an entirely historical way, but without even hinting at a history of idolatry. Heathenism comes into view, not as to its gods, the objects of worship, but after the form of its cultus, which was an image service, and to which Israel could not conform itself with respect to Jehovah. Thus the sun, moon, and stars, ver. 19, appear not as divinities, but because, as they unfold upon the deep blue heaven all the charm of their lights, beside the representation through men first mentioned, they seem themselves peculiarly enticing, as if an image cultus, established by God Himself. וְנָדָחָם from נָדַח (נָדַד) to separate signifies to remove, to turn away. The ceremonial homage, farther, the entire service, rendered to the stars as the representations of Jehovah, was thus an apostacy from Jehovah (who had given the stars that they should serve men, not that men should serve them, xviii. 14), and would also conform Israel to all the nations (heathen) under the whole heaven, while through its very leading out of Egypt (ver. 20) it occupied a peculiar position with respect to Jehovah. (The Egyptians worshipped the stars as sense images of the gods, the sun as Ra, the moon as Joh. or Isis. SHARPE). The meaning of the clause, which the Lord thy God hath divided, sq., cannot be as SCHULTZ and KENZ hold, "for veneration, i. e., to permit that they should choose the same for their objects of worship;" for 1) the question is not here of strange gods, as xxix. 25; 2) if this was the question, still it would not be always

true that the sun, moon, and stars, were given to all nations under the whole heaven for their veneration; 3) it is not said in xxix. 25, nor in Rom. i. 21 sq., that God has arranged and distributed the idolatrous heathen service, but in the first only that Israel should not go after strange gods, because Jehovah was their portion, and in the last, that the moral corruption of the heathen is the Divine judgment upon their religious errors and wanderings. The designedly

chosen expression חָלַק brings out into a suggestive contrast the Lord of heaven, which was divided unto all the nations, with the Lord of hosts which was the portion of Israel (Jehovah thy God). Comp. Ps. xvi. 4-6. ["The great Legislator may be regarded as taking, in the passage before us, a complete and comprehensive survey of the various forms of idolatrous and corrupt worship practiced by the surrounding Oriental nations, and as particularly and successively forbidding them every one. The chosen people of God are not to regard with superstitious reverence one of their own race, male or female; nor to fall into the low nature worship of which they had seen so much in Egypt, and to which they had once since, in the sin of the Golden Calf, shown a bias; nor yet to be beguiled by the more subtle cosmic religionism of some of the Syrian tribes." BIR. COM.—A. G. † Ver. 20. The opposition between Israel and the other nations is here made apparent still more by what Jehovah had done, and His purpose in doing it, in delivering Israel out of Egypt as an iron furnace, i. e., a furnace for the smelting of iron, a striking image of the hardship suffered there, and of its moral import, (Isa. xlviii. 10). For a people of inheritance. As Jehovah was the inheritance of Israel from the fathers, so Israel of Jehovah, Ex. xix. 6. The possession of Canaan as an inheritance forms the third period. As ye are [SCHROEDER, as it is] this day (comp. ii. 80) refers to what Jehovah had done in the purpose designated, according to which the passage into Canaan was viewed as already accomplished. Ver. 21. The grief of Moses appears again on this occasion, and for the third time. Comp. i. 37; iii. 26 (and 2 Cor. xii. 8). Here as in the first passage we have וְהָאֱלֹהִים and the same definiteness, namely, here אֱלֹהֵיכֶם, while there, for your tumult and rebellion. The oath is added here after the analogy of i. 34, almost indeed as if Moses would include himself entirely in the divine judgment there uttered. Comp. upon i. 37. (הִנְחַמְתִּי: "I must warn you against idolatrous service in Canaan, all the more since I cannot enter there." ABAR. "As he was disciplined, so much more must they be." The conclusion of ver. 21, on the other hand, comprises or sums up the method both of i. 37 and iii. 25 sq. Comp. ver. 22 with Gen. xlviii. 21; i. 24. Comp. ver. 23 with vers. 9, 13, 16 (ii. 37). Comp. ver. 24 with ver. 11, and Ex. xxiv. 17; Deut. ix. 8 (Heb. xii. 29). קָנָה (v. 9; vi. 15) gives the ethical explanation of the previous figure (Ex. xx. 6). The farther exhibition of this way and nature of the Most High Law-giver, appears in two aspects, in vers. 25-28, and vers. 29-31. Ver. 25: Here as

elsewhere in Deuteronomy, the eye of Moses, undimmed by age, is clearly seen. Israel on the contrary, when it grows old, will also become cold to the zealous love of Jehovah, and so provoke His equally zealous anger. The address changes from *thou to ye*; regards Israel as this people of Jehovah (ver. 20) to whom He is his God (ver. 24), or directs itself to particular individuals among the people, the men concerned here, fathers and children, and grandchildren. In the land which ye shall then possess, and as to which ye shall forget how ye came to possess it. Comp. upon ver. 16 (23). Ver. 26. Begins the conclusion. Comp. viii. 19; xxx. 19; xxxii. 1. **Heaven and Earth.** Not with reference to Lev. xxvi. 19, for it is not an avenger, but witnesses, which are here in question; not to angels and men, since the latter especially could scarcely come into view as witnesses, but because the heavens and earth had alike heard the discourse of Moses and were everywhere, and thus were witnesses continually at hand. **KNOW:** "He speaks in the name of the Lord of the world." For the rest comp. v. 1, 9, 16; vii. 4; The certainty and the suddenness of the destruction are made prominent. Comp. ver. 40; xxx. 18; Ex. xx. 12. Ver. 27. It is only as near Jehovah, and as this definitely gathered people, that Israel can remain in the land. With its forsaking of its God, is involved the loss of the promised land, and its dispersion among the nations, and since such dispersion is the dissolution of its distinct nationality, so it explains the extermination and destruction denounced in ver. 26. The discourse speaks of people and nations, as Assyrians and Chaldeans, but not of any particular dispersion. **And ye shall be left few in number.** (Gen. xxxiv. 30). Not "that they should so far perish through want and suffering," KELL, but in their dispersion reckoned as few over against the numbers of the heathen. (Comp. upon vers. 7, 8), xxviii. 64; Jer. xlii. 2. The threatening here is different from that in Lev. xxvi. **וְיָדָע** Piel, indicates both from the significance of the word, and from the connection, not a gentle leading, but a driving and urgent pressure (Ex. xiv. 25) xxviii. 86; Gen. xxxi. 26. Ver. 28. Their sin their punishment. The punishment with respect to Jehovah, whom they have forsaken, is that they shall serve gods who, because after the work of men's hands (Ps. cxv. 4):—for God Himself is formless, and has given His word, but no image of Himself—can neither exercise the sacred attributes of Jehovah (neither see nor hear) nor the common functions of poor man (nor eat, nor smell, with an allusion to the food and incense worship of the heathen) Ps. cxxxv. Ver. 29. If vers. 25-28 declare the method of Jehovah as the jealous God with respect to His anger, the energy of His holiness, so now we have the other side, the energy of His love which does not forsake Israel. The seeking does not intimate any "abject begging," SCHULZ, but rather the working of grace, which cannot leave itself without a witness, and utters its testimony through this necessity of the heart. He who permits himself to be found also works efficiently that they shall seek Him. The seeking is the promise of the finding. Not in vain does Moses intimate to Israel that Jeho-

vah remains thy God. **וְיָדָע**, ver. 29, and **וְיָדָע** ver. 28, correspond the one with the other. **Thy**, namely the God of Israel, so that the people attain again a self-consciousness as a people, and as the people of Jehovah, and can be addressed as *thou*, sq. **Thou shalt find**, according to the connection, Jehovah, but placed here designedly, without an object, since ver. 31 declares what they shall find in Jehovah. Necessity teaches the remnant, the holy seed (Isa. vi. 13) the prayer, for the necessity, external and internal sorrow, will come upon him (יָדָע).

As **וְיָדָע** explains the preceding **וְיָדָע**, so with the **וְיָדָע** we come to the latter days [SCHROEDER, the end of days]. **יָדָע** here corresponds to the **יָדָע** in the beginning. xxxi. 29. In the kingdom of God last times are ever times of need. (See Matt. xxiv.; Luke xxi.; 2 Tim. iii. 1). The **וְיָדָע** is the counterpart to the **וְיָדָע** (xi. 12). As now in the beginning of days the Sabbath was the end (Gen. ii. 1-3) so here also by the end of days is meant the Sabbath solemnity, Heb. iv. 9, the "Messianic time of completion," KELL. Comp. Hos. iii. 5; Isa. ii. 2; Acts ii. 17; Heb. i. 1, 2; 1 John ii. 18. The expression (Num. xxiv. 14; Gen. xlix.) has indeed according to the prophetic time period of the speaker, a more or less Messianic form. The entire fitness of the words to the connection, to the time relations following, without any intimation of the idea of the Messiah or of His kingdom, is characteristically Mosiac. It would not have been so fitting at the time of the prophets. It utters only the idea of Israel. And as the idolatrous service merely was included in ver. 28, so in ver. 30 simply the returning to Jehovah, and the hearkening to His voice (ver. 12). **Come upon thee, find thee**, looking back to the **thou findest** (ver. 29); thou the help, the need, the tribulation, thee. The condition and the time for the return of Israel are arranged in parallel clauses, (ver. 30), i. e., when the distress, the curse of the law, is completed, then also will the time of Israel be completed, then will be the end of days, and as the threatening will be fulfilled, so also the promise, the return to the Lord. Thus there is revealed a future of Israel, when through its returning obedience to the law, (and hearkening to his voice, ver. 30, Matt. v. 17; vii. 24 sq.) it makes effective in humanity, the peculiar idea of its nationality, see ver. 6 sq. (comp. upon ii. 25). Since salvation comes from the Jews, (John iv. 22), the national Israel may be considered a spiritual, which in that respect is the completion of Israel, when through the ingrafted fulness of the Gentiles in the place of the hardened portion, which takes place more and more, "all Israel shall so (in this way) be saved," Rom. xi. 26. (Moreover as ver. 28 is fulfilled according to Jer. xlii., so also ver. 29 indeed, according to Jer. xxiv., in the better part, the selection, of Israel in the exile. The latter gave the key to the exile, so that under the Maccabean princes, the heathen spirit was generally rejected by the people as anti-national). The foundation for such a future is given in ver. 31, with a reference to Ex. xxxiv. 6, where an analogous

apostacy of Israel had previously occurred. לֵב רַחֵם to be tender, graciously inclined, parallel to מֵלֶךְ. ver. 24, according to the other side, of his being, of the jealousy as love. רַחֵם permit to sink or fall, xxxi. 6, רַחֵם. Comp. on ver. 16. He will not, as thou wouldst thyself, (Hos. xi. 8, 9). Comp. ver. 28. The covenant of Jehovah there spoken of is here the covenant with the fathers, as the explanation which he, eq., shows. Lev. xxvi. 42, 45; Gen. xvii., and xvi. 8, 4. As the eye has been turned by ver. 6 to the other nations, so should (ver. 32), the time since their creation, and the space in which their history moves, be inquired of with respect to Israel. Comp. xxxii. 7. Ver. 38 relates especially to the revelation of God at Horeb. Elohim is not here any more than in ver. 32, any particular deity, but God in the general, (ver. 12). It is not the superiority of God over the gods which is spoken of, but of Israel in the wide humanity under the whole heaven. The hearing was already something perhaps unheard of, now also the living after the hearing. Ver. 34. Or hath God assayed, eq., only made the attempt (SCHULTZ, KILL) now even to do with temptations what God did to Pharaoh in order to lead out Israel, vii. 18, 19; xix. 1, 2; vi. 22. [The temptations are obviously the plagues miraculously sent upon the Egyptians as the following clause shows.—A. G.] To go and take him, eq., the most personal forth-stepping and in-bringing. Nation from the midst of nation. As ver. 32 goes back to the universal humanity, so here the conformity of Israel to the generality of nations. Egypt is intended. By signs and wonders (חֲזָקִים וּמוֹפְתִים on Ezeiel, p. 160 sq.). Comp. Ex. vii. 8; by war, Ex. xiv. 14; xv. 8; by a mighty hand, and stretched-out arms (v. 15), Ex. vi. 6 (xiv. 8); by great terrors, Ex. xi. 6; xii. 30 sq.; xiv. 20, 24 sq. The redemption from Egypt even to its completion in the march through the Red Sea is thus specifically described. Comp. i. 30. In all this which Jehovah had done for Israel, before their eyes, so that they have seen it, the people have the advantage of an experience (ver. 35) upon which even an advanced knowledge rests as upon its foundation, that his God, ha-Elohim, i. e., God simply, not merely the highest, but the one exclusive God, is the only one. there is none beside Him. (The fundamental truth of Genesis meets us again in Deuteronomy). But as was said above, Moses does not here prove this position, as over against the idols, but proves the glory of Israel above other nations and men, which it possesses through such a knowledge of revelation, especially through the law-giving at Horeb, to which all that happened in and upon Egypt, was merely of secondary moment; and thus even again, as from the beginning of this first discourse, i. 6 sq., so now here at its very close, ver. 36, the revelation at Horeb stands out prominent. הָיָא (made to see), comp. upon ver. 9. The revelation of Jehovah to Israel in order to make more apparent the superiority of the people, is here characterized (ver. 36) by its super-earthly exaltation (out of heaven), with which the rendering of לִפְנֵי to dis-

cipline, i. e., to take under sacred training, by KILL and KNOW [also SEPT., LUTHER,—A. G.] will not agree, as indeed it does not with ver. 35. This idea does not lie in the connection here (comp. viii. 5). The usual and practical meaning of the word also is to teach, to instruct, figuratively applied (Isa. xxviii. 26), to the preparation of the field, but absolutely never signifies to admonish, set right, as in Isa. viii. 11, when used with יָד. Comp. on vers. 11, 12. The symbol of the fire so emphasized, also according to the prominent aspect of that love energy of God in the rescuing of the sinner, presented in the foregoing section, leads to ver. 37, where the love however is portrayed as the electing faithfulness or truth. Thy fathers here as in ver. 31. The covenant with them has here its root in God. However humbling this may be for Israel, it is necessary here, where such a superiority of Israel upon the earth is made conspicuous. As Israel should not represent God, nor make an image of Him, so it has nothing in itself over which to cherish conceited imaginations (ix. 4, 5). Indeed even the fathers has God simply loved. The choice is rooted thus in the love of God. The (רַחֵם) essentially to desire, wish, becomes a choice, so considered with reference to its object. The humiliation encloses in itself the highest encouragement, the greatest blessedness for Israel. What is more blessed than to know that one is the object of the love of God from childhood, and what more encouraging than such love, which is such faithfulness. This faithfulness of the divine love, has its very noticeable characteristic in the singular suffix: his [not their, A. V.] seed after him, which as it discovers a living and thorough acquaintance on the part of the speaker with Genesis, pre-supposes also a familiarity on the part of the hearers with the beginning of Israel's history. For only in this faithfulness can Abraham, who is the person referred to, be the "friend of God" (Gen. xviii. 17 sq.; James ii. 23). At the same time this marks the true personal nature of the divine love. Abraham is the father of all believers (Rom. iv. 11) throughout the Scripture, and hence the father, אבִי הָעֹלָמִים, of Israel. Isa. li. 2; Gen. xvii. 4, 5; Matt. iii. 9. For his seed comp. further Gen. xxi. 12; Rom. ix. 7; Ps. cv. 6, and ver. 20.—In his sight [SCHULTZ: by his face, presence.—A. G.], i. e., in His own person, in His self-revelation (Ex. xiii. 21; xiv. 19, 24; xxxiii. 14, 15; Isa. lxiii. 9). Ver. 37 stands related to ver. 36, as ver. 34 to ver. 33. The ו is the simple conjunction; but כִּי תַחַת, as וְכִּי, x. 16, has the whole emphasis of the connected new motives. The expulsion of the nations, as of the people of Sihon and Og was a pledge to Israel that even wider room would be made for him. Comp. i. 28; ii. 30; iv. 20. An exhortation or inference parallel to ver. 35 follows now in ver. 39. The בְּלִים הָיָא, ver. 38, stands instead of אָמַר הָיָא of ver. 36, and so יִדְעָתָה here resumes the לִדְעָתָה of that verse. It is not however bare knowledge, but a matter of the heart (worth taking to heart). Comp. upon v. 35. In connection with this, ver. 40 returns

to ver. 1 sq. Instead of **שָׁפַט**, we have here **פָּשַׁט**, because the reference is altogether to God. Comp. besides upon ver. 26.

### DOCTRINAL AND ETHICAL.

1. 1 Chap., vers. 6-8. The departure from Horeb for the realization of the promise of Jehovah is the world-historical advance of Israel. A step at the same time for humanity, for the ascended in Spirit, is the *révoluc* of the conscience, as of the law (Rom. x. 4). As this universal human truth has its solemn festive expression in the Sabbath of Israel (*quia fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te.*—**Augustinus**), so it finds its historical expression in the possession of the promised land (Heb. iii. 7—iv. 10). Advancing therein, as equally in the case of their ancestor (Gen. xii.), the elect people appears as humanity in its God-placed desires, as Moses himself the head of this people is a man of desire (Ex. xxxiii. 18, 19; Deut. iii. 25). Canaan is the localized promise of God, the pledge that the whole earth shall be full of His glory (Num. xiv. 21). In this land, assured to the fathers by an oath (Deut. i. 8), Israel realizes for the time the grace and truth (John i. 17), which indeed were not given by Moses, for the law was given through Moses, but which should historically come into existence (become) in the people of this land, and thus they become a blessing for all people. While Hellas seeks the true and the beautiful, and Rome law and dominion, Israel's desire reaches after the reality of God and Jerusalem (Ps. xlii. 2-4; cxxxvii. 5).

2. Vers. 9-18. "The natural jurisdiction, as it existed in the patriarchal institution, had already fallen into decay in Egypt. It was the policy of the oppressor to destroy the internal organization (Ex. ii. 11 sq.). With the exodus, the stream had returned to its old channel. But religious zeal concentrates the entire judicial authority in Moses. Aid must soon be thought of. The arrangement is proposed by the people in order that it may strike its roots among them more easily. The people choose, probably with reference to the advice of Moses, judges, according to the gradation of tribes and families great and small. There was a natural subordination among these judges. The heads of the tribes were the presidents, the heads of the larger or smaller families the co-assessors, with a more or less weighty voice in the decision. Those who were chosen were then confirmed by Moses. We are not to think of a crude decimal division. The arrangement was precisely destined for the residence in Canaan." **Никандровъ**. "The law of Jehovah is the rule of life for Israel. The princes and judges are called to introduce and put in practice this life-regulation as national. The general instruction which Moses gave to the officers of the community was thus, through the law of Jehovah, intended for the individual, and thus that whole organization of the people began at the advice of Jethro, was established." **BAUMGARTEN**. Jethro's counsel (Ex. xviii.) and the act of Moses, as he here speaks of it, unite to form a beautiful picture of the judge, what he should

be, and how he should act. **שָׁפַט** signifies to make ready, to finish; and thus the judge is one who is to deal with strifes, and remove them out of the world. Thus the oath makes an end of all strife (Heb. vi. 18). On the other hand this is the charge and burden (ver. 12) of the judicial office. The will against the will of man, only the will of God can give a decisive settlement. The first judicial qualification therefore is the **fear of God** (Luke xviii. 2) which is the beginning of wisdom (Prov. i. 7; iii. 7; ix. 10; Ps. cxi. 10). Where there is this internal support there is also fidelity and faith (confidence), and hence the second more outward qualification, men of truth, with which the judge has to do, and at the same time "understanding," insight into even the most intricate cases. Lastly, as the most exterior qualification, with the good report among the people, is connected the "hating covetousness," unselfishness which recommends itself to every man as an attribute of the judge. With the divine character of the court agrees the position of the judge with respect to his duties between the parties; and thus impartiality, and since they are all brethren before God, a brotherly disposition is requisite. Reconciliation therefore of those whom the strife had separated, was the act which corresponded most nearly to the idea of the "Shophet," a judge. But when this could not be secured, then "righteousness" should determine the judicial act; i. e. **פָּשַׁט** as the fixed, the right (*dixit*) of God, his law should decide the case. As Israel is before God a nation of "brethren," so the Israelite in himself before God, and over against the stranger, is still only a man. (**שָׂמ**, abbreviated form of **שָׂמָה שְׂמִי**, an adherent, associate, man as a social being, living in communities.) With the brotherliness connects itself the universal humanity (2 Pet. i. 7). See the following thoughts. When God only is adhered to, and one is established in His law, there the **פָּשַׁט** (as **פָּשַׁט**, to hold fast with the eye) coincides with **פָּשַׁט**, to fear, namely, God, "through which the man does not become timid, servile, cowardly, but feels himself lifted up with infinite power, since he knows the divine strength and freedom, as his own. The fear of God has this significance from the Old Testament standpoint in opposition to all nature-religion" (**Meier**).—[We have too here all the elements of a true popular government. The authority comes from God; but the people select their rulers freely from among themselves. Once clothed with their office, the rulers become so far the representatives of God, are so to be regarded by the people, and are held responsible by Him for the discharge of their trusts.—**A. G.**]

3. The humanity of the Mosaic law appears with respect to the stranger. He comes into view, assembling himself with Israel, in his own right, not however as one roving around, but as **שָׂמ** intimates, as one who sojourns for a shorter or longer time. As such has equal part with the Israelite in the Courts (judge, justice, duty, punishment), Lev. xxiv. 22. How thoroughly in this law the religious point of view determines and bounds the moral. Not merely be-



cause Israel also had been a stranger (Ex. xxii. 21), but this other motive, because Canaan belonged to Jehovah, and thus the native dweller is only a guest (Lev. xxv. 28), co-operates to the same end. Any exclusiveness towards the stranger enters only when the religious and moral relations out of which such humanity flows would be endangered (Ex. xxiii. 82, 83). How entirely different stands the people of justice, the people of Rome, in this regard! In the twelve tables (*hostis*) "enemy" is synonymous with "stranger," which Cicero calls (*de off. 1. 12*) a milder expression. Comp. on the contrary, *e. g.*, Lev. xix. 84.

4. The movement at Kadesh running through the whole history of the people of God, as GORTZ (*Works VI.*, p. 159) expresses it: "The peculiar and the profoundest theme of the world and human history, to which all others are subordinate, is the conflict of faith and unbelief. All the epochs in which faith rules, under whatever form, are glorious, heart-stirring and fruitful for the present and the future. On the other hand all epochs in which unbelief in any form claims a sorrowful victory, and although it may shine in apparent splendor for a time, vanishes before the after ages, because no one will harass himself with the knowledge of the unfruitful. While the first book of Moses records the triumph of faith, the last four have for their theme the unbelief which does not in a bold way attack and contend with faith, but which also does not show itself in its whole fulness, however, crowds forth from step to step in the way, and often through kindness, but more often still through severe punishments, is never healed, never destroyed, but only silenced for the moment; and hence so continues its subtle course that it threatens to wreck at the beginning a great and noble purpose undertaken upon the most glorious promises of a credible national God, and prevents its ever being completed in its whole fulness."

5. "That the period of the thirty-seven years course, which lies between Kadesh and Kadesh, is not brought within the compass of the narrative," is not due only "to the express theocratic historic style," as KURTZ asserts, but meets us also in the rhetorical recollections in Deuteronomy, and this silence, as over the grave or the dead, is an intentional death-silence. It is altogether proper. One should be silent, at best, over those under the judgment of rejection. There is a moral consideration, as also a liturgical act of the historical writer and speaker. KURTZ rejects the supposed reason: "that, in a general way, nothing remarkable occurred during this period," as if this was the rejection of the only reason for that silence. But that which is communicated of law and history, Num. xv. sq., does not concern the rejected Israel, but the Israel of the future (*e. g.* xv. 2, 18, 18). In reference to this, there was nothing further memorable to communicate until Num. xx., as in reference to that the long silence prevails. The reticence of Moses over the coffins and sepulchres of Israel, is similar to that in regard to the four hundred years in Egypt, the cradle of the people. What KURTZ says of the thirty-seven years as "years of dispersion,"

and "that only the whole Israel, the organic completion of all the essential parts of the people, *etc.*, is the subject of the recorded history," rests upon a still questionable view of the real relations and condition of Israel at this time. On the contrary his fine remark: "the advance only, not the standing still, or the retrograde steps into the wilderness, is the subject of the recorded history," hits the case perfectly. "The way from Sinai to Kadesh was a progress; only one step further and then— But during the thirty-seven years the history of Israel did not come even one step nearer its goal. It remained as it was. It is different in the fortieth year with the journeyings from Kadesh to the plains of Moab. Under the unfavorable relations of this time, the nearest way from Kadesh to Canaan was by Mount Seir, around through the plains of Moab, and across the Jordan. Even the geographical return from Kadesh to the Red Sea is an historical progress."

6. Among the three exceptions which Israel must respect, Edom holds the first place. It has it in consequence of the prominent part which Amalek, the branch people of Edom, had already taken, Num. xxiv. 20. It shares with them also the hostility with which Amalek was the first people who maliciously fell upon the rear of the wearied Israelites (Deut. xxv. 18), and vindictively went to the front before the Canaanites, Num. xiv. 45. Israel had avoided the armed hostility with which Edom met him, Num. xx. 18-21. The conflict between Edom and Israel exists historically, as it had displayed itself before in their mutual ancestors, Esau and Jacob. But with this distinction, that now the fear is on the side of Esau (comp. Deut. ii. 4 with Gen. xxxii. 8). This fear introduces at the same time with the command here, the promise, Num. xxiv. 18. Edom, although the first-born, is an apostasy from the chosen seed, a degeneration to heathenism. Just because it is so closely related to Israel, it removes to the widest distance from the people of God (Matt. x. 36). His fear of the Divine, in Israel, throws light upon the hatred and character of Edom, usually fearless, and much more feared, by Israel when punished by his God. Thus it gains those stereotype features which it bears in the prophets. Comp. *e. g.*, Ezek. xxxv. 15; xxxvi. 5. Obadiah 10 sq. It must be conceded that the relations which Israel sustains to Edom, according to Deuteronomy, in no way correspond to the days of the prophets, but only to the time of Moses. [We can scarcely conceive of a later Jew giving the directions which Moses here gives. They are opposed in their whole spirit to the feeling which filled the minds of the Jewish people, and find expression in the prophets. And the feeling which ultimately gained such strength grew up in the relations and intercourse of these nations, so that there is no period which so well accords with these directions as that of Moses. They would not have been so appropriate to the time of Samuel even.—A. G.] For Moab and Ammon comp. upon xxiii. 4, 5, and the Doctrinal and Ethical remarks.

7. Although it is not expressly said that Moab drove out the Emim, which would have agreed

well with the description, so that SCHULTZ conjectures they were not a bold people, and that we must think of a gradual extinction by death, still it may be inferred from what is said in regard to Edom. In any case, even without a warlike expulsion of the earlier inhabitants, the possession, as in the case of Edom and Ammon, so also by Moab, appears as the providence and ordering of God. He raises up and removes kings, Dan. ii. 21, and defines their times and the bounds of the people (Acts xvii. 26) upon the earth. This was an appropriate instruction for Israel when, by localizing itself in Canaan, it was about to take its place among the nations and lands. It follows from this, that although the removal of a neighbor's landmark is a crime (Deut. xix. 14; xxvii. 17) so it is not only true that kingdoms and lands are entailed, but also that both inward distractions and external conquests may be the ways of God. The character of the instruments he uses to collect the debt which is due, remains a question of secondary moment. This exalted view of the history of nations should not be denied, even in respect to Italy, especially by believers. [But this view of the hand of God in ordering the limits and condition of nations, does not interfere of course with any efforts on the part of the people to change their condition, provided there is a reasonable ground for them. Such attempts, immediately successful or otherwise, may be among the instruments which God uses.—A. G.]

8. That Moses speaks of Israel according to its idea (ii. 25; iv. 6 sq. 30) corresponds to his prophetic character and stand-point, belongs to that preparation and introduction to the full prophetic order which was to be effected by him, and preserves, at the same time, the point of union for the New Testament fulfilling of this idea in the kingdom of God. The exclusiveness of Israel is for its universal ends.

9. The investiture of Israel with Canaan is to be viewed with respect to the chosen people as a gracious gift of God to the fathers, and with respect to the Canaanites as a divine righteous judgment, as HENOSTENBERG (*Beit. III.*, § 471 sq.) has shown in opposition to other interpretations. But since now Seir, as well as the land of Moab and Ammon, are held before Israel as expressly given to their present occupants by Jehovah (ii. 5, 9, 19), the destruction of their earlier occupants appears, in part at least, as the act of Jehovah, and hence also as a judgment of God (ii. 21, 22). "The region therefore upon which Israel should dwell, not merely as to Sodom and Gomorrah, but throughout, and even in its surroundings is an extended scene of divine judgments and destruction, which must involuntarily warn, most impressively, its occupants as to the deep seriousness of their life. The cheering enjoyment of the mercy and truth of God is not without a recollection of the solemn background of His holiness." SCHULTZ. The successors of Abraham are the executors of the divine sentence of death upon the many-tribed nation. Hence the "bann," as in reference to Sihon and Og, the "constrained consecration of those to whom God stubbornly refused freely to consecrate themselves to Him, in general directed only against persons; but now in order to show that Is-

rael does not enjoy its land and its possession as a mere conquest, reaches in the first conquered city Jericho, to all its possessions." HENOSTENBERG. As the Israelites were first qualified for such a "banning," who themselves had grown up a new generation under the "bann," so also the iniquity of the Canaanites was full (Gen. xv. 16). "There was open to them the alternative of flight from the land, or of conversion to the faith of Israel." LANGR. But that this latter case occurs only with Rahab, shows the complete dehumanizing of the dwellers in Canaan, (Deut. ix. 4, 5) as they sanction and observe only its bestial cultus, especially the Moloch worship (*Ceterum censeo. Carthaginem esse delendam*).

10. When SCHULTZ, in distinction from KELL, who refers to 1 Kings x. 4 sq. and the therein ever significant type of proselytism in the self-dissolution of heathen religions, remarks upon the recognition of the Old Testament revelation on the part of the heathen, "that the actual facts have been almost an irony," he says nothing more than that Israel has in its actual history, very poorly answered to its idea, according to which Moses speaks of it. It is only when Israel's light shines before men, and they see its good works, that men can praise it. (Matt. v.). But it is true, further, that the idea of Israel finds its fulfilment only in Christ and Christianity; the subjection of the nations to it, and still more their transition into it, is the realizing of what was said regarding Israel according to its idea, (iv. 6 sq.).

11. While the spiritual (super-sensible) nature of God in the law-giving is elsewhere described by the statement, the law was spoken by angels, (Heb. ii. 2; Acts vii. 38, 53; Gal. iii. 19), referring back to Deut. xxxiii. 2 (Ps. lxxviii. 17; civ. 4); here however this mediation of the spiritual and super-creatively divine nature, is not mentioned, but only the word, that spoken, and indeed in opposition to any form whatever. Since the fire on the mountain was clearly alluded to (iv. 11) so is it, in opposition to KNOBL, precisely with respect to the people, as Ex. xxiv. 17. It is different with the selection Ex. xxiv. 11, for they saw (רָאוּ ver. 10, רָאוּ ver. 11, although this seeing was an intuitive seeing, beholding, vision) the God of Israel, and this seeing must have distinguished itself "from what all the people saw continually" by something else than this, "that in their eyes the fire token was separate from the cloud," (HOFMANN, *Schriftbew. I.*). What is further said, ver. 10, that "there was under his feet," and that the elders of Israel suffered no harm, presupposes an attested revelation of God beyond or above that to the whole people. We must think certainly upon the very same human form which Isa. vi. imagines upon the throne, and of which Ezek. i. 7, 9, 13, expressly speaks. (Dan. vii. 9, 13). On the other hand it cannot be said, with V. GELACH, that Deut. iv. 12 "must be applicable also to the elders," at least not for their own case, for the revelation to them is different from that to the whole people, as again the revelation of God to Moses is different from that to the elders. Ex. xxxiii.; Num. xii. 8; Deut. xxxiv. 10. But Ex. xxxiii. 11 points also to the manifest human form, and this form must have been the "similitude,"

"form of Jehovah" (Num. xii. 8) in which God throughout held intercourse with Moses. The distinction will thus be as to the one experience of the elders, and that the revelation of God to them was as from a distance, "not face to face," not "from mouth to mouth." The people saw the glory of God through the medium of the fire (comp. Ex. xvi. 7, 10); a nearer approach was not permitted, Ex. xix. 21; xxiv. 2. Even the elders must keep at a distance, Ex. xxiv. 2. Moses remains alone in the presence of God. What Moses therefore, Ex. xxxiii. 18, desires in reference to the divine glory, the whole fulness of His being in the more fitting revelation, must reach beyond that which he had already enjoyed. With reference to this we are to understand Ex. xxxiii. 20, as on the other hand Ex. xxiv. 11 is spoken in reference to the people who were warned away with the penalty of destruction. What would have brought ruin upon the people did not harm the elders, but no mortal may "see the face" of His glory. Thus "the face" is in general the person, but with reference to the "glory," the exact expression of the whole Divine being revealed absolutely and without any limitation, while "the back," Ex. xxxiii. 23, is only the after splendor of that which has passed by (ver. 22). The human appearing form in these revelations of God to the favored individuals, already to the patriarchs, was the preparatory symbolism to the "brightness of the glory and the express image of his person" in the incarnation of the Son. (Heb. i. 8; John i. 14). With this the Psalmist comforts himself, Ps. xvii. 15, and we learn, that even until Christ, the spirituality of the divine being does not in itself exclude relative forms, when He would reveal Himself to man. But this relative form is not commonly for Israel the human form, although it has place in a human way through the Word. The fire and the cloud-darkness were truly conspicuous, but no "form" as little as the "voice," (the sound) of the words which the people perceived. "It is not given us of God to know intuitively His being in itself (Buck, *Christ Lk. I.*, p. 41 sq.) but only in some form or representation, made visible and become inward to us. In His own essential majesty invisible to man (John i. 18; 1 John iv. 12) and as such dwelling in light inaccessible (1 Tim. vi. 16) He remains for our conception and expression transcendent and unsearchable, even in His revelation also (Rom. xi. 33 sq.; Eph. iii. 8; Is. xl. 28; Ps. cxlv. 8; cxlvii. 5; Job. xl. 7-9), and we know Him in His nature, therefore, only as coming forth from His inaccessible light. He descends to earthly representations, but not in His own *μορφή θεοῦ*, Phil. ii. 6. Hence there comes to us, through the Son, the only one initiated into these profoundest intuitions of the Divine nature, by virtue of His most intimate communion with the Father, only such knowledge of the divine nature or essence as He unfolds to us through words and works. John vi. 46; i. 18; Matt. xi. 27."

12 At this point, as in Ex. xxiv. 10 sq., nothing is said as to the form of God (even Isa. vi. is silent upon this topic) but in reference to the fundamental revelation in the giving of the law, it is emphatically repeated to the people, that it

was entirely by the word. The word truly in itself, as the fittest spiritual expression of the Spirit (John i. 1), opposes every image of Jehovah which Israel might make. But now the people have heard the ten commands, and see them remaining upon the two tables; the revelation by God (according to the significance of the number ten) is fixed for Israel as perfect. Thus there is nothing which can go beyond the word heard by the people and seen by them. Israel stands upon the summit, and should be conscious that it is so placed, so that every image which it might form of God appears as a descent to heathenism, as idolatry. Heathenism sprang out of the apostasy from the primitive religion, and through the "corruption, and especially the secularization of the consciousness of God." The divine *summen* did not as in Israel become *nomen*, which presupposes *νόσος* knowledge, thus revelation, but that which is and should remain spirit, became nature. Pantheism is unknown at the beginning, but known as the end of the heathen way. In its progress pantheism realizes itself in polytheism, i. e., this or that, many and various representations of the Deity, according to the land, time, history, civilization, explained by the words of priests (mythology) because there was no clear word of God. Thus the images, although at first sense images of the Deity, become at last gods, idols of the heathen way, upon which Israel must not tread, since idolatry was rather its enemy and punishment, (iv. 28). The stand-point of Deuteronomy is purely principal, which is altogether unfavorable to the later time of the historical criticism.

13. The covenant of God is no social contract between equals, so that the human factor could annul or abrogate the other, the divine (Rom. iii. 8; Gal. iii. 17; 2 Tim. ii. 18). Although there should be no religiousness, religion would still exist. God has revealed Himself, and this sun shines even upon the blind. The covenant of God is the formulating of His revelation in promise and command, so that the demand rests upon the promise, and both rest upon what God has already done. In this way of salvation, which is indeed for humanity, man neither helps nor acts. The covenant is sure and finished as of God, and so also the signs and seals of the covenant require not the help of men. God is one, Gal. iii. 20. The Mediator of the covenant only has to do with men; for since the covenant of God is the way of salvation, it is so for humanity, and it can only be so for mankind, when man gives the promising and commanding God, faith and obedience. But this condition of the realization of the covenant for mankind need not be conceived of as a condition of the realization of the covenant itself.

14. Since God has concluded a covenant with men (iv. 28), has thus revealed in the promise and command His essential strength of will in the world, it does not touch in the least His transcendency, disturbs not the "inward rest and blessedness of God," when He is said to be angry. Nor is this a mere anthropomorphism, for what appears with respect to anger, after the flesh among men, does not belong to it after the spirit, is not that which is essential and necessary, as human nature, in its primitive divine

resemblance, presents it (Mark iii. 5; Eph. iv. 26). *MP* designates the immanent energy of the divine life [love?] in the world. The Hebrew expression, according to its radical elements, refers to division, signifies fundamentally a disunion, since jealousy only corresponds to love, when it is real or true. "God, in His efficient strength (Buck, p. 162), out of His own holy will, even in love as a holy one, i. e., as one in the complacent communication of good, preserving the same, and indeed fitting it for a perfect life, determines to work, then holds Himself not only free from the authorship and nurture of all evil, but opposes it rather as a godless nature with the innermost energy of His consuming anger; but, on the other hand, over all and everywhere originates, cherishes and strengthens the good, and that with a faithfulness and truth which no unbelief or falsehood can destroy, agreeably to which His wise and holy determination, together with word and work, through all the developments of time, in a living unity, asserts itself as the most constant life-regulation of love."

#### HOMILETICAL AND PRACTICAL.

I. 6-8. Everything has its time with God: 1) delay and 2) departure. "Long enough" the watchword 1) of holy wisdom, 2) of a gracious leading: 8) of a defensive keeping (comp. Luke xxii. 88).—The turning points in life: 1) how they should become blessings to us (and the command and promise of God, ver. 7); 2) why on the other hand, they turn to a curse for us. Because in unbelief and disobedience (ver. 8) we fail to improve them.—The promise of God opens the widest prospects: 1) the directory in ver. 7; 2) the use of it (1 Tim. iv. 8).—The hand of God makes an open land, as 1) in the old, so 2) in the new covenant (Matt. xxv. 84).—The blessing of the fathers builds the home of the children, if the children do not prevent the blessing of the fathers, ver. 8.

I. 9-18. Moses and Christ as to their power to bear: 1) While Moses alone is unable to bear, Christ bears all things (Heb. i. 8). 2) Christ has borne what Moses was not able to bear, even our sicknesses (Isa. liii. 4).—The indispensable qualities in a judge: 1) wisdom (the fear of God); 2) prudence (by the side of truth, faithfulness); 3) good report.—The judgment is of God: 1) a consolation to the righteous judge; 2) a terror to all the unrighteous.—The judicial model in vers. 16, 17: 1) the open ear; 2) the impartial mind; 3) justice for every one; 4) fear of no one.

I. 19-21. The way of the children of God still from mountain to mountain: 1) from Sinai to Golgotha; 2) from Golgotha to the Jerusalem above (Matt. v. 14; Rev. xxi. 10).—The bride of the Song comes up out of the wilderness: 1) the war-times of the Church (Song iii. 6 sq.); 2) but also is times of peace and victory, Song viii. 5.—How should we look back upon the wilderness: 1) as upon a school-time which has been entirely finished; 2) as upon many and serious occasions for gratitude to God. We must not fear: 1) the high prerogative, 2) nor the sacred duty of the Church.

I. 22-25. The Spies: 1) in their two-fold rela-

tion to the wish of the people and to the purpose of God; 2) in their two-fold result: that Canaan is a good land, but Israel a wicked people.—God's promises stand the test, 1) but faith must investigate, and 2) doubt not sit in judgment.—Even for the heavenly Canaan the fruits of the Spirit (Gal. v. 22; Eph. v. 9) prove the goodness of the land.

I. 26-38. Unbelief 1) in its grounds, a would not; 2) in its nature, no going up; 3) in its utterances, rebellion, disobedience to the command and promise of God, murmurs by themselves, and outspoken ingratitude (vers. 26, 27).—The exaggerations of perverse and craven hearts, of an excited and depressed, a haughty and faint-hearted spirit (ver. 28).—Means against fear and terror: 1) the Lord is our leader: 2) the Lord fights for us (vers. 29, 30).—How God bears His people: 1) He raises them from the dust; 2) He holds them in His arms; 3) He brings them to His home (ver. 31).—The care of God over His own at evening, during the night, and the day (ver. 33).

I. 34-40. The wrath of God is 1) certain, 2) just, 8) consuming (Heb. x. 27).—The blessed exceptions in the judgments represented in Caleb and Joshua.—The steadfast faith as of Caleb: 1) in the apostasy, 2) to the end. Again 1) as to its reward; 2) as to its work.—What is the perfect following of the Lord? When one follows Him in every condition and at all times.—A mediator is not a mediator only as Moses proves: 1) in his love which identifies him with the people; 2) in the judgment of God upon him which excludes him from the promised land.—Even thou! how solemn it sounds, 1) for the unbelievers (Luke xxiii. 31); 2) even for believers (Job iv. 18)!—Like the lightning, the judgments of God, 1) strike the heights, 2) that those in the low-grounds should fear. The nearer to the Lord, the nearer to His judgment—a truth for us even, and for others.—It is not Moses, but Joshua, who should introduce Israel into the inheritance of Canaan: 1) observe His name (Jesus); 2) mark His preparation, as a servant, disciple of Moses (Ex. xvii. 9 sq.; xxiv. 18 sq.); 3) consider his qualification for the work, "strengthen Him," and 4) the promise of God concerning Him. The importance of Joshua 1) with Moses, 2) beyond Moses.—God's thoughts are not our thoughts, both in wrath and in love. How the wisdom of the flesh is foolishness with God, 1) in its anxious care; 2) in its final issue.

I. 41-46. The sorrow of the world (2 Cor. vii. 10) 1) repents indeed, but how? 2) acts indeed, but against what? 3) works death at the end. Three-fold repentance of Cain (Gen. iv. 18), of Israel, of Judas (Matt. xxvii. 4 sq.).—The Lord is ever more thoughtful for us than we for others, indeed than for ourselves even.—If God is not with us, there is 1) no victory with us; 2) the contest is in vain (Ps. cxvii. 1 sq.); 3) even our own strength is against us (ver. 48).—By "the bees" we are not to understand their own strength (ver. 44), not even as armed (ver. 41), but rather their weakness against the strength of God (Ps. cxviii. 12).—Hormah, the "bann place" for the first, through the second Israel. There is a return, and even a weeping, before

the Lord, to which He grants nothing, to wit, 1) the return from vain attempts in our own strength; 2) our tears from obstinacy and despair.

II. 1-8. Kadesh an ending which is at the same time a beginning.—The past and present departures in their similarity and in their differences.—The way of Israel: 1) no retreat, although back to the Red Sea; 2) no residence, although many days at the mountain (Doot. and Ethical, 5).

II. 4-28. The passage of Israel along the borders of Edom, to these for terror (ver. 4), to those in love (vers. 5, 6).—We should not overcome evil with evil, but with good (Rom. xii. 17, 21: 1 Pet. iii. 9).—The blessings of God in the march through the wilderness: in the work of the hand, in the way of the feet, in the necessities of life. To the divine blessing (Prov. x. 22) there is 1) nothing too much, 2) nothing too difficult, 3) nothing too long, 4) nothing too great. (Indeed, the greater the need, so much the quicker the aid.)—God is a ruler over the people and all kingdoms (2 Chron. xx. 6). The hoariest antiquity shows this; history is ever showing it; in the kingdom of God at last all people and kingdoms will show it. The times as well as the bounds of the people are of the Lord (Doot. 7). What God gives, He only can take away, but often through human agency (Dan. iv. 24; ii. 21). God preserves His word in judgments as well as promises: the old Israel a glass for the one case, and the new for the other (1 Cor. x. 6; Rom. xv. 4). Who is great? God only, and He only confirms it in His doings (Ps. lxxvii. 14; Jer. x. 6).

II. 24—iii. 22. Israel against Sihon, a type of the Church Militant. It is given to it to conquer; it is told to fight. The gates of hell shall not prevail against the Church of God; in the great day of the Lord there is terror before it under the whole heaven (Rev.).—A true Church in certain circles is ever an object of fear.—In the hardened heart much good precedes the inward judgment, and its outward execution; the greeting of peace goes before the rejection (Luke x. 6, 7).—If God is for us (ver. 31), who can resist us (ver. 32)? We shall conquer widely (ver. 33), and the sight shall correspond to the faith (ver. 34 sq.).—Upon what does the inheritance depend? upon courage, the people, the flesh? (Ps. xx. 7).—When ought we to fear? When even the whole world is for us, but not the Lord.—As God gave Og and Sihon unto the armed power of Israel, so now He gives his and our enemies into the power of our prayers.—(For the celebration of victory.) Victory is of the Lord, but so also the contest (2 Sam. xxii. 35).—A man can himself do nothing, except it is given him from heaven (John iii. 27).—The best watcher of a city (Ps. cxxvii. 1), and even the true keeper (Prov. xiv. 26) is the Lord.—We also have fortifications to destroy, but with the weapons of God, scarcely with any others (2 Cor. x. 4 sq.).—Tyrants, conquerors, the natural man, the world: in their might (Og was the only one remaining), in their glory. (Behold his bed!) Jer. ix. 22 sq. The last bed is ever the grave, and it cannot be said of any one, as of the risen one, Mark

xvi. 6.—The strong fall to the Lord for a spoil, vers. 12, 13, in the members, and still differently in the head, Isa. liii. 12.—The heroes of eternity (as Jair): their contests and victories in faith, their testimony of faith (and called them, sq.)—Be one; common the victory, common the battle.—Brotherly love: in its divine ground (God has given you), in its cheerful march, in its equipments and strength.—Let us not forsake our assembling! Heb. x. 25.—Separation leads, 1) to a corrupt enjoyment of the gifts of God; 2) to a carnal self-exaltation (rejoicing in the armament, in the very nails); 3) to an unlovely forsaking and censorious inspection (judging, not going before) our brother; 4) to a self-consuming of strength, to a peculiar exhaustion.—God knows well how to guard these left behind, to lead the pilgrim to rest, to bring the exiles home. Faith also has eyes, and indeed looks backwards, forwards, upwards: to the wonderful works, the promises, of God, to God Himself, who takes away all fear, who constantly fights for us.

III. 28-29. Moses, a servant of God, and indeed one approved or faithful, but only at the beginning (Heb. iii. 5; John xv. 15; 1 John iii. 2).—The desire of Moses compared with that of Paul, 2 Cor. xii.; Phil. i. 28.—There are fruitless prayers even in the kingdom of God, and precisely in cases like those of Moses and Paul, when we do not ask according to the counsel and will of God (Matt. xxvi. 39). [But are such prayers fruitless? They are in truth fruitful, never vain. See the results with Moses, Paul, and especially our Saviour.—A. G.] With this also we must take into view the regard to the kingdom of God and the world. What possible falls we might be kept from were it not for others.—Still God does not deny His own, without also granting their request. ("If He cannot make me happy in the way which I desire, He will still press upon my heart loving consolation in prayer").—Humbled (ver. 26) we may go up (ver. 27): "I know whom Thou wilt gloriously adorn, those whom Thou hast first brought low."—I have seen, O Lord, Thy throne from afar, sq.—The humble may be exalted, the weak may be strong in the strength of God. (2 Cor. xii. 9; Phil. iv. 13).

IV. 1-40. To the law and the testimony! To do and be true is the duty, life, and glory of the people of God.—But be doers of the word, and not hearers only (James i. 22). The doing justifies (does it) (Rom. ii. 13) but neither doing with respect to it, nor flowing from it.—The true orthodoxy is this: the righteous, not the followers of Baal, believe, and faith proves itself right, through word and walk. The right service of God is the following Him and communion with Him, the open confession and the hidden converse.—The glory of the people of God: 1) Outwardly to appear as the keepers of the treasure of God, and therefore to be highly prized; 2) inwardly the gracious and powerful nearness of God, the joyful access in prayer of individual members to God, and the certain knowledge of the divine will.—They are true parents who are not forgetful hearers themselves, and who know how to make intelligent hearers of their children (vers. 9, 10).—The day at Horeb, in its threefold

import: 1) as the day of the people (ver. 10); 2) as the day of God in His majesty and exaltation (vers. 11, 12); 3) as the day of the covenant of God, and of the law for the people (ver. 18).—Corruption in religion, 1) has its beginning in this, that God (His being and will) has been changed into nature, the Creator into the creature (Rom. i. 18 sq.); but 2) it passes over, not barely into gross heathenism, but first and directly into the less gross, in which God (counsel and work) is confounded with reason, the redeemer with self-righteousness and self-redemption.—Redemption is the choice and leading of the child of God as in the case of Israel (ver. 20; Isa. xliii. 1 sq.).—The grief of Moses: His thorn in the flesh, a sign for Israel.—Self-preservation is secured, 1) through a recollection of the covenant grace of God; 2) in obedience to the word of God His commands.—The Lord is a consuming fire; thus, His nature being love, which works with consuming energy.—Holiness the attribute of that nature, is a fire (consuming not merely the dross from His own, but the perverse also. The wrath expressing itself in chastisement, and in punishment).—Not only Israel, but the sinner generally, has the witness in the heaven above, and in the earth at his feet, as in Sinai, and much more in Golgotha.—Sin is a corruption of the people, and an injury to the land, and sins are punished through sins.—The true seeking has the sure promise of finding, and is a concern of the whole man.—Times of need are times of blessing, for temptation teaches us to mark the word (Isa. xxviii. 19), and trial leads to prayer (Isa. xxvi. 16). The true seeking is the godly sorrow (2 Cor. vii. 10) promised by God, wrought by God, and leads to God.—The promise of the conversion of Israel begins in the exile, fulfilled in Christ, still remains open. (For missions to the Jews.) This is the mercy of God, that He preserves, saves us, and preserves the word.—Inquiry into the uses of the world-history: 1) Leads to God as the origin of all; 2) teaches us to recognize the greatness of His thoughts towards men; 3) shows the sacredness and intimacy of His revelation to His people; 4) declares the wonders of His way; 5) is, in fine, a theodicee.—The national greatness of Israel, 1) measured by that which is humanly and earthly great; 2) confirmed by the grand revelation of God at Horeb, and through the grand redemption from Egypt.—The seeing-eye, to what it extends: It gives the sight, but not the insight (Isa. vi. 9 sq.) hence open thou mine eyes, that I, sq., Ps. cxix. 18.—The living God distinguishes Himself from idols generally, by His wonderful works, but specially by the law and redemption. The most wonderful thing is His being, because God is love, which transcends all nature and all reason (Eph. iii. 19). The fathers were flesh and blood, and what is Abraham's seed, in the light of reason, and in comparison with the other nations? (ver. 38). The thankful knowledge of the Lord is a concern of the heart, and that only, and is eternal life.

Chap. I. Vers. 6, 7. CALVIN: "Lest the people should delay who were already far too slow, he adds in the facility stated, a stimulus, saying that they had barely to move the feet to enjoy the promised rest." (So Jesus had even greater

haste than Judas himself, John xiii. 27). SCHULTZ: "With the readiness of the Lord to fulfil His covenant promises, He joins closely His holiness, which shows itself only upon the occasion of sins, but as punishing unreservedly, comes into so much clearer light. A beautiful title, with which he opens his discourse: the Lord our God. The Lord does not intend, indeed, any immediate transition from bondage to dominion, but an unimpeded advance to the goal. In following Him he gives no special residence." RICHTER: "The Amorites were especially named to intimate that their iniquity was full (Gen. xv. 16) and the time for the occupation (of Canaan) had come." BERL. B.: "The law cannot make perfect. But we must not stand still. The true light beckons us onward." ZINZENDORF: "The possessing of the land at our day is nothing but a bringing of the kingdom of God in this or that region."

Ver. 9. STARK: "No Christian should assume a heavier burden than he is able to bear." Ver. 11. SCHULTZ: "Moses is so much more impelled to his wish, as it touches the life of a nation, called to be the bearer of the honor of the Lord." Spake for promise (Num. x. 29); "Israel throughout relegated to the word of God, had no special word for promise; what God spake He began to do in that He spake it." To the believer all that God has spoken is assured. Ver. 13. CALVIN: "This liberty [selection by the people—A. G.] is very desirable, so that we should not be compelled to obey any one, whoever may be placed over us, but that the choice should be given so that no one should rule us who may not have been approved. The highest integrity and diligence are not enough for the ruler if skill and sagacity are wanting." LUTHER: "It is dangerous and shameful that one should force himself into power, against the will of the people. Many artifices mislead the wise, if they are not prudent, and will deceive them if they are not experienced and skillful. If a prince cannot have both, it is better that he should be a man of great foresight and wanting: in piety, than pious and imprudent." STARK: "In the appointment of officers the choice should! not proceed upon favor, but upon experience and: the fear of God," Acts ii. 28 sq.; vi. 1 sq.; 2 Chron. xix. 5 sq. Ver. 14. OSIANDER: "Subjects should not reject the useful plans of their rulers, nor resist the same in any arbitrary manner, Rom. xiii. 1; Titus iii. 1." Ver. 16. The word of one party is not enough, they should have both. Ver. 17. LUTHER: "This is the highest and most difficult virtue in a prince. To judge the poor and unknown is easy, but to condemn the powerful, the rich, and friends, without regard to blood, honor, fear or favor, according to the clear view of the case, that is a divine virtue. No prince does this, unless made strong and courageous by the Holy Spirit." CALVIN: "They should not fear any mortal, because the judgment is of God, by which He not only reminds them of the account to be rendered to God, but shows how absurd it is to prostitute the majesty of God in that manner, since they, standing rather in His place, should look as from above upon all men. Were this deeply impressed upon magistrates and pastors, they would not

vacillate, but stand firm against all terrors" ["Moses, 1) appointed men of good character; 2) gave them a good charge: to be diligent and patient, just and impartial, resolute and courageous; 3) a good reason to enforce the charge, for the judgment is God's." MATT. HENRY.—A. G.]. Ver. 19. SCHULTZ: "The greater and more fearful the wilderness through which they went, led and borne by the Lord, the more blameable is their unbelief which was active even then." PISCATOR: "The Church of God is a stranger in this world, walks continually in a wilderness in which it meets rough ways, storms and faithless nomads, but in all has one true support and protector." ["So the way to the heavenly Canaan is beset with difficulties and dangers, Acts xiv. 28." WORDSWORTH.—A. G.]. Ver. 20. SCHULTZ: "The high grounds of Canaan correspond to the most high God, who would have His dwelling therein" Ver. 21. SCHULTZ: "The demand fear not, sq., our Lord gives in the N. T. to His disciples, John xiv. 27."

Ver. 23. CALVIN: "If they had all been taken from one tribe their faithfulness might have been suspected; but if each possessed its own witness, all jealousy and suspicion would be removed. Then, too, God chose men of renown, whose testimony would command respect. But there is nothing which the wickedness of men cannot pervert." Ver. 26. LUTHER: "Thus those whom God has trusted in great things are faithless to Him in small things; for thou knowest that faith is not a work of the free will, but only of the grace of God." SCHULTZ: "There are, in the history of the kingdom of God, deciding points, when even wickedness rises to its highest distinction, for the perfecting of grace. Israel, similar to the pilgrim in his holiest moments." Ver. 27. SCHULTZ: "All the prophets point to this redemptive work. Some refuse the gifts of the Son in the N. T., and become like the old Israel." Vers. 27, 28. LUTHER: "Unbelief raves because the word of God is lost. That is the fruit of human prudence in divine things. Unbelief makes the dangers more and greater than they are, but faith counts all for nothing, and the word as the strength of God, ver. 29 sq." [All our disobedience and failures flow from a want of faith in the word of God. Unbelief is disobedience, and the spring from which it issues.—A. G.]. J. GERHARD: "If we turn our eyes from the promise of the gospel, Satan tries to persuade us that we are unable to stand against such mighty foes." KRUMMACHE: "Is it not thus with many in Christendom? No, we can never do that. Glad to have it off their hands, they will not make the least attempt nor even give to the Lord one good word for it, because He might strengthen them, and they will not come to Him."—STARKE: Our brethren. "Through this the spies become partakers in the sins of many." Ver. 29. CRAMER: "Those who are strong in faith should comfort and help the weak, Gal. vi. 1." SCHULTZ: "It is precisely with this demand as with that to Ahaz, Isa. vii. 10 sq. The last attempt. It must at all events appear, what was desired." Ver. 30. SCHULTZ: Jehovah your God.—"Can it be that His relation to them is still not destroyed, even if it were as Gen. vi. 6. Moses can point

for the answer to a present experience, ver. 33." Ver. 31. SCHULTZ: "Incomprehensible condescension of God, and still more incomprehensible exaltation of the Church. The true Shepherd." Ver. 32. LUTHER: "Thus they put no faith in Moses, who was prepared with so many words, and so many miraculous signs. But why should we wonder when to-day there is so little faith, and the whole world raves in unbelief? If only two men from the great mass cleave to Moses, he will not intermit his office-work with respect to the word, and preaches in vain to the unbelievers." Ver. 33. SCHULTZ: "The divine activity in its energy cannot be represented in any more fitting way than in light and fire, with which the smoke cloud itself appears, Isaiah iv. 6. The living energy of men comes appropriately and early to light in the smoking breath. The animating and consuming, the refreshing and wearying potencies in their unity. The caravans in the wilderness raise an artificial smoke-cloud to go before them. Since the Lord sought out the camping places, the inconsistency is the more remarkable, in that they have hitherto trusted to Him for rest, followed Him through the darkest paths; but now when so near the peculiar resting-place they despair."

Ver. 34 sq. SCHULTZ: "The judgment upon the old Israel, a prediction of that upon the new, when it should become an old. It tended to check the external, false particularism."—LUTHER: "The Jewish people fails when it was upon the very neck of the Amorites. Thus the forbearance of God gives space for repentance to the heathen before they should be destroyed. Rom. iii. 29. Their blindness is their snare, sq." Ver. 36 So also Noah in his evil generation, Gen. vi. 7. SCHULTZ: "The old Israel, to a certain extent, entered Canaan with Caleb and Joshua. Caleb not only saw the land, but possessed it. He asked for Hebron (Josh. xiv.), because in his old age he had still living faith in the face of the sons of Anak, who had plunged the others, for the most part, into fear. His more glorious reward. The statement why he was spared removes every suspicion of partiality on the part of God. The problem of humanity, especially of Israel, is to be faithful unto death and in death; solved only in the true Caleb." Ver. 37. STARKE: "Moses confessed his own sin, but also that it was not intentional with him." LUTHER: "For our instruction and comfort, lest we should despair in our sins, for in this temptation not only many of the people, but even men of excellence, even the greatest prince Moses, with his holy brother Aaron, fell. We should fear the Lord, and despair in ourselves, since we are what we are only by His grace and power." Ver. 38. In the kingdom of God it is first true, *le roi ne meurt pas*. STARKE: "Joshua here typifies a higher one than Moses"—[MATT. HENRY: Mercy is mixed with wrath, 1) though Moses might not bring them into Canaan, Joshua should; 2) though this generation should not enter, the next should.—A. G.]—Ver. 39. WURT. BIB.: "Although we do not believe God, He remains true and faithful to His promises." SCHULTZ: "What you will not believe, that I will bring to pass, that I may make known my

strength in the weak, and better aid your helpless ones than yourselves. Through the whole history of His kingdom, He knows how to find himself in the form of a servant," ver. 40. SCHULTZ: "But it is different with you older than with the younger; you to punishment and death, they to preservation and strength." If Israel has not Canaan, then the desert. Either heaven or hell, no intermediate place.

Ver. 41. STARK: "Our nature is so depraved, that it knows no restraints. What God forbids, we do; what He commands, we neglect."—KRUHMACHER: "They add: as the Lord commanded us. But indeed had He said: The Lord will fight for you. Your plan was partly too late, partly not properly arranged. Ps. xlv. 6; xxxiii. 16 sq. Your obedience must now consist in this, that you lay aside your own will." STARK: "Plans undertaken against God and His word come to a bad end." [HENRY: "Thus when the door is shut and the day of grace is over, there will be found those that stand without and knock." Cowardice and presumption are not far apart.—A. G.] LUTHER: "The unsearchable judgments of God! His people who presume upon their own strength, He permits to be overcome, as if He were not their God. But the enemy, who rely upon their own strength, He allows to conquer. Know that as there is that which is more to be feared than the manifest signs of the anger of God, so the unbeliever is sometimes successful in his way," ver. 45. It happens to Israel as to Esau, Heb. xii. 17.

Chap. ii., ver. 8. SCHULTZ: "The Lord waits again only to a certain extent to call out His it is enough, and to lead the desert-wanderers into Canaan." Ver. 4 sq. LUTHER: "In the history of the heathen we see the greatness or smallness of works; but in the history of the Jews it is only the word of God, through whose leading and will all things come to pass." RICHTER: "Before God brought the Israelites to punish His enemies in Canaan, He taught them to forgive their enemies in Edom." Ver. 7. In all the providence of God with respect to other people, and in all his consideration of them, Israel still appears as the one especially blessed, as bodily so spiritually. Ps. cxlvii. 20. As (i. 31) all false steps, falls and contingencies are taken up in the divine bearing, so all wants in the divine providence which always helps him (Luke xxii. 35). "They end in love and blessing," if they are from the ways of God. Ver. 15. The hand of God finds His enemies. He rules in the midst of His enemies. Ver. 23. RICHTER: "How impressively the true history of the world teaches the righteousness of the Judge of the world." Ver. 24. KRUHMACHER: "What may we not do if we believe, and how should not all things be possible to those whom Christ makes strong? The true beginning to take possession is made in the blessed dying hour. The full possession follows at doomsday." [HENRY: "Observe in the commission given to Israel, 1) though God assured them the land should be their own, yet they must bestir themselves, and contend with Sihon in battle; 2) when they fight, God will fight for them."—A. G.] Ver. 25. SCHULTZ: "Israel enters into the

same relation to the heathen as man generally to the rest of creation, as the representative of communion with God, of the higher life of the Spirit." Ver. 31. RICHTER: "Thus oftentimes gifts come to the children of God beyond their expectation." SCHULTZ: "To the divine beginning in love, the beginning on the part of His people in zeal and confidence must correspond (Isa. xl. 31), and thus always when the call is given by God, there must be a cheerful response. His saints are also His mighty jubilant ones, Isa. xlii. 3."

Chap. iii., ver. 1. LUTHER: "Og must have been a bold king to contend with Israel alone, and not have come to the help of Sihon. At the time of Saul all Israel fled before a single giant; it would have been so here if the faith of the people and the truth of the promise of God had not wrought wonders." Ver. 2. SCHULTZ: "If the demands upon Israel's faith, made stronger by the first victory, were greater, so the Lord comes to their aid with cheering and impressive encouragement, i. 29." Ver. 14. RICHTER: "Moses, surprised, says of Jair, stretching widely to the north, he maintained his name. Thus what would be an obstacle to unbelief or weak faith becomes a source of strength to the believer." Ver. 18. SCHULTZ: "Moses laboring against any isolation of the East Jordanic tribes not only in the present war, but for the long future, ventures to hope that the special exertions for their brethren could easily strengthen the community of feeling, and make it permanent. In case of isolation the East Jordan tribes would suffer the most." TUB. BIB.: "We should interest ourselves in the brethren in faith, Rom. xii. 14; Gen. xiv. 13 sq." CRAMER: If we have planted our feet firmly in spiritual things, we should help the weak and unconverted. Gal. vi. 1; Phil. ii. 12. LUTHER: "They enter the work of God with their strength, but do not presume upon their strength. Blessed are they who thus serve God with their weapons and members." Ver. 21. SCHULTZ: The contest in the service of God may for the first be the more severe, the longer it lasts; but out of the localities in which we have fought for and with God, there rise up loud-speaking witnesses to kindle anew our courage and faith." Ver. 23 sq. RICHTER: "Through this open confession of his heart's desire he in part wakens or strengthens a similar desire in Israel, and in part in opposition to Num. xx. 12 sanctifies again the name of God." SCHULTZ: "Moses truly in the first word betrays his thoughts of his own guilt. Above all he makes the impression that the law introduced by him had reached in his case its most peculiar object, the knowledge of sin." Ver. 24. J. GERHARDT: "When one asks a favor from an avaricious person, he is wont to present before him the kindness he would have performed; but when from a generous person, the kindness he has already received." Ver. 25. SCHULTZ: "Canaan presents itself to him as a highland by the side of Horeb, where he lived the best days of his life, and in contrast to the desert." Ver. 26. TUB. BIB.: "If this is done in the green tree, what shall be done in the dry (1 Pet. iv. 18)." WURTH. B: If we sin with the god-



less, we must suffer punishment with them." Ver. 27. SCHULTZ: "Viewing Canaan from Pisgah, a true representative of the Old Covenant. Though he must content himself with the distant view, his life has not been an aimless one. However much or little of perfection may pass before the eye of the individual, if it concerns a work of God, there is a progress and completion indeed endless, in which at last the individual shall be included in the finished work of God." [WORDSWORTH: The law had a far-off vision of the gospel and its heavenly revelations, and yearned for it and them, but could not go in and possess them; but Moses after his death was brought into Canaan to see the glory of Christ (Matt. xvii. 8). Not Moses, but Jesus, brings us to our Canaan.—A. G.]

Chap. iv., ver. 1. SCHULTZ: "And now, i. e. since He has first loved us, He permits us again to love Him. As Rom. x. 17, *ἀκούσας* first," etc. STARKE: "Beside the hearing, the reading, the devout contemplation, the careful preservation, the actual fulfilling." [From God's doing to ours. We should use God's providences to quicken us in duty.—A. G.] RICHTER: Ver. 2 places the limits to men, not to the Spirit of God. STARKE: "Thus the sacred Scriptures contain perfectly all that is necessary to salvation." Ver. 6. SCHULTZ: "There lies throughout at the foundation the truth, that man by himself is deficient in wisdom." Ver. 7. MICHAELIS: "God shows Himself the lawgiver and judge of His people, as He answers their law-questions." Ver. 8. SCHULTZ: "No heathen nation was able to establish justly the rights of men between each other, however great it might be. All justice has at last its roots in God." RICHTER: "Paul also, Rom. iii. and ix., celebrates the advantage of Israel (vers. 6-9)." ZIEGL: "What are all the political systems of MACHIA-

VELLI, HELVETIUS, HALLER, etc., against the Republic of PLATO, which every one who in this day will be a politician admires above all? And still this last, in comparison with the Israelitish constitutional law, is nothing more than an abstraction in a mythological dream." Ver. 9. CALVIN: "Thus the tardiness of our flesh must be aroused, and at the same time its weakness fortified, its inconstancy prevented, since nothing is more easy than that the whole zeal should collapse in a sudden forgetfulness, or grow languid by degrees." Ver. 11. SCHULTZ: "The appearance upon Sinai, and the sacred night. Both foundations of a covenant of God—but how different!" Ver. 29. "The sinner never binds himself to seek God, unless when he conceives Him to be placable. Sincere conversion is that of the whole heart, and the opposite to that which is feigned or hypocritical." Ver. 30. CALVIN: "Sorrow in its uses and fruits, Heb. xii. 11. We should not be exasperated by the rod of God." [Ver. 31. WORDSWORTH: He will not forsake thee. There is mercy then in store for the Jews.—A. G.] Ver. 34. ZIEGL: "In fact (beyond Christ, where the miracle appears as nature) there is no other point in history, about which such a fulness of miracles are massed, as the exodus of Israel, in what precedes and follows it. Indeed the supernatural in nature, which is a proof of the constant latent existence of a higher order of things, is only introduced through the divine freedom, but on the other hand is closely connected as a sign with the following revelation." Ver. 37. SCHULTZ: "True faith must grow, and be one with the feeling of unworthiness; will it be strong, it must have some other ground for the divine love than itself; a fundamental truth which touches the central point of Christendom."—[For further homiletical hints see the admirable and practical summing up of this chapter in HENRY.—A. G.]

### The separation of the Cities of Refuge as a pause to the first discourse.

#### CHAP. IV. 41-48.

- 41 Then [After that] Moses severed three cities on this [that] side Jordan, toward the  
42 sun-rising; That the slayer might flee thither, which should kill his neighbour un-  
43 awares [without design] and hated him not in times past [yesterday, the third day];  
and that fleeing [and flee] unto one of these cities he might live: *Namely*, Bezer  
in the wilderness, in the plain country, of [for] the Reubenites; and Ramoth in  
Gilead, of [for] the Gadites; and Golan in Bashan, of [for] the Manassites.

#### EXEGETICAL AND CRITICAL.

Through the whole fourth chapter down to the fortieth verse, "life" has been the thought insisted upon. If in the connection the relations to God have been made prominent, the preservation of life in our relations to our fellow-men, our neighbors, is still a very obvious, supplementary realization of the same thought. Then there is no more effective form of the funda-

mental idea of the whole law, which should be carried out, than that Moses, while he takes breath, should immediately use the pause, to follow the word with the deed, and therewith show his hearers what was also expected from them. See the divine command in question, Num. xxxv. 6, 14. Lastly, BAUMGARTEN says correctly, "that the East Jordan land thus first received its full consecration, and the assumption in the preceding discourse of Moses, of the conquest and possession of the two Amoritic

kingdoms on the further side of Jordan, was thus fully grounded." Moreover the historical conclusion here is just as appropriate as the historical beginning, i. 1-5. [These verses are clearly in place. They narrate an occurrence which took place between the close of the first and beginning of the second discourse, and therefore are inserted here. Aside from the connection in thought, and the moral lesson they teach, they belong historically here and no where else.—A. G.]. For the later mention, and perhaps first full completion of the Mosaic separation, comp. on Josh. xx. The closer limitation, ver. 41, toward the sun-rising explains on this side Jordan, as the East Jordanic cities in distinction from the Canaanitic cities of refuge in chap. xix. Comp. that chap. The separation by Moses, as it rested upon a divine command, raises the free cities to sacred places (Ex. xxi. 14; 1 Kings ii. 28 sq.; i. 50 sq.). The regulation, ver. 42 (Num. xxxv. 15 sq.), prevents or restrains blood revenge; for the life of man is not merely precious to the slain, so that his murder must be revenged, but is alike costly to the slayer, who indeed as the murderer must pay with his own life that which he has violently taken, but whose life, even on that account, as he has simply given the fatal stroke (without foreknowledge, without any premeditated hostility) must be preserved. Ver. 48. Bezer, "probably Bosor, 1 Mac. v. 86, but not yet certainly ascertained" (KELL). The plain country (iii. 10) is the Amoritic: thus the wilderness is used for the steppes of the Euphrates wilderness (1 Chron. v. 9, 10) to which Reuben lay open on the east. If the six places of refuge, on the west and east side of Jordan, were arranged at equal distances, we

should look for Bezer over against Hebron. Ramoth in Gilead, is identical with Ramoth Mispeh, a border city of Gad, now Salt, the only inhabited city in Belka, whose castle, surrounded by steep mountains, rises in a narrow rocky valley, the houses rising as terraces. Golan, east of the sea of Galilee, but not certainly discovered, although the district Gaulanitis bears its name.

#### HOMILETICAL AND PRACTICAL.

CALVIN: "Although he was not able to fulfil in every part, the divine command to select six cities, he did not delay until the three other cities could be added, from whence we may learn that although we may not immediately complete what God commands, we should not delay, and still we are not to be over anxious since He may intend to complete it through others." WURR. BIB.: "Sins are not all of the same dye, Matt. xii. 31, 32." The refuge cities east of Jordan; 1) their significant number (three, the number of the divine life); 2) their typical position (toward the sun-rising) in reference to their chief significance, the preserving of life; in reference to Mal. [iv. 2]; Luke i. 78; 2 Pet. i. 19; 3) their significance, over against the custom of blood revenge, and for the law of God. The sacredness of human life. [The whole law is unto life. Obedience to it is not only the path to life hereafter, but to life here, vers. 1, 40; Prov. iii. 2; iv. 4. This provision of the cities of refuge, with all the arrangements as to ease of access, shows how sacredly the law guards human life. It claims indeed life for life, thus lays its restraints upon human passion and violence, but still protects the unintentional and therefore guiltless man slayer.—A. G.].

#### Title introductory to the second discourse.

#### CHAP. IV. 44-49.

44, 45 And this is the law which Moses set before the children of Israel: These are the testimonies, and the statutes, and the judgments, which Moses spake unto the  
46 children of Israel, after they came forth out of Egypt, On this [that] side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after [as they  
47 came]<sup>1</sup> they were come forth out of Egypt: And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, which were on this [that]  
48 side Jordan, toward the sun-rising; From Aroer, which is by the bank of the river  
49 Arnon, even unto Mount Sion, which is Hermon, And all the plain on this [that] side Jordan eastward, even unto the sea of the plain, under the springs [slopes] of Piagah.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 46. Lit., in their coming.—A. G.].

#### EXEGETICAL AND CRITICAL.

Since the second discourse constitutes peculiarly Deuteronomy, it is proper that it should be preceded by a general introductory title, analo-

gous in its form to that in i. 1-5. As to its form the progress from the declaration, i. 5, to the setting it before the children of Israel, is worthy of notice. Deuteronomy is thus the renewed, and in a certain measure a second law-giving. Then, in order to bring out fully that

which corresponds to the title, he adds to the all-comprehensive designation law, ver. 44, now (ver. 45) testimonies, and indeed before statutes, and judgments, because these two sides of the law of God, in His revelation, in its demands, penalties, promises, are designed to testify to men in Israel His gracious, holy, righteous, good-will, vi. 17, 20; xxxi. 26, 27. [Bis. Com.: "Testimonies, statutes, and judgments, i. e., commandments considered first as manifestations or attestations of the will of God, next as duties of moral obligation, and thirdly as precepts securing the mutual rights of men."—A. G.]. What was presupposed in the time announcement, i. 8, is here and in ver. 46, expressly declared in the *דבר*; the auditory after the *terminus a quo*, and at the same time according to the obligatory grounds or reasons, as in Ex. xx. 2; xix. 1. Comp. also upon i. 1; iii. 29; i. 4. For ver. 47, see ii. 38 sq.; iii. 1 sq. For ver. 48, see ii. 36; iii. 12; iii. 8, 9. For ver. 49, see iii. 17. "It is not strange that the

geographical and historical elements which form the basis of the narrative should be presented again in this title, since these stand in the closest connection with the subjects of the discourse, which now first takes its right course."—BAUM-GARTEN.

#### HOMILETICAL AND PRACTICAL.

Vers. 44, 45. CALVIN: "Moses shows, with how many words also, that he has only explained to them the law in its integrity." Ver. 46 sq. CALVIN: "The taste of grace received should lead us to press more eagerly forward." Ver. 49. RICHTER: "Every look at Pisgah was for Moses a reminder of his approaching death (iii. 27) therefore he hastens to arrange all things with and for Israel." The law is, 1) for a testimony, and thus it is doctrine; 2) for a support, and thus an ordinance for Church, State, family; 3) for justice, and thus a seal, as also a glass and restraint. If God makes demands upon man He has first given to him, and will give, so that he may have all fulness.

## II. THE SECOND DISCOURSE.

### CHAPTERS V.—XXVI.

The text—the decalogue, the foundation of the covenant, the kernel of the whole law, and the fundamental condition of all salvation.

#### CHAP. V. 1—VI. 8.

- 1 AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in [before] your ears this day, that ye may learn  
2 [and learn] them, and keep,<sup>1</sup> and do them. The Lord our God made a covenant  
3 with us in Horeb. The Lord made not this covenant with our fathers, but with  
4 us, *even* us, who *are* all of us here alive [living] this day. The Lord talked with  
5 you face to face in the mount, out of the midst of the fire. (I stood [was standing]  
6 between the Lord and you at that time, to shew [announce to] you the word of the  
7 Lord: for ye were afraid by reason of [before]<sup>2</sup> the fire, and went not up into the  
8 mount,) saying, I *am* the Lord thy God, which brought thee out of the land of  
9 Egypt, from the house of<sup>3</sup> bondage. Thou shalt have none other gods before me.  
10 Thou shalt not make thee *any* graven [idol] image, *or* any likeness of *anything* that  
11 *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath  
12 the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the  
13 Lord thy God *am* a jealous God, visiting the iniquities of the fathers upon the  
14 children unto [and upon] the third and [upon] fourth *generation* of them that hate  
15 me, And shewing mercy unto thousands [the thousandth] of them that love [loving]  
16 me, and keep [and keeping] my commandments. Thou shalt not take the name of  
17 the Lord thy God in vain<sup>4</sup> [to a nonentity, falsehood]: for the Lord will not hold  
18 *him* guiltless that taketh his name in vain. Keep the Sabbath-day to sanctify it,  
19 as the Lord thy God hath commanded thee. Six days thou shalt labour, and do  
20 all thy work; But [and] the seventh day *is* the Sabbath of the Lord thy God: *in*  
21 *it* thou shalt not do any work, thou nor [and] thy son, nor [and] thy daughter, nor  
22 [and] thy man-servant, nor [and] thy maid-servant, nor [and] thine ox, nor [and]

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 1. Mar. more lit., keep to do them.—A. G.].

<sup>2</sup> [Ver. 5. Lit., from the face of.—A. G.].

<sup>3</sup> [Ver. 6. Margin and lit., servants.—A. G.].

<sup>4</sup> [Ver. 11. Thou shalt not lift up (take) the name of Jehovah thy God to a falsehood.—A. G.].

thine ass, nor [and] any of thy cattle, nor [and] thy stranger that is within thy  
 15 gates; that thy man-servant and thy maid-servant may rest as well as thou. And  
 remember that thou wast a servant in the land of Egypt, and *that* [om. that] the  
 Lord thy God brought thee out thence through [with] a mighty hand, and by a  
 stretched-out arm: therefore the Lord thy God commanded thee to keep the  
 16 Sabbath-day. Honour thy father and thy mother, as the Lord thy God hath com-  
 manded thee; that thy days may be prolonged, and that it may go well with thee,  
 17, 18 in the land which the Lord thy God giveth thee. Thou shalt not kill. Nei-  
 19, 20 ther shalt thou commit adultery. Neither shalt thou steal. Nei-  
 21 ther shalt thou bear false witness against thy neighbour. Neither shalt  
 thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's  
 house, his field, or [and] his man-servant, or [and] his maid-servant, his ox,  
 22 or [and] his ass, or [and] any *thing* that is thy neighbour's. These words the Lord  
 spake unto all your assembly in the mount, out of the midst of the fire, of the cloud,  
 and of the thick darkness, with a great voice; and he added no more<sup>a</sup> and he wrote  
 23 them in two tables of stone, and delivered them unto me. And it came to pass,  
 when [as] ye heard the voice out of the midst of the darkness, (for [and] the moun-  
 tain did burn [was burning] with fire,) that ye came near unto me, *even* all the  
 24 heads of your tribes, and your elders; And ye said, Behold, the Lord our God hath  
 shewed us his glory, and his greatness, and we have heard his voice out of the midst  
 of the fire: we have seen this day that God doth talk with man, and he liveth.  
 25 Now [And now] therefore why should we die? for this great fire will consume us:  
 26 if we<sup>b</sup> hear the voice of the Lord our God any more, then we shall die. For who  
 is *there* of all flesh that hath heard the voice of the living God speaking out of the  
 27 midst of the fire, as we *have*, and lived? Go thou near, and hear all that the Lord  
 our God shall say: and speak thou unto us all that the Lord our God shall speak  
 28 unto thee;<sup>c</sup> and we will hear *it* [thee], and do *it*. And the Lord heard the voice  
 of your words, when ye spake unto me; and the Lord said unto me, I have heard  
 the voice of the words of this people, which they have spoken unto thee: they have  
 29 well said all that they have spoken. O that there were [who will give] such an  
 heart in them, that they would fear me, and keep all my commandments always,  
 30 that it might be well with them, and with their [sons] children for ever! Go say  
 31 to them, Get you into your tents again. But as for thee [and thou] stand thou  
 here by me, and I will speak unto thee all the commandments, and the statutes, and  
 the judgments, which thou shalt teach them, that they may do *them* in the land  
 32 which I give them to possess it. Ye shall observe to do therefore as the Lord your  
 God hath commanded you: ye shall not turn aside to the right hand or to the left.  
 33 Ye shall walk in all the ways which the Lord your God hath commanded you,  
 that ye may live, and *that it may be* well with you, and *that* ye may prolong *your*  
 days [live a long time] in the land which ye shall possess.

CHAP. VI. 1 Now these *are* the commandments, [And this is the commandment]<sup>a</sup> the  
 statutes, and the judgments which the Lord your God commanded to teach you,  
 2 that ye might do *them* in the land whither ye go [pass over] to possess it: That  
 thou mightest fear the Lord thy God, to keep all his statutes and his commandments  
 which I command thee, thou, and thy son, and thy son's son, all the days of thy life;  
 3 and that thy days may be prolonged. Hear therefore, O Israel, and observe to do  
*it*; that it may be well with thee, and that ye may increase mightily, as the Lord  
 God of thy fathers hath promised [spake to] thee, in [om. in] the [a] land  
 that floweth with milk and honey.

## TEXTUAL AND GRAMMATICAL.

<sup>a</sup> [Ver. 22. Lit., did not add.—A. G.].<sup>b</sup> [Ver. 15. Lit., margin, and so SCHROEDER, we are adding to bear—hear further.—A. G.].<sup>c</sup> [Ver. 27. Our version here observes carefully and properly the distinction between אָמַר and דָּבַר.—A. G.].<sup>d</sup> [Ver. 1. מִצְוָה is singular. The commandment is a whole and includes statutes and judgments.—A. G.].

## EXEGETICAL AND CRITICAL.

1. Vers. 1-5. In distinction from **spake**, i. 1, מִן here not to show the "public nature of his discourses" (SCHULTZ) for that was already sufficiently clear, through all Israel, but the loud voice, with which Moses sought to reach all as far as possible, Gen. xlix. 1; John vii. 37. Comp. upon iv. 1. There שָׁמַעְתָּ, because as yet introductory, but here שָׁמַעְתָּ where the substance of the law is to be repeated, and accordingly instead of שָׁמַעְתָּ here שָׁמַעְתָּ, in both cases the participle indicating the condition: as ye see and hear. שָׁמַע, to keep, is necessary both for its own conduct, and for the office of Israel among the nations (iv. 2, 6). [Bis. Com. "The recapitulation of the law upon which Moses now enters was suggested by the fact that the generation to which it was originally given was now dead, by the change about to take place in the circumstances of Israel, through their actual settlement in the land of promise, and by the approaching decease of the great law-giver."—A. G.] Ver. 2. The peculiar character of the covenant as of God with Israel, has appeared already in a similar connection, iv. 1 (Doct. and Eth. 13). The law as an intermediate step in the development of the covenant, does not essentially modify the latter (Gal. iii. 17) since the law is at the same time pedagogically a promise (Gal. iii. 24 sq.). The time of the promise also is not without law, the Noachic and Abrahamic preformations of the law being simply overshadowed by the promise. Ver. 8. That which is new and peculiar in this covenant, not with the fathers (i. e., the patriarchs) but with Israel, the characteristic of the historical development is merely the greater prominence of the law, and indeed as a national code, and as a preparatory step toward the salvation of all nations. Israel now has the same significance for the whole race which the fathers had for Israel (iv. 87). But although the negative statement throws light upon the character of the covenant, it contains much more, which the positive statement expresses, as to its direct relation to the present generation, who are thus distinguished from the fathers. There may be a reference also to the fathers in Egypt, (CALVIN) in so far as they represent the first step in the development of Israel to a nation, whose actual existence as a nation is here prominent. And since the present Israel has escaped the judgments which overwhelmed the former Israel in death, so we seem to see the forms of the fathers, whose bones lie bleaching in the wilderness. But Moses intends to say, not the fathers, whoever they may be, but we are the people, whom it concerns, whose faith and obedience come into view (iv. 4). [But with us.—The original is very emphatic: with us, even us, all of us living.—A. G.] This direct relation of the covenant unto them is further shown by the manner of its conclusion: face to face (פָּנִים instead of לִפְנֵי). If it is not indicated in the words used, there is in fact a great difference between the manner in which the revelation spoken of here, and that made to Moses (xxxiv.

10; Ex. xxxiii. 11) was effected, and ver. 5 states concisely the mediatory position which Moses in forming the covenant occupied (Ex. xix. 19 sq.) on account of the fear of the people. [Moses was in the mount while the ten commandments were spoken. Although they were not addressed to him in distinction from the people, yet he even then occupied a mediatory position, which became more conspicuous after the terror and request of the people.—A. G.]—Upon the word of the Lord (not the ten commandments), comp. ver. 24 sq.; Ex. xix. 21 sq.;

xx. 19 sq.—לִפְנֵי refers remotely to פָּנִים, ver. 4, and more nearly to דְּבַר, ver. 5, which takes up again the thought of פָּנִים.

2. Vers. 6-21. After the parenthesis, ver. 5, follows the decalogue as the foundation of the covenant, Ex. xx. The law, the determination for man, can only come from Him who alone and over all is self-determined, i. e. from God, and from God as Jehovah, ver. 6 ("the entire moral code of the decalogue roots itself in the name of Jehovah." BAUMGARTEN). The eternally unchangeable, because He demands the obedience of faith (not simply the moral imperative), must not merely reveal Himself, but in His revelation to Israel must show Himself as the true and faithful God.—Thy God.—With this initiatory statement, which concentrates within itself the life-thought of the Israelitish nation, is closely connected the historical statement of the redemptive work already accomplished: which brought thee out, sq.—All that follows naturally addresses itself to Israel. Ver. 7. The form of a prohibition, because with the allusion to Egypt, the apostate heathen world comes into view over against Israel, and Israel must say in its heart, not, sq., to which my heart is all too much inclined. [As the law is not alone for Israel, but universal, the prohibitory form has a deeper ground than any enactments growing out of the relations of Israel to the heathen world—a ground in the perverse inclinations of the heart as fallen, to go wrong.—A. G.] Since יְהוָה denotes the only or self-existent being, and this being is the God of

Israel, there cannot be (לֹא יֵהְיֶה לְךָ) for Israel any other God, either in His stead (substitution in the gross forms of idolatry), or even (עַל) in addition to, by the side of, or over and above Him (the co-ordination in the more refined systems of idolatry), Isa. xlii. 8; 1 Cor. viii. 4, 5. HEIDEL. CATECHISM, Question 95. It is ever another than the only true God in His revelation (פָּנִים), ver. 4. אֲחֵרִי denotes a second one, following, whence in the plural form, thus polytheistically (אֱלֹהִים אֲחֵרִים), contradicts the unity and exclusiveness of Jehovah; but then also as implying a being other than the being, namely, a not-being, a nonentity. Heathenism is thus pointed out as an apostasy from the primitive monotheism, or as a sickly form of the God-consciousness, Rom. i. Comp. J. GRIMM, *German Myth. I.*: "All mythologies show this relation." Upon ver. 8 (עֲדָנוֹן) comp. iv. 16, 15, 12.—In the heavens (iv. 17), i. e. of birds, although also (iv. 19) of the stars. The way to

idolatry is marked out and enclosed instructively in the ever-deepening shades of heathenism, i. e. of the human heart left to itself. First comes the falling away from the true God; then the falling into the service of false gods. If Jehovah in the first relation is the only living God, He is also in this second reference the one who is only and purely spirit. Idolatry in one aspect is an improper multiplication of, or addition to, the idea of God, and in another an equally improper division or subtraction from it. We pass in ver. 9 from the idol-makers to the idol-worshippers; *προσκύνησις* (the believing reverence and worship), *λατρεία* (the practical obedience of the cultus), iv. 19, 28. The transition to ver. 11 is thus, as becomes the living Spirit or God, from the innermost spiritual life of men to its closest and most natural expression in words through language. And the reason also: For I the Lord, sq., is spiritual and moral in its nature. So likewise the introductory representation of Jehovah (comp. upon iv. 24) which precludes all nature-necessity, fate, and the like. And so also, although the iniquity of the fathers is said to come upon the children of the third, and even the fourth generation, still physical relations are perhaps mainly thought of in the iniquity in which they became sharers through the personal sins, and the punishment cleaves to the iniquity. Comp. xxiv. 16.

—To visit upon is to punish. *אָנָּח*, "those hating me, by which this feeling is designated as the adhering quality, the enduring condition of those in question. The *ל* resumes again cer-

tainly the genitive *אֱלֹהִים*; but at the same time the repeated *ל* binds the different generations with the fathers into one organic form in their hatred against Jehovah. Indeed the parallel,

*לֹאֲכֹכִי* (1 John v. 8), will not admit any other interpretation (comp. Lev. xxvi. 39, 40). As this regard to the subjective character of men does not veil the righteousness in the holy energy of God (Gen. xviii. 25), so ver. 10 unveils the abundant, overflowing richness of the love-energy of God (Ex. xxxiv. 6 sq.). Jeremiah and Ezekiel simply correct the heathenish interpretation of the truth. Jer. xxxii. 18 sq.; Ezek. xviii. The word of the mouth to which we now pass is the most spiritual expression of the man; and thus the name of the Lord, ver. 11, is moreover the true self-revelation of the divine life (John xx. 31), as this is for man, and offered to him, the word of God with respect to Himself, by which He legitimates Himself (Ex. iii. 18 sq.; Isa. lii. 6), and through which He will be sought and found (Deut. iv. 7; Joel ii. 32). *אָנָּח*, to

take, to raise up, with *לָמָּה* or *לָּ*, the direction whither, to lift up, to aim at, desire, used of the purpose of the soul, Ps. xxiv. 4, here of the tendency of the tongue, thus to take upon the lips, to bear in the mouth, in order to utter the name to *אָנָּח*, nothingness, vanity, thus useless, thoughtless, then morally evil, wickedness, and thus shamefully, falsely. If the acknowledgment of Jehovah is here indicated, the sanctification of the Sabbath is the actual acknowledg-

ment. *אָנָּח*, ver. 12 is not more specific than *אָנָּח*, Ex. xx. 8 (as SCHULTZ holds), but rather the reverse, since the latter points out specifically how the former may be secured. While in ver. 8, compared with Ex. xx. 4, the *ל* is wanting before *אָנָּח*, and is found in ver. 9 before

*לָּ*, though not occurring in Ex. xx. 5, changes of little importance, the change here from *אָנָּח* to *אָנָּח*, bringing out the keeping in opposition to the profaning and secularizing of the name of Jehovah, corresponds significantly to the national character of Israel, and to the design of Deuteronomy. The sanctification of the Sabbath is indeed a national confession. Over against the several nonentities with which the name of Jehovah might be mingled, Israel was bound to the time (*דִּי-אֱמָ*), which precisely points out this manifoldness as a nothingness, because temporary and fleeting. *אָנָּח*, the one who rests, keeps festival. The day is what Israel should be at the day. Thus the day is sanctified, i. e. set apart, separated from the other days.—As the Lord thy God commanded thee refers to the institution, as it is recorded Ex. xx., for as to the rest ver. 18 sq. accords with Ex. xx. 9 sq.: so that the farther carrying out of the command does not come into view here. But since Ex. xx. 11 is here presupposed, ver. 15 still once more emphasizes

has commanded thee. Ver. 18. *אָנָּח* from

*אָנָּח* (Gen. ii. 2), whatever one undertakes and completes. Ver. 14. *אָנָּח*, to whom it is separated and sanctified.—And thy son, sq.—The

state grows out of the household, the people from the family, and thus the national confession of Israel is laid open at its very roots and sources.—Nor thy ox, sq.—Particularizing, and then at last summing up that which is generally referred to in nor thy cattle, Ex. xx. 10. For *אָנָּח* comp. i. 16 and Doct. and Eth. 8. As to the connection of master and man-servant and maid-servant under the idea of rest: that they may rest as well as thou, this similar position in reference to the enjoyment of the Sabbath already intimated, Ex. xiii. 11, is still more expressly stated in ver. 16, since the remember, Ex. xx. 8 (which does not call for a recollection of the Sabbath-rest of God (Gen. ii.), but an inward keeping of the Sabbath-day to the very end of its sanctification, so that it shall be sanctified as commanded whenever it returns), gives at the same time a coloring and completion to the thought. The redemption of Israel from Egypt is brought to consciousness again just as in Ex. xiii. 8; Deut. iv. 34. This demand here does not entirely coincide with Ex.

xx. 11, for there the *אָנָּח* declares why Jehovah blessed the Sabbath day, and hallowed it, because He rested on the seventh day, while here on the contrary it teaches why Israel, is commanded to keep the Sabbath day instituted by God upon this ground, and rest, the man and maid-servant with their master. To the reason for the institution on the part of God there is added now a special reason for its observance

on the part of the people, who therein confess that they are redeemed, and thus distinguished above all nations (iv. 34, 37 sq., 20). A genuine deuteronomic application of the more objective command in Ex. xx.—[So far from there being any inconsistency in the sacred writer here, the variety in the statements, confirms the genuine Mosaic authorship of Deuteronomy. No later writer, designing to palm off his work as that of Moses, would have ventured upon this freedom. The appropriateness of these references to the previous condition of Israel, as motives to the observance of the Sabbath, is obvious, since the exodus was really one entrance into rest.—A. G.]—If the acknowledgment to Jehovah in fact appears here to be limited to the solemnity of a single day, ver. 16 removes any such limitation, and makes the whole life of the Israelite from the first father and mother down to the last, an actual and real acknowledgment of Jehovah. If כבוד (ḥabod) designates the brightness of the divine majesty (δόξα), כבד (Piel) puts this glory upon parents, and this is to honor them, "and this with an express extension of the command to the 'mother' usually elsewhere included in the personal service of the house" (Brock). Parents stand nearest to us (without considering them here merely as men by our side, our neighbors, although in this sense they are truly nearest to us among men, and hence the transition from the first to the second table), and represent the glory of God the Creator, Preserver and Ruler, with which last idea all the remaining representations of the divine glory through men are connected, e. g. Ex. xxii. 27.—**Hath commanded thee**, as in ver. 12, and thus calls attention to its connection with the Sabbath commandment. They are two aspects of the actual sanctification, as Jehovah is holy, and thus a confession to Him in act or deed, Lev. xix. 2, 3. **That it may go well with thee**.—An addition of Moses, who, since he has so repeatedly referred to the first law-giving, here allows himself this freedom. Long life, without well-being, would be a long calamity, and hence this filling up of the word of promise. "אדמה is the earth as fruitful; (אך, the earth in distinction from water), perhaps in reference to the individual, as אך in reference to the people as a whole." After the structure of human society is thus presented not only as "leaning" (BAUMGARTEN) upon the divine sanctuary, but through that is raised to the heights of honor, even to a Sabbath state, that Israel may lead a quiet life in all propriety and honesty, ver. 17, now turns "against those things which in worldly policy and irreligion have been partly and by degrees endured, and partly in a certain way held as privileged destroyers of the social life, murder, adultery, theft" (BAUMGARTEN). The thought "that the divine image in man introduces the transition" (KIL), cannot be drawn from the text. It says simply: **Thou shalt not**, sq., with the energetic brevity and sharpness of the commanding law-giver, judge, and avenger of every assault upon the personal life, wedded life, and property. The first, roots or plants itself in the second, and has its individual well-being in the third, so

that the common thought of these three prohibitions is the personal life, as is also the idea of deeds, from which we now pass to words. The 1 is rhetorical. Ex. xx. 16: a false witness, through a deceitful testimony (אף, the testimony or the witness), here as ver. 11. Correspondence between the tongue commands in the two tables! אף, according to the primary sense of the word, is the "ally, associate," "companion, friend." "The command directs itself against the fretting poison of falsehood in report and witness-bearing, in public fame and courts of justice, so destructive of any quiet possession and enjoyment of those goods, (i. e., those of the foregoing commands); and not content with crossing the serpent path of falsehood, as it in the affairs of life worms itself even into the halls of justice, the divine law goes still further, enters the secret workshop of the heart, and aims its blows at that selfish enjoyment and greed of gain (αλκυψία), which in it are ever weaving their plots against other persons and interests, in which indeed not only every outrage against our neighbor, but even the ungodliness and idolatry, standing at the beginning of the decalogue, have their ground and existence (Col. iii. 5; Eph. v. 8)." (BAUMGARTEN). The twice-repeated אף, Ex. xx. 14, expresses the more comprehensive idea, in connection with the delight in the attractive features of the object, and hence ver. 18, used only in reference to the wife, rhetorically interchanged with אף in hithpael: more subjective desire. The personal life of our neighbor is passed over, since it offers nothing to the sinful lust, but rather the contrary, while on the other hand the wife (Ex. xx. 17) comes before house, as the prohibition of adultery follows that of murder. To the house, especially in its reference to Canaan, is added in a fitting way, the field, as a parenthesis. What follows is here, as in Ex. xx., the specifying of the household state. [The diversities in the form of this command here, from that in Ex. xx. 17, are all due to the "peculiar character of this passage," or to the special object in view in Deuteronomy, when Israel was about to enter upon its possession.—A. G.]

8. Ver. 22-23. Ver. 22 sq. as Ex. xx. 19 sq. Comp. upon iv. 11, 12. קול גרול "accusative of the instrument, or member through which the act is performed." Gessnerus. Ezek. xi. 18. קול לא (Num. xi. 25) and he added no more, i. e., not to speak in this way, he did it this once and not again. The decalogue is spoken directly to Israel, all the rest through Moses.—[WORDS-WORTH: "The perpetuity, universality, and supremacy of the law, were marked by the circumstances of the delivery of the decalogue."—A. G.] Comp. iv. 18; Ex. xxxi. 18—ver. 24: Comp. Ex. xx. 19; Deut. iii. 24; iv. 33, 42. We have lived to see that which has never been heard of, but not again! Thus the "no more" on the part of Jehovah, ver. 22, receives its explanation, though the desire for a mediator on the part of the people. Ver. 25, Ex. xx. 19: Deut. iv. 24, (Heb. x. 31). For if we hear [lit. add to hear] see upon ver. 22. אנחנו: The people,

in distinction from Moses, set forth the necessity for a mediator. The **וְיָ** serves to strengthen the declaration that the one occurrence was enough. Ver. 26: **אִישׁ** designates man as on account of his sinful nature, weak and frail, all his lifetime subject to fear, ever apprehending the execution of the sentence of death. On the

contrary, **אֱלֹהִים** God as the eternal, and His everlasting life that of the righteous and holy. As Israel is conscious that He is **flesh**, so God comes before him in this aspect as the living God, and thus Israel knows himself in opposition to Him. In order to hold fast hereafter this once experienced, which they recognize, ver. 24, truly ("with gratitude" **כְּנוּסֵלֵת**?) but with fear, with anxiety for the future, with wonder, and indeed that they remained alive, they needed a mediation of this uttered opposition between themselves and God, which they found in the person of Moses; one through whom the living God becomes to them the source of life, and is still hidden from their sight (Heb. xii. 18 sq.). The love, mercy, and grace of God, is included for the time in Moses. Ver. 27. They bind themselves to obedience to that mediated revelation of God, with even "greater zeal and devotion wrought by their fear" (SCHULTZ). Ex. xix. 8; xxiv. 8; xx. 19. Since now, ver. 28, the desire of the people meets the divine approval, in which the utterance of the desire is made prominent (the voice of your words), which they at the very least had so uttered, Deuteronomy in which Moses so speaks the law of God to the people in his name, wins the special sanction of God. Moses had already, i. 18; iv. 18, intimated the same, but now, as the mediator so solemnly demanded by the people, he first becomes truly and legally the speaker of the divine laws. All that follows, although not spoken as the decalogue directly by God to Israel, has still the same authority, as the people indeed expressly recognized the words of Moses as binding. To fix and settle this position beyond any doubt, is the special object and import of this paragraph. [BIB. COM.: "The reply of God to the request of the people, vers. 28-31, is omitted altogether in the historical summary of Exodus. Here it is important to the speaker's purpose to call attention to the fact that it was on their own entreaty that he had taken on him to be the channel of communication between God and them. The terrors of Sinai had done their work. They had awakened the consciousness of sin."—A. G.].—**They have well said** [lit. done good] all that, sq. For the fear of God is the beginning of wisdom, and Moses as mediator is the forerunner of the Messiah. In Heb. xii. 21 the mediator himself shares in the fear of the people. Ver. 29. Emphasizes the fear of God in the people, in connection with the promise of obedience. **O that, who will give**, sq., may your heart, (your innermost life) be such as your words, viz., that you will have, sq. Or as Jer. xvii. 9, they have it not, and no one but I the Lord can give it to them, Jer. xxxii. 39. It belongs to uprightness that the words and heart should agree; they speak right who have also right hearts.—The voice of the words (iv. 12) is there a form also behind the words? i. e., a habitus,

(SCHULTZ). Yes, but it does not first obtain a place in this connection. Comp. iv. 10, 40 (Luke i. 75). Ver. 30. How different from i. 40! Ver. 31. Moses' authorization as a mediator **וְיָ** singular, all that is commanded. Comp. iv. 1, 6. Ver. 32 sq. Corresponding to the following transitional exhortation. The figure of a path or way lies at the basis (ii. 27). The law a way of life, vi. 2.

4. Chap. vi. 1-8. Since now according to v. 31 Moses is to teach, he makes known at once (ver. 1) that he has in mind and will hold fast the whole, whatever he may dwell upon singly, and by itself hereafter. Thus the method of his exhortation connects itself with what precedes, and ver. 4 is without question the beginning of a new paragraph. Ver. 1. **Now these are the commandments**, lit., and this is the commandment, just as the law, (iv. 44), and then also as iv. 1. Ver. 2. Comp. v. 29. The fear of the Lord is the higher inward life of Israel, and long life and prosperity follow faithfulness to the law, and thus the law is both as to heart and conduct the way of life, v. 32 sq. Ver. 3 makes clear already the new section, through the **Hear therefore O Israel, thou and thy son, and thy son's sons**. Ver. 2 intimates the great increase of the people, just as all the days of thy life intimates the lengthening of their days, so that the grandfather is regarded not only as living in the grandchild, but at the same time as with him. Comp. i. 11. **The land** sq. Either in the land (**אֶרֶץ**) where they should multiply, or what is more probable, connected with — **as He hath promised**, i. e., as SCHULTZ holds as Jehovah hath promised thee, when He promised a land, or as we may say now simply, as Jehovah has promised thee a land sq., [so essentially the BIB. COM.,—A. G.], in which all shall come to pass, since it is fitted to secure such prosperity through its own happy condition. The proverbial description of Canaan (Ex. iii. 8, 17) in its fruitfulness and beauty, rests upon its rich, broad pastures, and its blooming gardens for the bees, combining the **utile with the dulce: Milk and honey** (Song iv. 11).

#### DOCTRINAL AND ETHICAL.

1. The distinction between the covenant of God with the fathers, and at Sinai with Israel, is evident even in the signs of the covenant; there circumcision, here the passover. As the revelation to the fathers, Ex. vi. 3, is described as that of El-Shaddai, so circumcision has its fundamental genetic character. The sign touches the origin of natural life; and it is the Almighty Creator of heaven and earth, who has laid the elements, sources of Israel in the fathers. The legal character or element in circumcision is evident, Gen. xvii., but not only is it closely connected with the promise, but the sign of the covenant itself is pre-eminently full of promise. On the other hand, the passover has the character of development, the historical character of Jehovah. As a meal, truly, it belongs to the continuance, the recruitings of life. The praises of the redeemer-God were therein celebrated out of the past, for every present time of Israel. There was, therefore, a continuous promise in



the passover. But this element of promise recedes behind the preponderating element of the law, and the law in its practical result, working the knowledge of sin, comes out prominently both in the sacrificial transaction in the passover, and still more in the fact that the lintel and door posts must be sprinkled with its blood. Sin is thus in various ways presented or set forth and at the same time Israel's need of reconciliation in the judgment. Thus circumcision still holds its prevailing tone of promise in Christian baptism, Mark xvi 16, while the predominant legal tone of the passover appears in the Lord's Supper, since the law reaches its end, is fulfilled in His sacrifice, and we have to remember it in an uninterrupted appropriation. Luke xxii. 19; 1 Cor. xi. 26.

2. For the division of the commandments in the decalogue, and the progress in the thought, see Ex. xx. Here we remark only, 1) that the symbolical form, and the words of our Lord, Matt. xxii. 27 sq., are both in favor of the arrangement of five commands in one table; 2) that the division of the reformed church has in its favor not only that it is the oldest (Josephus, Philo, the Greek Church) that it is the New Testament division (SCHULTZ, p. 252), but also that in it the history of Israel, and the spirit and letter of the text receive their rights (SCHULTZ, p. 278); 3) and this division is in accordance with the progress in the thought, both from within outward, and then from without inward, (comp. Exeg. and Crit.) by which the beginning and the end of the whole, and the central command also form an unquestionable parallelism. (HENGSTENBERG, *Beit.* III., 604). [Also FAIRBAIRN's *Typology*, which has a full discussion of this question.—A. G.]

3. As to the deviations in the deuteronomic text of the decalogue, V. GRELACH says: "It is remarkable that in the repetition of the ten commandments, especially of the fourth and second, we find some alterations and additions, as a proof that as in similar repetitions of the words in the word of God itself, the Spirit of the Lord works with new creative energy." BAUMGARTEN: "That Moses does not feel himself strictly hampered, in the setting of the decalogue, engraved upon stone by the finger of God, shows clearly the great freedom of his spirit, and puts shame upon all mere honoring of the sacred letter, which is still under the new covenant, burdened with somewhat of constraint." RANKS: "The introductory words, vers. 1-5, show that the law is not first given in this passage, but that it is the repetition of an earlier given, to which however a very great importance is attributed. Was not the author of Deuteronomy, who, it is conceded, had the earlier books before him, in a condition to re-issue the ten commandments, which he places at the beginning of his law-giving, correctly, or would he not take the pains to do so? We observe in the command in regard to the Sabbath, great freedom of treatment. But from this command the manner of the discourse changes, Jehovah no longer speaks, but Moses exhorts and refers to the commands of Jehovah." (Ex. xx. 7 sq. may have given encouragement to this mode of statement). Thus he turns himself to that aspect of the command which is directed

to man, to the very least among the people. The Sabbath law includes in itself good for those serving (Ex. xxiii. 12) and this is still further unfolded in the law for the Sabbatic and jubilee year, and this element Moses raises into prominence. As he thus demands rest for the very least, he secures this result, that the Sabbath solemnity should be a copy of the creative Sabbath. The recollection of the bondage in Egypt only serves to impress the foregoing statutes which demand rest for the servant, male and female. So also in the fifth command Moses is the speaker, and at the close the speaker makes prominent that which is the more important.

4. The pre-supposed monotheism of the first table points to "that glory of God which rests upon the cradle of humanity" (NAVILLE, *the heavenly Father*). Polytheism is not the point of departure of a continuous progressive culture, but an apostasy which makes a restoration necessary. But the Grecian philosophy, nobly as it has served humanity, has not restored in itself the idea of God. God remains to the masses, after all the toil of the philosophic spirit an unknown God; even the salvation of monotheism, the only light in the night-shadows of the old world, is of the Jews.

5. "The Sabbath solemnity (SCHULTZ) is peculiar among the nations of antiquity to the Hebrews, who are called precisely *Sabbatarii* (MARTIAL), which is all the more remarkable in the universality of the reckoning by weeks." The monument of the completed creation becomes in Deuteronomy the monument of redemption begun, as further the Sabbath remains the sign (Ex. xxxi. 13) of the eternal saving purpose of Jehovah with respect to His people (comp. upon iv. 30 and v. 19 sq.), Heb. iv. 9. By so much more is it fitted to be the confession of the people of God among the nations.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-4. The covenant with the fathers, and that at Sinai (ver. 2. CALVIN: "He commends in these words the law of God to them, because it is the greatest benefit and the highest honor to be taken into covenant by God").—What Moses demands for the law of the Lord: 1) a universal hearing (each one by all); 2) not barely hearing, but obedience, learn, keep and do (ver. 1).—The Covenant at Horeb: the persons (vers. 2, 3), the way in which it is closed (ver. 4), the Mediator of this covenant (ver. 5). Ver. 4. CALVIN: "The certainty of the law, from its divine origin." RICHTER: "Moses as a type and counterpart of Christ was a Mediator (vers. 5, 23 sq.), but a mediator of the law for a few (Gal. iii. 19 sq.), while Christ is the mediator of a better, more general and eternal Covenant of Grace, Heb. viii. 6; ix. 15; xii. 24; 1 Tim. ii. 5."

Vers. 6-21. The ten commands in their form and contents. Ver. 6. SCHULTZ: "Faith, which is the basis of the life, cannot be required, but only awakened. Before God commands He gives; before He demands faith, He discloses or reveals Himself to it." J. D'ESPAGNE: "The cornerstone of the law of God, the fundamental position upon which it is reared, the soul of the first

command, without which it cannot be understood, is this: Thy Saviour, the gospel at the entrance of the law." STARK: "Is God thine? then also all, whatever He is and possesses, all His blessedness. Thus must thou also be for God, present to Him body, soul, and all that thou art and hast, for His service and possession." Ver. 12 sq. TUB. BIB.: "Yes, every day, hour, minute and second thou shouldst with pure heart-devotion sacrifice to thy God, raise thy heart to Him without intermission, and especially guard thyself against every work of sin."

Ver. 22. WURTE BIB.: "The law is perfect, and embraces all that man should do and leave undone in the service of God and of his neighbor. James i. 25; 2 Tim. iii. 17." Ver. 25. CRAMER: "Through the law comes the knowledge of sin, Rom. iii. 20; it works wrath, iv. 15; vii. 11 sq., and has the office of the letter which killeth, 2 Cor. iii. 6." Ver. 27. OSIANDER: "When the heart of man is terrified by the wrath of God, he promises him much more than he can perform in his life-time." STARK: "See here the nature and effect of the law. It drives us from the face of God. We look around us for the true Mediator, and find refuge in Him, xviii. 15, 16." CALVIN: "This history shows how well God has cared for His Church through the preaching of the word, that it might be divinely ruled by it. We also should hear Moses and the prophets, especially the only Son of God" (John v. 45, 46). Ver. 28. BERL. BIB.: "It were better to do as had been said.

The tongue promises largely; but the heart is reluctant to perform." Ver. 29. BERL. BIB.: "God looks upon the heart and all the depths of the soul. Hence we are never to satisfy ourselves with rendering to Him acts of devotion, prayers, songs or attendance at church." Ver. 32. CALVIN: "It is only half obedience to receive what God has commanded, unless we go further, and see that we add nothing. We shall not desire to be righteous, unless we are taught in the law."

Chap. vi. 1. STARK: "So is it with our sluggish nature; we need ever to be warned and urged. The motives which Moses used are more evangelical than legal." Ver. 2. BERL. BIB.: "God commands nothing more than what is useful to man, and tends to his blessedness." Fear connecting itself so closely with danger pre-supposes the higher and more mighty, whom we have to fear; and thus the knowledge of God and our own weakness, the two factors in our spiritual life. Ver. 8. BERL. BIB.: "Observe that thou do! Who wonders not that although this runs through the whole Scripture upon every page, there is still no truth more spoken against by all sects of Christians." Moses grieves not to repeat the same command again and again. Comp. Phil. iii. 1 (Acts xx. 20, 31) BERL. BIB.: "In truth it is never well with anyone who does not stand well with God." [BIB. COM.: "Thus the glory of God and the welfare of men are seen to be the grand ends he has in view. They are the ends in the law and of all obedience to it."—A. G.]

## Hortatory Exposition of the First Two Commands.

### CHAPTER VI. 4—XI. 32.

#### The First Commandment. (Chap. vi. 4—viii. 20.)

#### CHAPTER VI. 4-25.

4 5 Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord  
6 thy God with all thine heart, and with all thy soul, and with all thy might. And  
7 these words which I command [am commanding] thee this day, shall be in thine  
8 heart: and thou shalt teach [sharpen] them diligently unto thy children [sons],  
9 and shalt talk of them when thou sittest in thine house, and when thou walkest  
10 by the way, and when thou liest down, and when thou risest up. And thou shalt  
11 [omit thou shalt] bind them for a sign upon thine hand, and they shall be as front-  
9 lets [brow-bands] between thine eyes. And thou shalt [omit thou shalt] write  
10 them upon the posts of thy house, and on thy gates. And it shall be, when the  
Lord thy God shall have brought thee<sup>1</sup> into the land which he sware unto thy  
fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities,  
11 which thou buildedst not, and houses full of all [every kind of] good things, which  
thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-  
trees, which thou plantedst not; when thou shalt have eaten and be full [and thou

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 10. Lit.: Shall have caused thee to come.—A. G.]

12 eatest and art full], *Then* beware lest thou forget the Lord, which brought thee  
 13 forth out of the land of Egypt, from the house of bondage [bondmen]. Thou shalt  
 14 fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not  
 go after [go behind, follow] other gods, of the gods of the people which are round  
 15 about you; (For the Lord thy God is a jealous God among you;) lest the anger  
 of the Lord thy God be kindled against thee, and destroy thee from off the face of  
 16 the earth [land]. Ye shall not tempt the Lord your God, as ye tempted him in  
 17 Massah. Ye shall diligently\* [truly, carefully] keep the commandments of the  
 Lord your God, and his testimonies, and his statutes, which he hath commanded  
 18 thee. And thou shalt do *that which is* right and good in the sight of the Lord:  
 that it may be well [good] with thee, and that thou mayest go in and possess the  
 19 good land [the land, the good] which the Lord swore unto thy fathers, To cast out  
 [so that, because he drives out] all thine enemies from before thee, as the Lord  
 20 hath spoken. And when thy son ask-eth thee in time to come [in the future], say-  
 ing, What *mean* [is wished, intended by] the testimonies, and the statutes, and the  
 21 judgments, which the Lord our God hath commanded you? Then thou shalt say  
 unto thy son, We were Pharaoh's bond-men in Egypt; and the Lord brought us  
 22 out of Egypt with a mighty hand: And the Lord shewed [gave] signs and won-  
 ders, great and sore [evil] upon Egypt, upon Pharaoh; and upon all his house-  
 23 hold, before our eyes: And he brought us out from thence, that he might bring  
 24 us in [hither] to give us the land which he swore unto our fathers. And the Lord  
 commanded us to do all these statutes, to fear the Lord our God, for our good  
 25 always, that he might preserve us alive, as it is at this day. And it shall be our  
 righteousness, if we observe [think upon, keep] to do all these commandments\*  
 [this whole command] before the Lord our God, as he hath commanded us.

\* [Ver. 17. L't.: Keeping ye shall keep.—A. G.]

\* [Ver. 25. All the command. The pronoun is singular; the commandment is one.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 1-9. The exposition of the first command (comp. v. 6, 7) connects itself both with the doctrine, the matter of faith, ver. 4, and with the life, the moral demand, ver. 5. (This is to the Jew the sacred quintessence of his religion, through the involuntary expression of which many betrayed themselves, and were burned during the persecution in Spain) יהוה is not synonymous with לבד, alone. But if Jehovah is one, ver. 4, he is therewith also alone Jehovah. The sense of the verse is, Jehovah our God is as such, as this Jehovah, one (Mark xii. 29, 32). [WORDSWORTH: "Surely the adoption of these words of Deuteronomy by our blessed Lord Himself is a sufficient refutation of the theory of those who affirm that Deuteronomy is a spurious work. Our Lord makes them the very ground-work of all true religion." BR. Cox. "This mighty text contains far more than a mere declaration that God is one. It asserts that the Lord God of Israel is absolutely God, and none other. The last letter of the first and last word are written large, which the Jewish commentators make highly significant."—A.G.] The predicate of the sentence begins with the repeated Jehovah; but Jehovah is repeated in order to bring out more impressively the absolute being of the God of Israel, from which results, qualitatively, His universality and eternity, relatively His absoluteness, quantitatively His unity (iv. 35, 39). With the unity of the absolute, His simplicity also must be conceded, which, although it does not occur in the Scripture, in its metaphysical abstraction, meets us

still in the *attributis derivatis*, His immateriality, spirituality and invisibility in the second command (comp. upon v. 8). For this first command, so far as the doctrine or faith is concerned, limits itself to the oneness, i. e. to the monotheism of the absolute Jehovah, over against polytheism generally, and also over against every polytheistic, paganistic nationalizing or localizing of Jehovah (Zech. xiv. 9). This is the explanation of the I am Jehovah thy God, and the no other gods before me. This oneness, and therefore exclusiveness, of Jehovah well supports, ver. 5, the moral demand for the perfect ordering of the life. The Hear, O Israel (as usually behold), which in the conciseness of the expression calls attention to the importance of the subject, reaches still to this also. The polytheist is absolutely dependent upon no one of his gods, and thus religion with him never reaches the truth of its idea. But as and just because Jehovah is one, His demand generally upon Israel, thus the whole law, with all its variety of commands, must have a unity (John xvii. 21 sq.), just as law and promise are also one, Gal. iii. 21. Since, however, the unity of Jehovah opens or begins the law, it is only fitting that the unity in the demands of Jehovah should be placed as the first command (as the πρώτη εντολή, Matt. xxii. 38), the opening for all that follows, in the very spirit of which they are to be understood.—And thou shalt love, και αγαπησεις, Mark xii. 30. A simple continuation of ver. 4, as that which evidently flows from it. It is scarcely and strictly a command, rather as a direction or concession: the duty belongs to thee to love in this measure, sq.: at the most a demand; so love, sq. (v. 10). To the unity of

the absolute, since He is the God of Israel (v. 6), agrees the redemption from Egypt (vi. 12, 21 sq.), as showing that He is such, through which also this Jehovah appears worthy of love, and indeed to the whole man, in heart and life, and in all his relations. **Heart** (v. 26) the innermost, then **soul** as synonymous with **life**, thus already more external than heart, (iv. 29) and then **strength**, which designates the still more outward effective proofs of the life. (Matt. xxii. 37; Luke x. 27; Mark xii. 38). [Bis. Com.: "The specification is intended to include every faculty that can possibly come in question." **ALEXANDER** on Mark xii. 29-31: "There is no need of attempting any nice distinction between heart and soul and mind, the obvious design being to exhaust the one idea of the whole man." It is clear also from the reference of our Lord to this command, that the law and the Gospel do not differ as an outward and carnal service from an inward and spiritual one. Love holds the same prominence in both, but the gospel gives new and peculiar motives to enforce this love.—A. G.]. As the love to Jehovah, and the keeping of His commands are connected, v. 10, so now ver. 6 sq., follows ver. 5, as love must show itself in this relation, or way. **These words which**, thus all which is commanded, vi. 1. **Shall be in** [upon, **SCHÖNDERF**] **thine heart**. (xi. 18) as the duty which rests upon thee, but also a matter of the heart, and therefore must be a "pleasant burden" (**SCHULTZ**) 1 John v. 8. "As written upon the heart, Jer. xxxi. 33." **КНОБЕЛ**. Whatever the heart is full of, that comes out from the mouth, ver. 7, and whatever comes from the heart, reaches the heart; but that it may reach the hearts of the children, it must be sharpened [taught diligently] upon their hearts, rigorously commanded, for mere words secure only a mere recollection (Heb. iv. 12). **Of them**. **3** as in iii. 26, so that the discourses rest in them, have their very substance and contents in them, and indeed at all times and everywhere, Ps. i. 2. Vers. 8, 9, state how the commandment should rule the private, domestic, and public life in figurative, but therefore in more vivid and proverbial language (comp. xi. 18; Ex. xlii. 9, 16; Prov. iii. 8, 21, 22; vi. 21, 22; vii. 8; Isa. xlix. 16) precisely in accordance with oriental usage. We use the hand in our acts, and hence to bind them upon thy hand is to keep them for a sign for thy conduct, as ever to be regarded, and which must determine my manner of action. The brow, between thine eyes, represents the chamber of thought, is as the door to the intellectual nature of man (hence the easy transition to the door-posts, ver. 9). The commandments, as frontlets or browbands, become therefore a badge or confession by which one may be known, and embrace the private life, both on the side which is turned, and open to the man himself, and upon that which lies open to other men (Rev. xiii. 16; xiv. 1). **אֲמַרְתָּ** instead of **אֲמַרְתָּ** occurs only in the Pentateuch, is obsolete in later periods. Transformed into a symbol and by the Pharisees perverted to carnal ends, Matt. xxiii. 5. The so-called Tephillin, for the left hand and the head, small cases with the Scripture texts Ex. xiii. 1-11; 11-17; Deut. vi. 4-10; xi. 18-26, fastened

with a leathern thong, are still worn among the Jews of to-day as an appropriate prayer ornament. But writing is first spoken in ver. 9. Since the commandments are a pledge or confession, he states also how they express the rule and support of the domestic and public life. That which is thus a confession, serves at the same time as a continual self-exhortation, as with respect to the family, so in civil life the *Litera scripta manet*. The analogy of ver. 8, the universality in the terms and write them, and the indefiniteness as to what is to be written, all go to prove that ver. 9 uses merely figurative language, and does not require any actual inscription upon the gates and door-posts. The references to Egyptian usages (**HENOSTENBERG** and **SCHULTZ**), to the customs of oriental nations of to-day (**КНОБЕЛ**), which might be enlarged still further from Germany, show how little of this kind it was necessary to require. [See also **WILKINSON**, A. E. III., 364.—**LANE**, *Modern Egypt*.—**KITTO** and **SMITH** for fuller statements as to these oriental and Jewish usages.—A. G.]. If writing has once become a popular means to aid the memory it is evident that one would say, "lest thou forget it, write it upon thy wall, upon thy door." If this is not what it means, still it must be regarded as a proverbial figurative expression for forget not! as ver. 12 expresses the exhortation. As the Tephillin are connected with ver. 8, so the Talmud connects with ver. 9 the (תְּפִלִּין, door-posts, Ex. xii. 7; xxi. 6), mezuzah, a metal case containing a parchment roll, inscribed with vers. 4-9, and xi. 18-22, and dedicated to Shaddai, (the Almighty) which every Jew fastened to the right door-post of his house as a protection against death, the devil, ghosts and witchcraft. 2. Vers. 10-19. Ver. 10. Comp. with i. 8; iv. 87, 38; Gen. i. 24. **Cities**, sq. A detailed description for the purpose of warning, to which the exhortation now passes. Ver. 11. **And thou eatest sq.** The rich enjoyment and pleasure should not destroy the remembrance of Jehovah. (v. 6). The religious secularization (of God) is image worship, here they are warned against the moral secularization (of men). But comp. xxxi. 20; xxxii. 16. Ver. 13. They must guard above all against forgetting the name with which the redeemer of Israel out of Egypt had named Himself. Hence the positive form of the **lest thou forget** with reference to the name Jehovah, still not now for the purpose of explaining the third command, but rather to impress the heartfelt fear of Jehovah (vi. 2; v. 26) for the individual, and the service of Jehovah in the cultus and life (v. 9) for the household (Josh. xxiv. 15). **And shalt swear by His name, i. e.**, when thou swearest—the solemn, vital, essential confession of the mouth, as before the court, so also in civil life and acts (Isa. xix. 18; xiv. 28; lxxv. 16; Jer. xii. 16; iv. 2; Ps. lxxiii. 11), [of the oath as an act of worship. See Matt. v. 34; Heb. vi. 16; James v. 12.—A. G.]. The emphatic position of **יְהוָה** prepares the way for ver. 14 (comp. further Matt. iv. 10; Luke iv. 8; the Sept. adds *μὴν*) with which comp. iv. 3. Ver. 15. See v. 9; iv. 24;—Ex. xxxii. 11;—Deut. iv. 26; v. 16. Ver. 16 parallel to ver. 14. There superstition, here unbelief, which calls in question the presence of Jehovah, or generally His existence.

Ex. xvii. 7; Matt. iv. 7; Luke iv. 12; (1 Cor. x. 9). [Ver. 16. This is one of the texts quoted by Christ in the temptation. And as He quoted Deuteronomy as a part of the sacred Scriptures, and as it was then held, i. e., as the work of Moses, so we have here again His endorsement of the Mosaic authorship of this book.—A. G.] Ver. 17. Forgetfulness leads to apostasy, and to sinful doubt, love, to the keeping of the commandments sq. Comp. iv. 40, 45. Ver. 18. יָשָׁר even, straight. יָשָׁר (contracted from יָשָׁר = יָשָׁר), bright, brilliant, beautiful, the good as it falls in the eyes namely, of God, as pleasing to Him, (1 John iii. 22; John viii. 29). There is here a play upon words, to the good, good comes, it goes well—here in reference to the good land, (ver. 10). Ver. 19; iv. 88; Ex. xxiii. 27; Lev. xxvi. 7. Preparatory to chap. vii.

8. Vers. 20-25. Ver. 20. The carrying out of ver. 7, as ver. 8 sq. is of ver. 6. קָדָה with respect to their import, or their ground and aim. The son asks because he sees the father doing, as ver. 7 enjoins (Ex. xiii. 14; xii. 26). A testimony, example, and earnest instruction is presupposed, (Ps. xxxiv. 11; Prov. iv. 1; Eph. vi. 4). It concerns the ground or reason, if the youth asks wherefore? and the application to the heart and life, if the question is that just as frequently asked, What is that to me? to what end? (How practical)? First the wretched condition of Israel, bondmen, sq., then the redemption (ver. 22 יָדָה) as Ex. vii. 9. Comp. Deut. iv. 84) to its completion (ver. 28, that he might, sq.) with a citation of the promise, which he swore, sq., and with an emphatic mention of the fruits of salvation (ver. 24, comp. upon iv. 1). Lastly the thankfulness in ver. 25: So we are under obligation to God. Righteousness (xxiv. 18, comp. upon iv. 8) refers to the acquitting sentence of the law, as opposed to κατὰ κρίμα (Rom. v. 16) and hence involves the fulfilling (Rom. ii. 18) of the whole law (James ii. 10); and as more nearly defined here as before the Lord this righteousness is not opposed to that in Rom. viii. 4, which also consists in walking not after the flesh, but after the Spirit. Thus Moses describes the righteousness which is of the law (Rom. x. 5) as far from the hypocritical, or even merely external righteousness of the Scribes and Pharisees (Matt. v. 20) as Paul on his side separates widely justification by faith from the simple, external apprehension of the work of Christ for us. [But Paul never separates justification by faith from a hearty practical obedience to the law. He teaches that the man is justified by the simple apprehension and reception of the work of Christ for us, i. e., by faith—but this faith is never fruitless. The man so believing is in Christ, Rom. viii. 1, and so must walk not after the flesh but after the Spirit. The note in BIR. COM. is judicious. The word translated righteousness is the same as in Gen. xv. 6, rendered in the N. T. by δικαιοσύνη. Moses from the very beginning has made the whole "righteousness of the law" to depend so entirely on a right state of the heart, in one word, on faith, that there can be no real inconsistency between the verse before us, taken thus strictly and properly, and the principle of Justification by faith only.—A. G.] At the

same time it is clear that although יְדָה cannot be referred to צְדָקָה, true righteousness is the justification of men, not before men, but before God, and therewith Christ is the end of the law for righteousness (Rom. x. 4) Kom. viii. 8. Here also the faith, ver. 4, precedes the love, ver. 5.

#### DOCTRINAL AND ETHICAL.

1. "All comprehensive obedience roots itself in the fear of the Lord, (vers. 2, 8), for this is the first and nearest truth in the relations of Israel to Jehovah, (v. 26). But if the fear of Jehovah especially restrains man from gratifying his selfish nature as opposed to God, it cannot rest in this mere denial of the self-will, although this is first as even the negative form of the decalogue shows, but leads to a union of the divine and human wills, and this is love, which has been explained as the true condition of obedience in the decalogue (v. 10)." BAUMGARTEN.

2. Since love—and love to God is the strength of the love to our neighbor—is represented as the sum of the commandments, the deep inward character of the Mosaic law appears here (comp. further x. 12; xi. 1, 18), and at the same time it is presented as one holy spiritual whole, so that we cannot speak of any higher New Testament stand-point in this regard. Pharisaism does not find its condemnation first in Christ, it met it long ago in Moses. But as this Jewish (not O. T.) idea and use of the law separates it into manifold external statutes, literally understood, so on the other hand it breaks the thread which connects the law, according to its origin with the covenant of God, and love as the fulfilling of the law with faith. The "position of faith to the law" in the old covenant, (AUFHEBUNG) is this, "the believer receives the law as a gracious gift of God, rejoices in its perfection, places his whole life under its sacred discipline and control. But the more earnestly he strives after the fulfilling of the law, the more he recognizes his own unfitness to the effort, his weakness to good, the power of evil in the heart. Then he seeks the forgiveness of sins, as it was already offered in the O. T., through the grace of God, and comforts himself with redemption through the Messiah."

#### HOMILETICAL AND PRACTICAL.

Vers. 4, 5. LUTHER: "That God is one, profits us not, but that He is held as one God and our God, that is blessedness and life and the fulfilling of all the law. The first explanation of the first command relates to faith. For no one can have one God who does not depend upon Him alone, does not leave all for Him alone, otherwise he will be hurried away to manifold works, and feign himself manifold deities. The second explanation flows from the first, and relates to love. For when we understand that all things flow from Him, then a sweet love necessarily follows. In ver. 4 He claims the confidence of all, and then in ver. 5 awakens a joyful and free service of God. Thus in faith we receive through the unity of God all things freely of God, through love we do all things cheerfully

for our God. The one God and His one command. True love requires the whole man). Ver. 6. BERL. BIR.: "The heart alone receives this lesson. The language of love is taught by love, and love teaches to love." LUTHER: "Not alone in the book, nor in thought, but in the innermost affection of thy heart." TUBB. BIR.: "The law of God must be engraved upon our hearts with an evangelical pen, if we will keep it." STARKE: "Whoever will truly teach and inculcate upon others the commands of God, must first take them to heart, that he may mould his Christian character, faith, and walk, upon them. Mark that, ye parents and teachers." Ver. 7. RANDGL.: "The more one obeys the word of God the clearer and fresher it will become. The longer, the more lovingly." STARKE: "Parents should not only send their children to school, and lead them to Church, but hold frequent instructive conversations with them. They should be diligently trained in the Catechisms in the Church, school, and at home." (How faith and love rule all, heart, home, and land). RICHTER: "According to ver. 9 every Israelite must be able to read and write." (?) Vers. 10-12. LUTHER: "He reproves wealth and luxury, especially mammon and avarice (1 Tim. vi. 10; Col. iii. 5). For the human heart yields itself to present good, but has no confidence in that which is not present. But trust in wealth, and faith, and love cannot rule in the same heart at the same time. See how Moses guards against the idolatry of the heart before he speaks of other gods." SCHULTZ: To be full becomes a peculiar pregnant expression in Scripture. Ver. 12. CRAMER: "There must be great strength to support such good days." Ver. 13. LUTHER: "This is the strength of faith, and the result of the first command, that in prosperity we are reverent and fearful, in adverse affairs we are secure and free, and in both lean upon God. In great wealth do not trust therein, hast thou none, be not therefore despondent. Moses never dreams of the *doulia*, *latría*, *hyperdoulia* of the sophists. And so also should'st thou take this oath, since thou remainest in the service of God." (The true oath an act of worship). Ver. 14. A

bad neighborhood often corrupts good morals. Ver. 16. LUTHER: "Before, it was that we should in prosperous times do right, now that in the opposite condition we should suffer right, and be certain that God is near us in the time of need. God is tempted, 1) when we do not use what we have, thus whoever complains and thinks that God should feed him without his own efforts; 2) when we appoint Him place, time, method, and so to speak feel whether He is there; thus through the pressure of want, and the counsel of a weak faith." What is it to tempt God? To doubt His being, to test His omnipotence, to give direction for His help, to question His faithfulness, to hasten or anticipate His providence, to limit His grace to our own will, to ridicule His long-suffering patience, and also His righteousness, etc. BERL. BIR.: "God was tempted in His wisdom, Ps. lxxiii. 11, in His truth, 2 Kings vii. 2, in His goodness and providence over us, Matt. iv. 6, 7, in His power, Num. xi. 4, 5; Ps. lxxviii. 19, 20; Num. xiv. 22, in His omnipresence, Ex. xvii. 7." God never tempts us to evil, and we ought not to tempt Him out of our wicked will, (Matt. xxii. 18). The right and the wrong doubt. Gideon (Judg. vi. 36 sq.) Ahaz (Isa. vii. 12) and Jesus (Matt. iv. 7). The good is at the same time the beautiful. That is good which, 1) will pass with God; 2) upon which and through which good comes to us; 3) through which we may enter upon the good, the eternal good. Ver. 20. SCHULTZ: "As revealed religion was introduced into the world through teaching and discipline, so it must be preserved through the same method." LANGE: "Happy parents whose children seek after the commandments of God." BERL. BIR.: "One may better be sparing in pleasures, and have a Bible in his house, better than all prayer books, that he may read with his family, and ever take it to his heart." Ver. 24. SCHULTZ: "Our life support comprehends all that makes our life truly beautiful, easy, and blessed. As there is nothing without life, so there is no life, truly so-called, without many things, as health, success, joy and peace." BERL. BIR.: "Serving God we truly serve ourselves, for then we have all things for our use."

CHAPTER VII. 1-26.

- 1 WHEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations [heathen] before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater [more numerous] and mightier
- 2 than thou; And when the Lord thy God shall deliver them before thee, [and] thou shalt smite them and utterly destroy them, thou shalt make no covenant with them,
- 3 nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto

TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 2. Lit. destroying thou shalt destroy—banning thou shalt ban—treat them as accursed, i. e., devoted to destruction.—A. G.]

4 thy son. For they will turn away thy son from following me, that they may [and they shall] serve other gods: so [and] will the anger of the Lord be kindled against  
 5 you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, [their (image) statues] and cut  
 6 down their groves,<sup>3</sup> and burn their graven images with fire. For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above [out from] all people that *are* upon the face [surface]  
 7 of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of  
 8 all people: But because the Lord loved you, and because he would keep [hold, preserve] the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from  
 9 the hand of Pharaoh king of Egypt. Know [So consider, judge] therefore that [for] the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand [the  
 10 thousandth] generations: And repayeth them that hate him to<sup>4</sup> their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his  
 11 face. Thou shalt therefore keep the commandments, [commandment] and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass [And it shall be for a reward],<sup>4</sup> if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will [and will] also bless the fruit of thy womb [body] and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks [and the increase of thy flocks]<sup>5</sup> of thy sheep, in  
 14 the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your  
 15 cattle. And the Lord will take away [hold far off] from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee: [and]  
 16 but will lay them upon all *them* that hate thee. And thou shalt consume all the people which the Lord thy God shall deliver<sup>6</sup> thee; thine eyes shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [is] a snare unto thee.  
 17 If thou shalt say in thine heart, These nations [heathen] *are* more than I, how can  
 18 I dispossess them? Thou shalt not be afraid of them: *but* shalt well remember  
 19 what the Lord thy God did unto Pharaoh, and unto all Egypt; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, [the hand, the strong] and the stretched-out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of [before]  
 20 whom thou art afraid.<sup>7</sup> Moreover [And also] the Lord thy God will send the hornet among them, until they that are left, and hide themselves [and those hidden]  
 21 from thee,<sup>8</sup> be destroyed. Thou shalt not be affrighted at them: for the Lord thy  
 22 God *is* among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at  
 23 once [quickly], lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them<sup>9</sup> unto thee, and shall destroy them with a mighty destruction, until they be [shall be] destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man  
 25 be able to stand before thee, until thou have [has] destroyed them. The graven

## TEXTUAL AND GRAMMATICAL.

<sup>3</sup> [Ver. 6. Lit., their asherah's, images of Asherah—pillars of wood. They are always said to be cut down.—A. G.]

<sup>4</sup> [Ver. 10. The nouns are singular—his face.—A. G.]

<sup>5</sup> [Ver. 12. More exactly, And it shall be, because ye shall, etc.—A. G.]

<sup>6</sup> [Ver. 13. The *לְבָנֵי הַצֹּאן*, Astartes of the flocks. Either the fruitfulness, increase, as SCHÄTZER, or the ewes of thy flocks.—A. G.]

<sup>7</sup> [Ver. 16. Is giving.—A. G.]

<sup>8</sup> [Ver. 19. Lit., art fearing from their faces.—A. G.]

<sup>9</sup> [Ver. 20. From thy face.—A. G.]

<sup>9</sup> [Ver. 23. Margin, literally, before (from) thy face.—A. G.]

images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them [wherewith they are covered] nor take it unto thee, lest thou be  
 26 snared therein; for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest [and] thou be a cursed thing like it: but thou shalt utterly detest<sup>10</sup> it, and thou shalt utterly abhor it; for it is a cursed thing.

<sup>10</sup> Ver. 25. Loathing thou shalt loathe it. The strongest form in which it could be expressed.—A. G.]

### EXEGETICAL AND CRITICAL.

1. Vers. 1-11. The seventh chap. continues the exposition of the first command in relation to the idolaters and idolatry in Canaan, while chap. vi. considers it only in its application to Israel. Ver. 1 parallel to vi. 10. There the secularization and apostasy in consequence of the possession is in view, here the same also in the occupation with reference to its previous possessors. Many, indeed, more numerous than thou, because as the number itself shows, seven against one. The number seven (Acts xiii. 19) is certainly designed, since elsewhere 11, 10, 6, 5, are all given. Over against the people of the covenant number (7), the one covenant people, the seven heathen nations of Canaan are set as its caricature. 1) The Hittites, who are at times referred to as the Canaanites generally, dwelling upon the mountains of Ephraim and Judah unto Hebron. 2) The Girgashites living in the west Jordan country; nothing more definitely is known. 3) The Amorites. Comp. upon i. 4, 7, 19 sq. 4) The Canaanites, in the narrower sense, as those in the lowlands westerly upon the great sea, easterly in the Arabah. 5) The Perizzites (appellatively, iii. 5) in distinction from the mercantile tribes dwelling in the lowlands, the husbandmen and herdsmen of the elevated plains. 6) The Hivites in the region from Sichem, Gibeon, to Hermon. 7) The Jebusites in Jerusalem (Jebus) and its environs. Mightier (comp. iv. 88) in the same sense as more numerous, viz., when taken together.

Ver. 2, i. 8; ii. 38, 34; iii. 8. פָּרַת with ל is to make a covenant for the good of any one. Ver. 3. This would involve alliances, and lead to acts of favor (Ex. xxiii. 32 sq; xxxiv. 12 sq; 16; Gen. xxiv. 8). Ver. 4. It is not therefore national hatred, but the danger to Israel with respect to the first command. As the me is clear, since Moses speaks in the name of Jehovah, it is evident that so he will refers to the heathen father-in-law of the specified nations. Comp. further vi. 15; iv. 26. Ver. 5. (Ex. xxiii. 24; xxxiv. 13). Images, i. e., statues, pillars of Baal, as the highest male deity (the sun) as the fructifying power of nature. Groves of Ashtar (אֲשֶׁרֶת the weaker form) the goddess of love and fruitfulness (Venus), the moon. As the פְּצֻלֹת were stone pillars, so the אֲשֶׁרִים were neither green trees nor oaks, but wooden pillars, which appear to have been erected beneath them. The reasons for this conduct follow. Ver. 6. 1) From the national character of Israel: קָדֹשׁ קָדֹשׁ set apart to Jehovah, and thus holy, but the idea here is not of freedom from sin, as also

in Ex. xix. 6. According to this priestly title it has the task of the banning, or curse, but also the duty not to pollute itself religiously, or to fall under the curse (ver. 26), Lev. xi. 44. 2) From the choice of Israel (iv. 47). 3) From the destination of Israel to be above all people in which the choice reaches its end. כְּנָלָה is a property viewed as a sure possession (as כְּנָלָה, iv. 20, an inheritance) from כְּנָלָה to acquire or gain (1 Pet. ii. 9, εἰς περιποίησιν). Ver. 7. Such a pre-eminence has its ground not in anything external, as in the numerical importance and greatness of a people, in which case to be above all would imply that they were more numerous, if not than all taken together, still than any one of the all. That Israel was as the stars (i. 10; x. 22) was merely the fulfilment of the promise of God to the fathers, a promise according to grace, not implying any merit or pre-eminence on the part of the people. For ye were, sq., is not to be pressed, as if each of the other nations surpassed Israel in numbers and natural strength (ver. 1), but that while in the promise of grace the sands of the sea-shore (Gen. xxii. 18) are not sufficient to correspond with the greatness of Israel, it appears in nature as a drop in the ocean, as set over against the nations generally, or even against those directly in view here (Lu. xii. 32). חֶסֶד inclination, delight, pleasure in any one (Gen. xxxiv. 8; Isa. xxxviii. 17). [Bis. Com.: "He chose to himself Israel, when as yet but a single family, or rather a single person—Abraham." So also Wordsworth.—A. G.]

Ver. 8. נֶאֱמַרְתָּ, comp. i. 27. As in iv. 37, with reference to the fathers, the choice rests upon love, so here ver. 7 in direct reference to Israel itself, but here also ver. 8, the realization of this choice in leading them from Egypt; the reference to the fathers is introduced through the faithfulness and truth of Jehovah. (Luke i. 73; 1 John iv. 8, 16). Comp. iii. 24; iv. 34. Ver. 9, iv. 35. Jehovah the true and faithful God; the latter in a twofold respect: 1) keeping covenant and mercy through which alone the establishment of the covenant (comp. upon iv. 18. Doct. and Eth. 13), was confirmed, v. 10; Ex. xx. 6, and 2) ver. 10: And repayeth, sq., by which v. 9; Ex. xx. 5, are illustrated. To his face individually, each one of them, like the expression upon his own head. [Bis. Com.: "Punishes His enemies in their own proper persons. The phrase variously interpreted. 'Openly,' GROTJUS; 'instantly,' Vulgate, VATER; 'while still alive,' ROSENMULLER."—A. G.]. The repetition guards what is said against the doubt, that God in opposition to His faithfulness, delays to punish, because the punishing brings no gain, pays nothing. If He thus delays, it is upon other



grounds entirely, 2 Pet. iii. 9; Rom. ii. 4. Ver. 11, vi. 17; v. 1.

2. Vers. 12-16. While in iv. 31 a relation was foreseen for a warning in which Israel falls into disobedience, and Jehovah alone keeps the covenant, here ver. 12 for their encouragement a better case, the only right case, is selected, in which the people hear and obey, since it does these judgments (comp. upon iv. 1) i. e., whatever is right, in all relations, according to this commandment, and the statutes (ver. 11). In this case they should receive as a reward (עָשָׂה) Isa. v. 28), with the most emphatic prominence, whatever in ver. 9 is presented barely as the truth of Jehovah corresponding to the love of Israel. Others render merely therefore, because, (viii. 20; Num. xiv. 24) or, And this is the result, if ye will, sq., so Jehovah will keep, sq. Ver. 13. Inwardly love, outwardly enlargement, the medium of the blessing. עֲשֵׂהְךָ (xxviii. 4, 18, 51) *Veneres Astarte*, appellative as *Ceres* of the grain, *Lucina* of the birth. (KNOBEL). In connection with שָׁנָה, used perhaps purposely with contempt. Ver. 14. The wish becomes now a formal promise. Ver. 15. Connects with the solemnity of the promise, the averting of all that is opposed to the blessing of life. The generally expressed **All sicknesses** is now specialized by the recollection of Egyptian diseases (xxviii. 27, 60). The transitive thought to the special Egyptian diseases in this connection, if it is not to be viewed as a mere supposition, must be, in the memory of Israel, the historical plagues. (Ex. xv. 16). For the peculiarities as to the diseases of Egypt, comp. **HEMOSTENBERG**. *The Books of Moses*, p. 225 sq. [PLINY, as quoted in the Bible Com., calls Egypt the mother of most diseases. WAGNER, *Nat. Hist. of Man*, a focus of contagious sickness of all history. "It is not without significance that Egypt, which represents in Scripture the world as contrasted with the Church, should thus lie under the power of disease and death."—A. G. J.] Thus the plague scarcely ever ceasing in Alexandria; eye diseases are very frequent in Egypt; more recently the cholera came from thence. The plagues hold the chief place among the evil diseases befalling the Egyptians in reference to Israel, so they should be put upon all those hating thee, and thus the people of God are literally placed parallel with their God (comp. ver. 10; v. 9)—they hate thee because they hated Me. Hence all that ver. 16, taking up the thread from the beginning of the chapter, inculcates anew upon Israel, becomes a divine judgment: Comp. Num. xiv. 8; xiv. 9. (Deut. xxxi. 17). "The affections or inclinations of the heart are attributed to the eyes of those in whom they appear or may be seen" (BERL. BIB.). Comp. Deut. xiii. 8; xix. 18, etc. **Snare**. The image of the hunt, draught-net, snare, not used so much with reference to the ensnaring in sin, as rather to the imprisonment in the like judgments with these which Israel should execute, partly as divine judgments, partly as the natural nemesis, (the self-destructive power of evil), HUFFELD upon Ps. ix. 16. Comp. Exod. x. 7. מִתְּךָ elsewhere specially the serving other gods (ver. 4), but since this is only the result of sparing the people, it is

generally the failure to carry out the divine command to consume them.

8. Vers. 17-26. In the statement, ver. 7, humbling all self-righteous thoughts, according to which faith alone could be spoken of in opposition to presumption and fleshly boldness, there might be also in opposition to faith, cowardice, the prudence of fear, which would prevent obedience (i. 23). Hence ver. 17 sq., in thy heart, because the heart is desponding as it is over-confident, (Jer. xvii. 9). Ver. 18 (i. 21), i. 30; iv. 34; vi. 22. Ver. 19.—וְ of which I have so many times already spoken reminding thee. Ver. 20. **Moreover** also the hornet (חֲרָקִיתָ [KEL] with the article collective as a species or kind), i. e., before thou consumest, destroyest them (ver. 16) and thus evidently to be understood as, ii. 25, of the terrors of God, which should go before Israel (KNOBEL) with which also Josh. xxiv. 12, Ps. xlv. 2) fully agree. For in distinction from Israel's sword and bow, there is something truly wrought by God, and this is then emblemized under the more simple and sometimes insignificant form, the more mighty the work is. In the plagues in Egypt the small animals served as the hosts of God. The so-called large wasps are feared by man and beast from the painfulness of their sting. Armies have been seriously molested or destroyed by hornets. **Ælian XI. 28**. But even in Ex. xxiii. 28 (to which there is a reference here), the hornets are not mentioned "as peculiarly fitted to excite alarm," as SCHULZ thinks, but—and this may serve to explain the article—as symbolizing the terrors there described in ver. 27. Thus the terrors of God should so clear the way among the nations, that Israel should have merely to glean; they would already, and indeed utterly, perish before the terrors of the coming events.—Before thee shows that Israel should be active as the instrument which God uses. Ver. 21, i. 29, 42 (xxx. 17). Ver. 22. (Ver. 1), as Ex. xxiii. 29 sq. (2 Kings xvii. 25 sq.). Thus Moses indeed strikes another tone, Josh. xxiii. 18; comp. Judg. ii. 8; iii. 1. Ver. 23. ii. 83, 15. כְּהִנָּה, destruction effected inwardly through fear (ver. 20), outwardly through sicknesses, the sword, and the like. Ver. 24, ii. 80; iii. 8. The utter destruction of the Canaanites which is described, ver. 23, by the instruments, the way and manner generally, is here presented by the objects which are more especially concerned, **their kings** (Josh. x. 22 sq.), and the **nations** (names), (xxv. 19). After such a destruction of the persons, it only remains to speak of their affairs or possessions. Ver. 25. A pure separation. Thou shalt not desire (v. 18), much less take or bring into thy house, in order to preserve (ver. 26). Coverings, ornaments, and the like are intended. Comp. upon ver. 16. Israel must share the opposition of God to idols; otherwise it will be betrayed into that which has been used in the service of idols, and be involved in the judgment of God upon it. Ver. 26. Faithfulness in little things proves their love to Jehovah; the sacred seal for Him should never grow cold, and degenerate into indifference toward anything connected with the Canaanitish idolatrous service. What is **abomination** to

Jehovah is a curse for Israel. The want of an inward consecration to God in thought leads necessarily to an outward consecration to God, through destruction. כְּחַדָּה, the masculine, refers to כְּחַדָּה (ver. 25) as מִלֵּוָּ also. יָצֵא, Levitical impurities, Lev. xi.

## DOCTRINAL AND ETHICAL.

1. For the Bann (*Cherem*) comp. upon i. 6—iv. 40. Doot. and Eth. 8 and 9.

[2. As to the rigorous destruction of the Canaanites here commanded, two things are to be observed. 1. That it was a judicial act on the part of God. The iniquity of the Amorites, which was not yet full, Gen. xv. 16, was now full. God had patiently endured their iniquities. He had given them space for repentance. He had sent among them the patriarchs, whose worship was a constant testimony to the true God, had warned by the solemn judgments upon the cities of the plain, and they had resisted all. The times of retribution for these nations had come, as it came to the world before the flood, as it came to Sodom and Gomorrah. He who used the forces and elements of the natural world in carrying out His judgments in other cases, now uses as His instruments the Israelites. But 2. It is clear here that the Israelites acted by an express and definite divine command. They were not actuated by desire of conquest or gain, or by worldly ambition. This was expressly and carefully guarded against in the very grant of the land made to them and in the fact that they were strictly enjoined to come to all other nations than the dwellers in Canaan with offers of peace. They were farther warned, and that repeatedly, and in the most impressive way, that a like sin on their part would involve a like destruction. There were also great moral ends to be secured with respect to Israel to guard it from the contamination of heathenism, and with respect to all men to set forth, as in a rehearsal, the retributive process which is going forward now in the history of nations, and which shall reach its final act and consummation when Christ shall judge all whose iniquities are full. See HENGSTENBERG, *Auth.* II. 471-507; *GRAVES on the Pentateuch*; KALISCH 370.—A. G.]

8. Since the Canaanites, vi. 19 (elsewhere also), are called the enemies of Israel, chap. vii. inculcates with sacred earnestness from its beginning to its close their entire and thorough eradication (ver. 6), states it as a principle of theocratic hostility, whose realization for the people of God comes out in the so-called imprecatory psalms. In connection with the moral aversion and horror which Israel truly in this following after God should feel towards the idolatrous heathenism, with a practical energy passing down into the individual life, there is a hatred for the sake of Jehovah in the interests of His honor, which a true love for God gives. The former corresponds to the nature of God and true piety, as well as the latter. If we can say in a social way: "The friend of my friend is himself my friend," how much more upon the theocratic ground must the enemy of God be

Israel's enemy! The distinction between private hatred, and hatred for the sake of God, is hardly sufficient here, since piety can never be a pure abstraction from its subject; but the more vital it is, the more subjective it will be; the interests of God are ever my interests. As the reproaches of Christ over the otities, in which the most of His mighty works were done, because they had not repented; as His repented woe over the Pharisees; as the curse of Peter on Simon Magus; as the well-known utterance of Paul in regard to the coppersmith Alexander, are New Testament instances, so the Heid Cat. Q. 52, in reference to the coming of Christ, comforts itself with this: "that He will cast all His and my enemies (*i. e.* those who are at the same time mine) into eternal perdition." But any misunderstanding between the hatred flowing out of love to God, and the hatred springing from selfishness, is prevented by the distinction between after the Spirit and after the flesh. Christ utters the fundamental theocratic position after the Spirit, Matt. v. 43: "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thy enemy; But His "I say unto you," sq. (ver. 44) goes through the whole sermon on the mount, and bears especially against the carnal interpretation and use of the fundamental position understood alone after the Spirit, as it was generally known in the tradition of the Scribes and Pharisees, and almost alone received as valid (Acts x. 28). They understood the theoretical fundamental position given out of love to Jehovah, as applying over and beyond the historical letter; the hatred against the Canaanites, against their idolatrous service, as a required national hate generally. That was spirit indeed, but the spirit of the flesh (political egoism). Then they applied it in the private life from the stand-point of the letter, and thence much more still to other ends than those intended, than to the heathen. This was the letter of the flesh (Dogmatic Egoism). As, however, Christ, Matt. v. 44, turns Himself against this unloosing on the one hand, and this ossifying on the other, of this fundamental, theocratic position, so also His but I against that "which has been said," is unmistakable also after the Spirit. The spirit of the New Covenant differs therein from the spirit of the Old Covenant, that according to Luke ix. 56, "the Son of Man is not come to destroy men's lives, but to save them" (comp. v. 54, 55), [*i. e.* against the spirit of the Old Covenant, as it was understood and carried out by the Jews, or even as the disciples, in the case quoted, conceived of that spirit. There is no real distinction in spirit between the Old and the New.—A. G.] The special grace for Israel has become general, and grace prevails over judgment. Thus the love of God is poured into our hearts through the Holy Spirit given unto us, and love bears all, believes all, and hopes all things.

## HOMILETICAL AND PRACTICAL.

Ver. 1 sq. LUTHER: "After he has made the heart right, which then becomes a spring of works, then he directs the hand with the other members, that they should destroy, sq. Our

sword is the word of God, with which the spiritual people fight and kill, i. e. convert the heathen from their error, in which they have lived."

CALVIN: "Therefore it is better for us to sunder connections, than by intimacy with the enemies of God to be drawn by their allurements away from Him; for they will ever strive by all possible arts to make division between us and God. While we live among unbelievers we cannot escape the common corruption; but when we seek close communion with them, we throw open the door to Satan." BERL. BIB.: "Thus also the New Testament forbids intimacies with vicious men, who are living as the heathen," 1 Cor. v. 9; 2 Cor. vi. 14. Ver. 3. TUB. BIB.: "Marriage with an unbeliever, or an infidel is most dangerous, and to be counselled against." Ver. 4. BERL. BIB.: "Think not that thou wilt convert them, through thy intimacy; rather they will lead thee astray. Gradually one accommodates himself to their works, and does the same." The holiness of God's people, not a natural quality (nature rather inclines to the Canaanites, hence v. 1 sq.), but their destination in the choice of God. Ver. 7. LUTHER: That they might not fulfil in the flesh what was begun in the Spirit, and be puffed up with their works after they had destroyed the idols and the godless, as the flesh is wont to be, He comes and takes away all glory and confidence in their works, as if he had said: God uses not your sword, because your strength is necessary to Him; but the glory of the work is this, that He overthrows so great a number with you who are so few. If He wished to overcome them with a great multitude, He would not have chosen you, but another nation greater than you." Ver. 8. LUTHER: "And this is the simple and perfect understanding of the first command, that we have nothing through our own merits, but have and hold all things through His mercy and love alone, and so are enabled to live for His glory." STARK: "Dear friend, if the Jews and their fathers could not earn from God the promised land which was so small, belonging to earth and time, how can we hope to earn as a debt heaven and eternal life?" The design of the choice; separation from the world

(ver. 6), the humbling of the selfish *ego* (ver. 7), the praise of the Lord's grace and faithfulness (ver. 8). Ver. 10. SCHULTZ: "The judgments of God are often delayed, but sure." Retribution even in the present time is clear from numerous cases, is taught under the Old Covenant, and wins clearer light in the New." Ver. 12. LUTHER: "It is preventent mercy, through which we are chosen, called and justified, without any works of ours; it is following grace when we, through our works, become sure of our part in that preventent grace, and so enjoy it." Ver. 13. Love, blessing, increase, the three-fold tone of divine grace. Ver. 14. CARMER: "The divine blessing profitable to all things, sq., 1 Tim. iv. 8. Thus God allures us to obedience through kindness." Ver. 16. Snare is it to thee: a word in season for every undecided, every half-way heart, every self-confident one. Consolation in times of sadness (ver. 17) from what God has done (ver. 18), from what we ourselves have experienced (ver. 19), from the word and promise of God which go beyond our experience (ver. 19 sq.). Ver. 20. LUTHER: "The horns signify, that the godless should be driven away through the terrors of the law, and cannot conceal themselves, etc. It was not in the power of the Israelites to send the horns before them, neither is it in ours to terrify any godless one; but God troubles and terrifies the heart, Acts ix. 6; ii. 37." Ver. 21. He that is in us is greater than he that is in the world (1 John iv. 4); therefore fear not; He is rather to be feared. Ver. 22. LUTHER: After the godlessness of the heart is overcome, the struggle between the flesh and the Spirit remains (Rom. vii; Gal. v.), that we should not be proud or lifted up. The Jebusites, Canaanites and Philistines are left within the flesh to tempt us, and to call us to the exercise of spiritual weapons. Usually they are cruel and raging passions, carnal security, vain glory, pride and idleness." LUTHER: "The house of the conscience should be kept pure, for there is nothing more tender or sensitive." Little children, keep yourselves from idols, 1 John v. 21.—BERL. BIB.: "Is everything under the curse an abomination, so also all who do not love the Lord Jesus Christ, 1 Cor. xvi. 22."

#### CHAPTER VIII. 1-20.

- 1 ALL the commandments [commandment] which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land
- 2 which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee [has caused thee to go] these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart,
- 3 whether thou wouldest keep his commandments [commandment] or no. And he humbled thee, and suffered thee to hunger, and fed thee with [suffered thee to eat] manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that

4 proceedeth [every out-going] out of the mouth of the Lord, doth man live. Thy raiment waxed not old [fell not away from] upon thee, neither did thy foot swell<sup>1</sup> 5 [trickle] these forty years. Thou shalt also consider in [with] thine heart, that as 6 a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore [and] thou shalt keep the commandments [commandment] of the Lord thy God, to walk 7 in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys 8 and hills; A land of wheat, and barley, and vines, and fig-trees, and pomegranates, 9 a land of oil-olive<sup>2</sup> [olive trees], and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are 10 iron, and out of whose hills thou mayest dig brass.<sup>3</sup> When thou hast eaten [And thou eatest] and art full, then thou shalt bless [and blessedst] the Lord thy God 11 for the good land which he hath given thee. Beware that thou forget [Keep thee, lest thou forget] not the Lord thy God, in not keeping his commandments [commandment], and his judgments, and his statutes, which I command thee this day: 12 Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt 13 therein; And when thy herds and thy flocks [small cattle] multiply, and thy silver 14 and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of 15 the land of Egypt, from the house of bondage [servants]; Who led thee through that great and terrible wilderness, wherein were [omit wherein were] fiery serpents, and scorpions, and drought [dry land]. where *there was* no water: who brought 16 thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might 17 prove thee, to do thee good at thy latter end: And thou say in thine heart, My 18 power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. 19 And it shall be, if thou do at all forget<sup>4</sup> [in fact forgettest] the Lord thy God, and walk after other gods, and serve them, and worship [bowest down to] them, I testify against you this day that ye shall surely perish. As the nations [heathen] which the Lord destroyeth before your face, so shall ye perish; because [for this; for a reward] ye would not be obedient unto the voice of the Lord your God.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 4. *פָּנָה* occurs only here and in Neh. xi. 21. It is variously rendered, callous, unshod, swell, connected with "dough" through the swelling in fermentation. SHROEDER renders trickle or drop, from the water-blisters which would form upon unshod feet. A. V. seems best.—A. G.]

<sup>2</sup> [Ver. 8. Margin: olive trees of oil.]

<sup>3</sup> [Ver. 9. BIR. COM. and WORDSWORTH render copper.—A. G.]

<sup>4</sup> [Ver. 19. Forgetting, thou forgettest. We have no full equivalent. So again in the last clause; perishing, ye shall perish.—A. G.]

## EXEGETICAL AND CRITICAL.

1. Vers. 1-6. As Moses ever keeps in view the purpose of his deuteronomic discourses, it cannot appear strange if he, when the occasion offers, announces it again. Repetition has the tendency rather to strengthen than to weaken this discourse. The emphasis upon the whole law (all the commandments) (ver. 1, as vi. 24, 25; comp. ver. 1, vii. 11) shows that this occurs not merely for the sake of the repetition, not even alone for the explanation of individual commands from the idea of the whole, but also for the enlargement, completeness (v. 28), especially through the prominence given to the motives to obedience, and with reference to Canaan (the *rationes legi adjectæ*). It is less a repeated, than a continuous (this day) enduring (part.

*לֹא יִפְּנֶה*) law-giving. The work cleaves to the person; while Moses lives, he gives the law. So thoroughly is he the bearer of his idea. The expressions are nearly stereotype. Comp. iv. 2; vi. 1; v. 1; vi. 8; v. 30; vi. 18; vii. 18. Ver. 2. And thou shalt remember, as v. 15. The recollection of the leading through the wilderness, (i. 31; ii. 7) bears here upon the obedience to the commands. God works this obedience only from the self-conscious man, in that He brings him to a true self-consciousness (Luke xv. 17), i.e., of his own weakness (as over against the divine omnipotence) of his sin (which the sense of the holiness and righteousness of God produces), of his ingratitude (in view of the love of God). *יָדַע* in Piel (Gen. xxxiv. 2) points out this more and more intimate power exercised over any one. Broken in his own strength, humbled from his self-presumption, the man is

referred to God (Gen. xxxii. 26, 27), to hear and obey Him. With this purpose in the leading through the wilderness, (יָצַא confessedly from יָצַא in the sense to incline, declare his meaning, to aim at, and thus the humiliation of Israel and the design of God coincide) are connected to prove and to know as secondary or incidental designs (לָּ) which may be distinguished from each other as means and ends, or as subjective and objective: since the knowledge here is only of service to God, as it serves to reveal the people to themselves, as it justifies His ways to them in every case (comp. Doct. and Ethical 2, on chap. i. 1-6). With such a knowledge of Israel, there (what was in thine heart), was naturally sought at the same time the knowledge in what it would result (whether thou wouldst keep) and thus the pedagogical significance of the wilderness agrees well, with the end for which the recollection of the way through the wilderness was here enjoined. Since the humiliation is the means of discipline unto obedience (Ps cxix. 67, 71) so it is not only confirmed, but ver. 8 specifically exemplified with respect to food, as in ver. 4 with respect to the clothing of Israel in the desert (Isa. iii. 7). Hunger is not alluded to as a temptation any more than the knowledge of ver. 8 is co-extensive with that of ver. 2, but as introductory, preparatory, and throwing light upon the feeding with manna. Hunger, the want of bread, and desire for it (Ex. xvi. 3 sq.; Num. xxi. 5). Which thou knowest not qualifies and characterizes this feeding. The more unknown, the more clearly separated from the usual means of life. Not upon bread alone (לֶחֶם Gen. xxvii. 40; Isa. xxxviii. 16) as the ordinary food, as if *inftar omnium*, upon which the life of man rests (Lev. xvi. 26; Isa. iii. 1; Ezek. iv. 16; v. 16). [WORDSWORTH: "As if bread could nourish life irrespective of God's will, or as if He could not support life without it, or without any means at all. See Matt. iv. 4, where He who is the living bread quotes these words against the tempter.—A. G.]. But by every word, not: but also upon, rather: much more upon, sq. Thus not the bread, but the Lord. Literally, every outgoing of the mouth of Jehovah, word, command, promise, thus not specially the law. But if the life of men rests upon the mouth of God, then men must cleave to the mouth of God and obey Him. Comp. i. 26, 48. Obedience is not only better than sacrifice, (1 Sam. xv. 22) but even than bread, (John iv. 84). The feeding with manna was therefore the most decided, and at the same time to the believer the most blessed humiliation (Ps. lxxiii. 26). If man lives upon the Lord, so the Lord can nourish and sustain his life, in every way, even miraculously. Matt. iv. 4; Luke iv. 4. God is thus simply indispensable to the life of men in every aspect (xxix. 5); John vi. 82 sq. ["The lesson was thus taught, that it is not nature which nourishes man, but God the Creator, by and through nature; and generally that God is not tied to the particular channels through which He is pleased to work." Bib. Com.—A. G.]. As in the manna extraordinary food was miraculously created, the creative power of God remedied the hunger,

so ver. 4 presents the providence of God to the people, which in so marvellous a way preserves their clothing beyond what could have been expected. STARK: "That thou hast not necessarily to wear rent garments and such as could not cover thee"). פָּחַל, to become soft, liquid, water blisters upon the feet, because the sandals being worn out they were compelled to march bare-foot. It was a miraculous blessing, Moses says, without once stopping to reason why it should occur. It does not exclude the use of the natural supplies to which KURTZ refers, the rich herds supplying abundantly wool and leather, the numerous garments and sandals which every Israelite must have possessed, (Ex. xii. 34, 35) the garments of the Egyptians which were washed ashore (Ex. xiv. 80) and the booty they would have secured from the Amalekites, sq. We need not hold with some Jewish Rabbis, or some Christian expositors, that the clothes and shoes upon the children grew with their growth, or with a reference to Ezek. xvi. 10 sq., that the Angel was present as a tailor in the wilderness. Comp. upon ii. 7. [It is idle, of course, to speculate as to the process by which this result was secured, as it would be to ask how Christ multiplied the loaves and fishes. But while we need not overlook the natural supplies, nor exclude human agency in part, as that agency was used in collecting and preparing the manna; it is clear that these natural supplies were supplemented by some special and miraculous exercise of the divine power.—A. G.]. Ver. 5. And consider, as and remember, in ver. 2. The recollection of the journey through the wilderness should serve to bring Israel to the consideration which that leading had in view, hence the comparison, (Ex. iv. 22) of a man and his son, as i. 31, and Chasteneth (SCHROEDER instructeth) as in iv. 36. Comp. the same. To give such knowledge God is continually teaching. And this instruction is very fitting here, where Moses calls

attention to obedience. עָם-לְבָבָהּ. Comp. iv. 39). Ver. 6. Announces the practical end (iv. 10; vi. 24). To walk in his ways, in opposition to iv. 8; vi. 14, thus to follow Him in the way in which He leads His people, and has pointed out in His law, which is equivalent to walking in His commandments, i. e., to do them, to live according to them, x. 12; xi. 22; xix. 9; xxvi. 17.

2. Vers. 7-10. Over against the wilderness with its miraculous leading, Canaan now enters as the goal of this leading, in a comprehensive and gorgeous description; the extraordinary there, becomes here nearly the ordinary, because belonging to the character of the land. Whoever there has, to him shall be given, that he may have abundantly. So much greater is the obligation to obedience. [This description of the land is peculiarly appropriate on the supposition that Moses actually described it, just as the people stood upon its borders, and with a view to encourage them to faithfulness and obedience. It would have been comparatively aimless if the book came from a later author, and out of entirely different circumstances.—A. G.].

Ver. 7. (iii. 25; iv. 21). חָזַק usually the

waves of the sea, as יַם הַיָּם the sea, but here the masses of water below the earth, which here and there find issue through the surface. We think of the valley streams, as the Arnon, the Jabbok, sq., but especially of the Jordan, with its seas, its different sources in Lebanon and Hermon, "fed by the snows and rains upon its lofty summit, and grotto basins, through its icy treasure chambers and caverns, kept in its course through the whole year, while nearly all the other Syrian streams sink away through the dry season." Thus abundance of water. Then fruitfulness, as also TACITUS, AMMIAN, and others (WINAR, II., p. 188), affirm. Wheat in abundance (1 Kings v. 11; Ezek. xxvii. 17) found even now in considerable measures. Barley for the cattle, especially for the horses, but used also for the poorer classes of the people, also largely raised. Vines, the cultivation of which constituted a main branch of agriculture, to which the land and climate are favorable. [The vine is still cultivated in Palestine in those parts in which there is a considerable population. See STANLEY, S. and P., and ROBINSON'S *Bibl. Res.*—A. G.] Vines and fig-trees used proverbially for the peaceful condition in Palestine. The pomegranates, partly wild, partly in gardens, of brilliant color, beautiful form, fruit, fleshy, juicy, and refreshing. זית olive the olive of oil (the olive tree which yields oil) in distinction from the wild olive (זית יָדָה). The olive of Palestine was specially prized. Honey, the favorite food still in Eastern lands, used instead of the unknown sugar. Ver. 9. A special application of such fruitfulness, with a reference to Gen. iii. 19, so that a characteristic feature of the lost paradise cleaves to the land. עָנָה עָנָה to humble oneself, to be poor. It is as much as if he said, in which thou shalt not have to stoop to toil, and to pour out the sweat of thy brow in order to eat thy bread. But more generally, as God is sufficient to Israel instead of the gods of the heathen, so His land affords all that is necessary, so that the people need not to enter into commerce with other people from any want or necessity, and may avoid dangerous alliances with them. Hence also the iron and the brass (copper) the indispensable metals are alluded to. Not only are the warm springs at Tiberias ferruginous, and the soil at Hasbeya, strongly impregnated with iron, but iron stones are found upon Lebanon, and iron strata are supposed to exist between Jerusalem and Jericho (Ezek. xxvii. 19). We are to think also of the ferruginous basalt in North Canaan, especially in the East of Jordan, and also in the land of the Amorites. Did Israel engage in mining, or did they neglect it? [See the passage in Job xxviii. 1-11.—A. G.] Traces of former copper works are found on Lebanon. Ver. 10 gives the result of the description of the land, which could not be deferred. It must be so—cannot be otherwise. The Jewish tradition of grace at meals, and indeed after meals, founded upon this passage is too narrow and special an explanation. In this respect Christ introduces the thanks and blessing before the meal, Matt. xiv. 19; xv. 36; xxvi. 26.

8. Vers. 10-20. Still how the transition to the warning reminds us of home and the Christian

grace; Lord Jesus, let us never forget Thy love in the eating! Ver. 11. Comp. iv. 9, 15, 23; vi. 12. To forget leads to the not keeping. Self-keeping guards against the forgetting, iv. 1 sq.; vi. 40; v. 1; vi. 2, 8, 17; vii. 11; viii. 1. That thou forget not is the main thought here, hence ver. 12, illustrating practically the thought, resumes after the manner of vi. 10, the particulars completed in the next verse (vii. 13). Ver. 14 shows how the want of self-circumspection finds utterance in self-exaltation, which is always with respect to Jehovah, boastfulness. Hence, as a conclusion, the great deeds of Jehovah are still once more succinctly stated; the exodus from Egypt, (vi. 12, 21 sq.; vii. 8, 19), and (ver. 15) the leading through the wilderness (ver. 2 sq.) in the light of which every thought of self-glorying falls away. Comp. i. 19. The fearfulness is portrayed through the נחש שָׂרָף (Num. xxi. 6). שָׂרָף according to its primary sense, that which draws itself together, thus the coiled, rolled together (hence less easily distinguished and more dangerous) serpents,—those peculiarly poisonous; and in its secondary meaning (even without the שָׂרָף) burning, whose bite produced burning inflammation. The Sinaitic peninsula abounds in all kinds of poisonous creeping animals. The following words are simply a rhetorical apposition, thrown together, without נחש (Kail), and therefore the more striking. מִצָּרָה from צָרָה to be dry, to thirst, leads fitly to the most wonderful (out of the flinty, hardest rock) water supply, to which the fever produced by the bite of the fiery serpents, even more fitly leads, as also that dryness and thirst were characteristics of the wilderness, in contrast with Canaan abounding in water (ver. 7). Ex. xvii. 6; Num. xx. 11. Since the feeding with manna, ver. 16, refers back to ver. 8, and therefore must be regarded as a humiliation, so the two-fold (לִמְעַן) defining the end, appears, at least according to the sense, to be referred to the entire works of Jehovah mentioned, in any case, to those spoken of in ver. 15, after ver. 2. These deeds cannot be spoken of as favors, since the favors or good deeds are fixed at the end of Israel, i. e., not at the end of life, which is not involved in the connection, but the end of the desert journey. The favor of the promised land was the end of Israel here addressed; as if he had said the final act of kindness. [WORDSWORTH: "The latter end of Israel was not only their entrance into Canaan, but it extends to the last days in which God comforted the true Israel of God by the coming of Christ."—A. G.] Ver. 17 is a parallel continuation of ver. 14. In thine heart, lifting itself up, growing presumptuous. Moses traces the emotion to its source, as if he had said, think in thyself, persuade thyself. This wealth, land, possessions, position, etc. Ver. 18. But remember (rather), for that would be to forget. That he may (the end, the purpose) establish (cause to stand up, preserve entire, fulfil) his covenant (iv. 81), especially the promise of Canaan (Gen. xxvi. 8). As it is this day (ii. 80; iv. 20). "If the East Jordan region was conquered, the West Jordan also should be taken" (KNOBEL) iv. 37

sq. A solemn testimony closes the warning, as iv. 26. Ver. 19; vi. 10; xii. 14; v. 9. Ver. 20. If ye place yourselves by the side of the Canaanites in their apostasy, ye shall perish like them. A counterpart to vii. 12.

#### DOCTRINAL AND ETHICAL.

1. Everything in the present life is laid under obligation in the Pentateuch, which aims at a life of ever renewed obedience to God, a life which carries in itself a security for that which lies beyond the present. This inward light serves to explain many of the expressions used, and understood especially of external earthly things, but which thus win a spiritual interpretation reaching to the other life (ver. 16). Thus, as ver. 18 shows, the legal character of Israel has its deep foundation in grace and faith. The reward excludes all righteousness of works.

2. Humiliation (comp. Exeget. and Crit.), the end of the leading through the wilderness. When thus pride in the possession of Canaan (vers. 14, 17) was the result, the very opposite to the design of God appears, and hence also God could not at last do good (ver. 16) but must destroy, (ver. 19 sq.). The like position in this case indeed with the Canaanites, shows us that Israel by nature was not different from the other nations. It is all grace, which it appropriates by faith, but must prove through obedience, as the preference of God for Israel approves itself morally through the moral teachings, legally in the *ordo salutis*. Therefore the whole leading of the people (ver. 14) especially in the desert, tends to humiliation. As the experience of our own nothingness is the first condition for grace, so humility, the consciousness that we deserve nothing, can accomplish nothing, remains the constant attendant of grace.

3. While humiliation is the general design, trial, temptation, is the peculiar characteristic of the wilderness. נִסָּה, from the root, to divide, separate, signifies to put to the test, to prove, thus to bring into a position, in which nature reveals itself in haughty confidence or dependency, and grace in man reveals itself in his faith or obedience. Wherefore humiliation, and especially temptation, terminate (ver. 16, לְהִיטֵב) in good (James i. 18 sq.). In the individual it works a correct knowledge (ver. 2) as to his relations to God; for the Church it serves also to distinguish the true from the false members, in entire accordance with the primary sense of the Hebrew word.

4. The desert and the temptation meet again in the Messiah, in whom the idea of Israel reaches completion (Matt. iv.; Luke iv.). The wilderness was especially appropriate to the temptation to lust, or to the hasty anticipation of their rest, which has its parallel in the Satanic through want or pain; and this temptation respects the ordinary things in life, that which was usual in Egypt. That it does not concern wealth or power is all the more clear, from the extraordinary character of the gifts, through which the giver represents Himself to His people. These gifts (water out of the flinty rock and manna) form a counterbalance to this

temptation of the wilderness, similar to that which the solemn repeated warnings form to the gift of Canaan, the good deed, corresponding generally to the desert (ver. 19 sq.; vi. 10 sq.). Through these warnings Israel was prepared for the temptation which came with the possession of the promised land, as on the other hand the temptation through the desert was then completed. [It is the very object of this chapter, and this accords with the whole spirit and tone of the book, which is preparatory, provides for the future—to guard the Israelites against the temptation growing out of the possession of the promised land. Hitherto they had been under a peculiar discipline. They had lived at the hand of God, partly upon the supplies directly and miraculously given. It had been an humbling, but salutary process. Now their whole circumstances were to be changed, and the temptation would be to forgetfulness of God and self-dependence, against which Moses here warns them.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 2. LUTHER: "We never know our own hearts, which are ever open to God, more certainly than when we are tempted in poverty or other sorrows." BEECHER: "Many esteem themselves pious and righteous if they do nothing outwardly wicked, much more when they do what is good. Nothing is more needful for such than to be placed in temptation, and thus learn what is in them." God never constrains any to be good; He simply commands it (ver. 1). But as He allures men to the choice of God by all the promises of this life and that to come, and by corresponding threatenings, so He not only reveals what it is in their hearts, the wicked lusts, which prevent the choice, but also humbles men and trains them generally for the possessions to follow (Deut. xxx. 15, 19; Rom. xii. 21; v. 3-5; Heb. xii. 7-11; 1 Cor. x. 13; Ps. xvi. 2; cxxxix. 28 sq.; 1 Pet. i. 7; James i. 12; Matt. xxv. 20 sq., 29). The divine programme of leading (educating, training) His children. Ver. 8. LUTHER: "He suffered thee to hunger before He gave thee manna, that although the manna never came, He might still support thee through that word in which He promised that He would be thy God, and never leave thee. Faith in the word of God nourishes not only the soul, but the body; although truly the ravens and the woman of Sarepta came at the right time to Elijah, and here also the manna. Thus faith teaches that we have a God, according to the sense of the first command (Ps. cxxxvii. 18, 24)." CRAMER: "The ordinary means by which God supports us are not to be despised; but if these fail, we should still trust in God for help." The divine chastisements as the continuous educating of the children of God will be considered in the heart (ver. 5) and observed in a divine walk in the fear of God (ver. 6). Ver. 7 sq. The favor (blessing) of a good land: for the satisfying of our necessities, for independence and self-support (ver. 9). The spiritual application to the kingdom of God (Matt. vi. 33). STARK: "Does God give so much on the earth, what will be done in hea-

ven?" Ver. 10. CRAMER: "Are riches yours, fix not your heart upon them, Ps. lxxii. 10." Ver. 16. BURL. BIB.: "The end of the children of God is thus ever in blessing, as with Job and Lazarus." [BIB. COM.: The wilderness was to

the Jewish Church analogous to the Cross, Canaan to the Crown.—A. G.] Vers. 17, 18. TUB. BIB.: "Temporal prosperity is a blessing of God; but if not so regarded, it becomes a curse." Vers. 19, 20. STARK: "Behold the goodness and the severity of God," Rom. xi.

### The Second Command.

CHAP. IX.—XI. 32.

CHAP. IX. 1-29.

- 1 HEAR, O Israel: Thou *art* to pass<sup>1</sup> over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.
- 2 A people great [mighty] and tall, the children of the Anakims, whom thou knowest, and of *whom* thou hast heard *say*, Who can stand before the children of Anak?
- 3 Understand therefore [And thou understandest] this day, that the Lord thy God *is* he which goeth over before thee; *as* a consuming [eating] fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out [and thou dispossessest them and destroyest], and destroy them quickly, as the
- 4 Lord hath said unto thee. Speak not thou in thine heart, after that [since] the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but<sup>2</sup> [since] for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations, the Lord thy God doth drive them out from before thee, and [in order] that he may perform<sup>3</sup> [fulfil] the word which
- 5 the Lord swore unto thy fathers, Abraham, Isaac and Jacob. Understand therefore [And thou understandest] that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people. Remember, and forget not [thou shalt not forget this, that] how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against [with respect to] the Lord. Also [And even] in Horeb ye provoked the Lord to wrath,
- 6 so that the Lord was angry with you to have destroyed you. When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread, nor drink water [bread I did not eat, and water I
- 7 did not drink]: And the Lord delivered [gave] unto me [the] two tables of stone written with the finger of God; and on them *was written* [omit was written] according to all the words which the Lord spake with you in the mount, out of the
- 8 midst of the fire, in the day of the assembly. And it came to pass at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the
- 9 tables of the covenant. And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded
- 10 them; they have made them a molten [founded, cast] image. Furthermore [And] the Lord spake unto me, saying, I have seen this people, and behold, it *is* a stiff-
- 11 necked people. Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater [more

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 1. Passing—about to pass.—A. G.]

<sup>2</sup> [Ver. 4. Lit.: and in.]

<sup>3</sup> [Ver. 5. Lit.: cause to stand, confirm.—A. G.]



15 numerous] than they. So [And] I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in [upon] my  
 16 two hands. And I looked, and behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way  
 17 which the Lord had commanded you. And I took [seized] the two tables, and cast them out of [from upon] my two hands, and brake them before your eyes.  
 18 And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in  
 19 doing wickedly in the sight of the Lord, to provoke him to anger. (For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you  
 20 to destroy you.) But [And] the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him: and I prayed for  
 21 Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small<sup>4</sup> [ground it well], even until  
 22 it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye  
 23 provoked the Lord to wrath. Likewise when [And as] the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then  
 24 ye rebelled against the commandment [mouth] of the Lord your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the  
 25 Lord from the day that I knew you. Thus [And] I fell down before the Lord forty days and forty nights, as [which] I fell down at the first [omit at the first];  
 26 because the Lord had said he would destroy you. I prayed therefore [And I prayed] unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast  
 27 brought forth out of Egypt with a mighty hand. Remember [Think upon] thy servants, Abraham, Isaac and Jacob; look [turn] not unto the stubbornness of  
 28 this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out, say, Because the Lord was not able to bring them into the land  
 29 which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet [And still] they *are* thy people and thine inheritance which thou broughtest out by thy mighty power and by thy stretched out arm.

<sup>4</sup> [Ver. 21. Lit.: well, diligently, with great care.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 1-5. Hear, sq. Ver. 1 calls attention to a new, as vi. 4 to the first command (v.

1). הַיּוֹם (*hoc die, hodie*), at this time. לְבָנָא, iv. 1. לְרִשְׁתָּהּ נְוִים, what these possess (vii. 1). Comp. ii. 12, 21, 22. The description of the nations and cities drawn from i. 28. Since the second command is directed against images, its exposition could not start from any deeper basis, than when it begins from that imagination which caused the heart of Israel to melt, while in truth it should have kept the image of Jehovah in His word of promise in the heart, and have held it against any such thought or imagination. The words are partly different from those in vii. 1.—סִבְיָם occurs there, and עֲצָמִים כְּסִבָּה, which are found here, are there dependent upon נְוִים, while the description of the cities is there entirely wanting. The enumeration there rules the description (vii. 7). On the other hand the transfer from i. 28 is so exact, that the דָּם, which is omitted ver. 1, occurs in ver. 2, and the sons of Anak are expressly mentioned as those well known, and the mention of whose

name Israel heard with the greatest terror. Moses speaks designedly in the very words of the spies. It is an ironical citation. Ver. 8. Israel now understands, how could it be otherwise after the victory over Sihon and Og, that Jehovah is (He) the Captain at its head (iii. 28). As a consuming fire recalls the punishment upon the former generation; but since we have here an exposition of the prohibition of images, it is literally a resumption of iv. 24 in its connection with this prohibition. The quality referred to has only an introductory reference to the destruction of the Canaanites. For He shall destroy them is explained by the clause: He shall bring them down before thee.—יְכַנְיֶעֱם, alluding to the name Canaan, and intimating the terror, the breaking, with which Israel should easily accomplish their expulsion. Observe the three-fold and emphatic הָיָא. The thought is in unison with viii. 17 sq. מָהֵר is not in opposition to vii. 22, but is only modified by it, viz. as quickly as it may be best for thee, quickly in a general sense, and in whatever way As the Lord hath, sq. may be understood. [Their destruction would be quick compared with what might be expected in the circumstances in any ordinary human conquest, but

not quick, or at once, so as to endanger their interests.—WORDSWORTH calls attention to the fact that in vii. 22 Moses is speaking of the nations; here he speaks of a particular race, the sons of Anak. There is no lapse of memory or inconsistency.—A. G.] While viii. 17 sq. treats in entire accordance with the first command, of the grossest form of self-exaltation, the apotheosis of their own strength, ver. 4 here, in agreement with the second command, speaks of the refined pride, of self-righteousness and the corresponding rewards ascribed to it; the cultivation of hypocritical Pharisaism. It is not sufficient that Moses guarding against this thought, has directly opposed his but for, sq.; he resumes it once more and emphatically in ver. 6. He meets the Pharisaism which usually rests in a simple external righteousness, with the added inward uprightness of the heart. The wickedness of these nations already mentioned is in like manner supplemented by the word and oath of the promise, iv. 37, 38; vii. 8. Ver. 6 forms the conclusion through the certainly (ver. 8) to be presumed self-knowledge of Israel, which, in connection with the wickedness of the Canaanites, takes away every other natural right to Canaan than that in the free love of Jehovah to the fathers. The designation as stiff-necked (Ex. xxxii. 9) prepares the way for what follows. It is a characteristic expression with the leader of Israel, and describes Israel as stubborn under the yoke laid upon him; hence as an untractable beast of burden (comp. Matt. xi. 28, 29!), Acts vii. 51; Isa. xlviii. 4. [This chapter, with other passages, gives rise to the title of Deuteronomy as a "book of reproofs." The censure is sharp. There is no concealment of the sins of the people, especially of its ingratitude and rebellion. This unsparing reproof is itself a strong argument in favor of the Mosaic authorship. For any later author wishing to impose his work upon the people, would have sought to conciliate and thus prepare the way for the reception of his book. And as WORDSWORTH well says, "it is impossible to believe that a whole people should have conspired to accept a libel against itself, and to have venerated it as an oracle of God," as they must have done if it is not from Moses.—A. G.]

2. Vers. 6-24. The large experience which Moses had of the truthfulness of this declaration of Jehovah concerning Israel determines his emphatic demand in ver. 7, through which he designs to impress more clearly upon the mind of the people its natural peculiarity and unworthiness. לִכְן (iv. 32), comp. Ex. xiv. 11. He begins significantly with a deed of kindness, as the deliverance from Egypt, in order by contrast to characterize the shameful conduct of Israel. Comp. upon i. 26. —OJ, with [A. V. against], brings out more clearly the shameful-ness, through the actual connection, upon the covenant relation. Ver. 8. The apostasy at Horeb (Ex. xxxii.) forms the very core of the historical proof, because it is the most striking illustration with respect to the second command. The 1 signifies also, even: directly after the covenant had been concluded, Ex. xxiv. Comp.

upon i. 37 (v. 9). [So also BIR. COM.: "The conjunction introduces a special example of a general statement.—A. G.] The narrative which follows is so thoroughly personal and Mosaic, and bears the stamp of one's own experience so clearly, that we cannot think of the art and skill of a later deuteronomist. Ver. 9; comp. Ex. xxiv. 12, 13. Thus precisely when nothing could have been more unexpected than the apostasy of the people. Moses went to bring the very tables of the covenant, Israel ought to have awaited it with the most sacred suspense and attention (v. 19; iv. 13; v. 2, 8); comp. Ex. xxiv. 18. The number 40 intimates the character of the desert, namely, the tempting, testing nature for Israel of this residence of Moses. They had waited for Moses forty years; now they would not wait forty days and nights. The fast which, Ex. xxiv. 28, was related in connection with the second tables of the law, is not transferred from that passage to this, but as is clear from Ex. xxiv. 11, it is there tacitly intimated. To this entire absorption in God on the part of Moses, Israel on its part formed the exact counterpart. Ver. 10. Comp. Ex. xxi. 18; xxxii. 16; (viii. 15; Luke xi. 20) iv. 10 sq.; v. 5, 19. Thus the wonderful authentic document of the covenant. Ver. 11 is not merely a resumption of the giving of the tables; but, as at the end, sq. shows, after the apostasy of Israel had already occurred, i. e., the given tables must now become the formal and solemn testimony against the unfaithful people, and at the same time for the faithfulness of Jehovah, who even in anger—for His anger is in love—guards the integrity of His covenant. Hence the same expression as in ver. 9. Ver. 12. Comp. Ex. xxxii. 7 sq. מְדַבֵּר answers to the following מְדַבֵּר, if the apostasy occurs so quickly, the mediator also must quickly appear, both with respect to the judgment as for mediation, if it is still possible to mediate and save. שָׁמַח. Comp. upon iv. 16, where the word is borrowed from Ex. xxxii. 7, as in the highest degree descriptive of image worship. Thy people, sq., sounds as if the people were rejected, but also as fitting to the mediator of the people. The way commanded Israel, relates to the manner in which Israel should not worship God, iv. 16; v. 8, explained by the following clause, they, sq. מִסִּכָּה from סָךְ, to pour, here used in reference to the golden covering, or as a description of the whole. The casting and working of metals was long practised in Egypt, and hence known to the Israelites. Ex. xxxii. 2 sq. Ver. 13. (Ex. xxxii. 9). Comp. upon ver. 6. The appearance now reveals their real nature. Ver. 14. הָרַף הָרַף imper. apoc. (הִרְפָּה) from רָפָה with כֵּן following: to desist from, to let alone, and presupposes, as in Ex. xxxii. 10, where it also occurs in a similar way, the here omitted intercession of Moses. Comp. vii. 24. Ver. 15. (Ex. xxxii. 15). As already in ver. 10, so here, the fire is brought into prominence. Comp. iv. 11 sq. It (Ex. xxiv. 17 sq.) shines upon the two tables which he bore with himself, in his hands, and resting against his breast, as the law itself, coming down from the mount. Ver. 16 agreeing

with ver. 12 sq. **A calf.** A symbol, according to the Egyptian pattern (Apis. Mnevis) truly of the general power of God (Elohim), hence upon the general level of heathenism, although Jehovah may have been represented therein as the object of worship. On the other hand the fire, and Moses with the tables, symbolized the deficient holiness. The casting down and breaking, ver. 17, occurred in indignation at the breach of the covenant on the part of Israel (Ex. xxxii. 19); corresponding to that which Moses had heard from God upon the mount, ver. 14. The mediator of the covenant sharing in the anger of Jehovah, recognizes in that way the divine judgment which casts away Israel to destruction, as righteous. But after that the holiness and righteousness of God had thus been sufficiently cleared, His grace and mercy could be invoked, ver. 18. When Moses casts himself before the Lord, he gives a proof that he did not think that the covenant itself was one, "discontinued on the part of the Lord," (SCHULTZ). Doct. and Eth. 18, upon i. 6—iv. 40. Intercession rests upon the covenant faithfulness of God, notwithstanding all our unfaithfulness. The forty days and nights (Ex. xxxiv. 28) are expressly (as at first) compared with those mentioned, ver. 9, having thus plainly the same object, viz., the obtaining at this time the second tables of the law-covenant. All that took place after Moses' descent from the mount, as related in Ex. xxxii. 30, 31, upon which the occurrences Ex. xxxiii. 1 sq. came to pass, down to Ex. xxxiv. 28, is here omitted, since Moses went up to obtain the new tables of the law. We have not here different accounts (of the Jehovist, of his first and second documents) which we are to harmonize, but on the contrary a compressed statement, and one as to its aim, fully corresponding with the one complete statement of Exodus. As the intercessory character of the given time, by which it is distinguished from the former residence, so the second fast of Moses has its accessory reasons in the sin of Israel. [BIR. COM.: "Moses interceded for the people before he came down from the mountain the first time, Ex. xxxii. 11-18. This intercession is only briefly alluded to here. Afterwards he spent another forty days in the mount, Ex. xxxiv. 9, and the intercession of Moses made therein is that brought forward here, and in 25-29."—A. G.]. At the same time ver. 19 hints at all that is related in Ex. xxxiii. for the full hearing and answering followed first in Ex. xxxiv. 10 sq. Until that occurred, there was ground indeed for fear (Heb. xii. 21), since Jehovah only in this way and by degrees, and from the beginning in a restricted manner, revealed His condescension. The forty days and nights are thus a continuous wrestling with God, of the Mediator, for his people. **At that time, as before, &c.,** Ex. xiv. 15; xvii. 9, and again later Num. xi. 2; xiv. 20. The destruction of Israel was averted, and the covenant confirmed anew through Moses alone, in whom only the position of mediator, and the promise of God (ver. 14, **I will make thee, sq.**) are conspicuous. But this is still ver. 20, carried out with respect to Aaron. The anger of Moses, Ex. xxxii. 21 sq., illustrates the anger here attributed to Jehovah; on the other hand

Exodus contains nothing of any special intercession for Aaron. That here in Moses, Levi enters in the room and office of Aaron is the first intimation of a feature genuinely deuteronomic (comp. Intro., § 4, I. 22) introductory to chap. x. Ver. 21. **Your sin, the calf which they had made, in which their sin as a fact lay as it were tangible (the corpus delicti).** Through this symbolical transaction, with which comp. Ex. xxxii. 20, the sin was energetically removed from their midst. The brook descending from the mount is presupposed in the "water," Ex. xvii. 6; and since they drank of the brook, the drinking there, Ex. xxxii. 20, is here intimated in the allusion to the brook; it was a circumstance of secondary moment. Ver. 22. Comp. upon Num. xi. 1-3; upon Ex. xvii.; upon Num. xi. 38, 84. The general national character of Israel is revealed in ver. 7, and hence, beside the great apostasy at Horeb, other instances earlier and later are alluded to. Ver. 23. Comp. i. 19 sq.; xvi. 32, 43. Thus ver. 24 returns in a summary way to ver. 7 (Ex. vi. 9, 12). [In enforcing his admonition against self-righteousness, Moses selects such instances in their history as may serve his purpose best, without any strict regard to the order of time. He uses those parts of events more fully related elsewhere, which are fitted to his end, without even professing to give any full or detailed statement. This is just what is constantly done in all similar discourses. There is no inconsistency or contradiction.—A. G.].

8. Vers. 25-29. In a brief, summary way, ver. 25 is also a resumption of the intercession of Moses, ver. 18, and with this agrees ver. 26 sq. The contents of this intercessory prayer are essentially taken from Ex. xxxii. 11-13, for this first prayer, breaking forth from the heart of the mediator, contains all that follows: It is only ever repeated. **Destroy not.** Comp. ver. 12. They have destroyed (corrupted) themselves, hence it is for God not to destroy, but to save, (Luke ix. 56). It sounds characteristically New Testament like, in the Old Testament, as negatively Old Testament like. It is a Psalm title, Pss. lvii., lix., lxxv. **Thy people** returns on good grounds the **thy** used by God, ver. 12. **Inheritance**, preparatory to ver. 27. God has inherited it from the fathers. Comp. upon iv. 20. At the same time a denial that Moses had ever wrought any mighty deed (ver. 12), it was all the greatness of God (vii. 8). Profound and subtle is the full designation of the fathers of the people, ver. 27; with respect to its conceded nature it descends from these fathers! As if Moses would say, what labor and patience hast thou not also had with them! let the love and forbearance shown to the fathers designated as servants of the Lord, i. e., as those who can come into view according to their obedience, avail for Israel (iv. 37; vii. 8). **Look (turn)** in order to see, and then to punish. Ver. 28. As Israel thought little of Jehovah's honor, so the mediator of Israel gives the greater thought and care to that honor (ver. 8) and love (i. 27). **The land, i. e., the people of the land from whom Jehovah had wrested Israel** (Ex. xiv. 4, 17, 18). Moses places the inability (Num. xiv. 16) first, pointing to the unwillingness. ☐ From these reasons, because.

Ver. 29. Comp. ver. 26. The contrary assertion closes the prayer, is the true, and is also the actual.

#### DOCTRINAL AND ETHICAL.

1. The grace, promise, and gifts of God are in order to bring men low, and lay them before Him. Comp. i. 8. (Matt. xxii. 4; Luke xiv. 17). Faith has merely to take, and any delay in the possession is merely the result of the unbelief and disobedience of men. With respect to time also; for faith it is this day, or still shortly, (Luke xviii. 8; Rev. i. 1). But such utterances of God are to be understood in the spirit, since a thousand years are with Him as one day; 2 Pet. iii.

2. The providence of God, especially His preservation, is a continual creation; so also His gracious leading of His people is a constant salvation from the deserved judgment. The moment of redemption outweighs every other in the sin in which we are involved. Hence Moses not only at first reminds Israel of the exodus from Egypt, but in his intercessory prayer reminds the Lord of that redemption. So much is evident from ver. 26. The world, according to its origin, is set upon nothing (Heb. xi. 8) the sinner (Gen. ii. 17) according to justice is set for destruction.

3. The repeated testimony that Moses received the tables from God, which contained all His own words (vers. 9, 10, 11, 16) emphasizes one aspect of the mediation, that in which he stands as the representative of God to the people. As this is confirmed upon the most trustworthy grounds, so also the other side, in which he stands as the representative of the people toward God. As in Abraham, Israel is determined according to the promise, so in Moses according to the law. He received the law not only for Israel, but he was (ver. 19) regarded expressly as Abraham, as acting for the whole people. It is therefore in accordance with the character of mediator when Moses, the agent of the people, brings his intercession with God for them to its issue: the more so as Aaron, to whom belongs all the priestly mediation of Israel, in the transaction at Horeb, had not acted for God, but for the people, so that Moses must enter for him, as he had for the people. The relation which lies at the basis of the representation of many through one, is that of Adam, of Christ a truly theological.

4. "Even to his High Priest," says BAUMGARTZ, "he could not appeal, for the anger of Je-

hovah burned also against Aaron (ver. 20). Only one point seemed to remain, that Moses had given his forty days' fasting and tears as an atonement for Israel (vers. 18, 26-28). But this Moses could not cross the Jordan, he also must die on account of his sins in the wilderness." Consequently, as the leadership of the hosts of Israel upon earth must pass into the hand of Joshua, so must the leading of the cause of Israel before God await another mediator, Heb. viii. 6; ix. 15 sq.

#### HOMILETICAL AND PRACTICAL.

LUTHER: "Moses in this chapter cuts off all spiritual pride." Vers. 1-6. For and against Israel: 1) For Israel speaks the promise which will be fulfilled; for Israel the Lord contends who goes before Him. 2) Against Israel is his own heart and his stiff neck. Our enemies are not our greatest danger, but our own hearts and nature. Ver. 8. The knowledge that the Lord goes before us, and stands for us, is the certain and daily experience of the believer. Ver. 4. SCHULTZ: "The knowledge of sin is the only source in which the earnest strivings to live anew can have their origin and be strengthened." Ver. 7 sq. STARK: "A Christian should suffer himself to be reminded when he has sinned, Ps cxli. 5." Ver. 14. FREYLINGHAUSEN: "O what a gracious word, that the Lord should represent Himself as weak, as if Moses alone by his intercession could turn away this terrible judgment." AUBERLEN: "God makes faith much easier to him than to Abraham." CALVIN: "He still continues with tears, as all the saints, although their prayers are heard and answered." Ver. 20. STARK: "Christians should pray for one another, James v. 15." Ver. 24. "What a sad testimony." Ver. 25 sq. KRUMMACHER: "To bring the availing sacrifice was kept for another. Who thinks not of His prostrations, His tears, His strong cries, etc." Vers. 26-29. PISCATOR: "The true form and manner of prayer that we may be heard: 1) To whom should such prayer be offered? To the Lord of Lords. 2) What reasons should impel us? The command of God, His promise, and our necessity. 3) To what end should it be directed? That God would remember His honor, truth, and almighty power. 4) How the prayer should be made? In a hearty confidence in the truthfulness and mercy of God. 5) What should one ask? For grace, the forgiveness of sins, and the preservation of the Church. (Comp. further upon Ex. xxxii. sq.).

#### CHAPTER X. 1-22.

1 At that time the Lord said unto me, Hew thee two tables of stone like unto the 2 first, and come up into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and 3 thou shalt put them in the ark. And I made an ark of shittim [acacia] wood, and hewed two tables of stone like unto the first, and went up into the mount,

4 having [and] the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments [words] which the Lord spake unto you in the mount, out of the midst of the fire, in [at] the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me. And the children of Israel took their journey from Beeroth [the wells] of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office [became priest] in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before [the face of] the Lord to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord [he] is his inheritance, according as the Lord thy God promised him. And I stayed [stood] in the mount, according to the first time [as the first days] forty days and forty nights; and the Lord hearkened unto me at that time also, and [omit and] the Lord would not destroy thee. And the Lord said unto me, Arise, take thy journey [go to depart] before the people, that they may go in and possess the land which I swore unto their fathers to give unto them. And now, Israel, what doth the Lord thy God require of thee but [than only] to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart [with thy whole heart], and with all thy soul. To keep the commandments [commandment] of the Lord, and his statutes, which I command thee this day for thy good? Behold,<sup>1</sup> the heaven and the heaven of heavens is the Lord's thy God, the earth *also* [omit also], with all that therein is. [Still] Only the Lord had a delight in thy fathers to love them, and he [omit he] chose their seed after them, *even* you above [out of] all people, as it is this day. Circumcise therefore [And so circumcise] the foreskin of your heart, and be no more stiff-necked. For the Lord your God is God of gods [he is the God of gods] and [the] Lord of lords, a great God [the God, the great] a [the] mighty, and a [the] terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment<sup>2</sup> of the fatherless and widow, and loveth the stranger, in giving [to give] him food and raiment. Love ye therefore [And so love ye] the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things [deeds] which thine eyes have seen. Thy fathers went down into Egypt with three-score and ten persons [with seventy souls]; and now the Lord thy God hath made thee as the stars of heaven for multitude.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 14. Lo, to Jehovah t'hy God, the heavens, &c.—A. G.]

<sup>2</sup> [Ver. 18. Doing judgment, and loving, the participle in both cases.—A. G.]

## EXEGETICAL AND CRITICAL.

1. Vers. 1-5. At that time (ver. 1) is generally to be understood of the time at Horeb, which is the fundamental reference in this section (ix. 8). This more general interpretation corresponds to the whole method of the discourse, which is not chronological, but rhetorical, and pre-supposes with respect to the more exact chronological sequences the narrative in Exodus. According to this, the time fixed falls before the beginning of the forty days and nights (Ex. xxxiv. 1) thus before ix. 25, 18. All that lies between, was briefly hinted in ix. 19, since all there depends upon the close of the intercession of Moses, the renewing of the covenant, the new tables of the law, and indeed as the result

of the Mosaic intercession. (That with the forty days the time, first below in the camp, at last above on the mount, is intended (KNOBEL); as a round number (SCHULTZ), is as unnecessary as it is to explain in that time by the intercessory prayer. KEIL). The mention of the ark, whose preparation had been commanded, Ex. xxv. 10, indeed before the first tables, declares already according to the actual connection here, the grace to Israel in reference to the erection of the sanctuary, as one enduring and realizing itself in the dwelling of Jehovah with Israel. Thus also in ver. 2, with which comp. Ex. xxxiv. 1. The carrying out of that which was commanded, Ex. xxv., and here merely renewed with respect to the ark, ver. 3, involves no difficulty, for Ex. xxxvii. 1 does not exclude the idea that Bezaleel applied himself to the

complicated work immediately upon the declaration of Moses. [And if this were not so, the apparent diversities between the account in Exodus and the statement here are all easily and naturally explained upon the supposition that Moses groups events here with reference to the impression he wished to make, and without reference to the order of time in which they occurred. These very differences may be fairly urged as proofs of the Mosaic authorship.—A. G.] Ver. 4. Comp. ix. 10. Ver. 5 as ix. 15. And put, sq. (Ex. xl. 20), parallel to the solemn utterance—ver. 8—**In my two hands** (T3).

2. Vers. 6-11. The notices contained in ver. 6 sq. follow here not without design on the part of Moses (comp. ver. 9, **thy God**)—the children of Israel in the third person, and while apparently disconnected, are in fact individually and as a whole, especially through the ruling idea, inwoven closely in the connection of this section. The conclusion with the ark (ver. 5) leads to the bearers of the ark (ver. 8). The purpose, to close with the residence at Horeb introduces the remark as to the removing of the children of Israel (vers. 6, 7). The result of the intercession of Moses for Aaron, so expressly mentioned in ix. 20, could not remain without notice when the renewal of the covenant with the people in consequence of that Mosaic intercession was mentioned. But it is still more significant for the connection, since even Moses did not reach Canaan, when still in the critical moment at Horeb his intercession is such, that it alone appeared for all, for the people and Aaron, that Moses should be able to point to this, that his intercession and mediation at that time maintained an official determining character for the time when he could no more appear for Israel. This is truly deuteronomic. We have seen already in the introduction that Deuteronomy provides for the time when Moses should no longer be with Israel, in that it emphasizes those official activities which are crowded into the one peculiar personality of Moses. If therefore Moses' prayer for Aaron had personally this result, that he should not die until the fortieth year of the wandering, at Mosera, so it had officially provided for the enduring high-priesthood, mediating with God for Israel, since at the death of Aaron Eleazar became priest in his stead. The ruling idea in this whole section is the intercession of Moses heard and answered, and indeed in its deeper connection with the second command, which is positively explained for us. If the second command in distinction from the first, relates to the true honoring of Jehovah, the true worship of God, so it is essentially conditioned, indeed given, through the Aaronic priesthood. The symbolical cultus connected with it, is the right way, the calf-worship the apostasy to heathenism. What is not found in the latter is symbolized and really exists in the former; holiness and love, righteousness and the grace of God. It is therefore correct (as already CLERICUS) when HENGSTENBERG says: "Moses reminds the people that the Lord had remained the same in His grace notwithstanding all their sins. He gave to them the ark of the covenant with the new tables of the

law, vers. 1-5. In the continuance of His grace He institutes the high-priesthood," etc. The given nexus between this institution and the intercession of Moses, according to which he, speaking as a dying man, indeed as if already dead, to Israel, has only in view the matter about which it treats, the mediation of the people with God after his death; produces this perceptible objective character of the discourse, altogether fitting here, and should not permit any thought of an interpolated gloss by a later hand. [The division of the chapters here is unfortunate. Chap. x. 1-11 is closely connected with the 9th chapter. Moses is there guarding the people against self righteous tendencies. Their blessedness is not due to them. On the contrary, they were characteristically a rebellious people. The favors conferred upon them originally by the grace and sovereign choice of God were forfeited by their sin at Horeb. It was only at Moses' intercession, and in the great mercy of God, which endured even when they had been disobedient, that they were now reinstated in these privileges. Then the tables were renewed, the ark of the covenant was provided, and the tables placed in it, the priesthood of Aaron was continued in Eleazar, the Levites were set apart to minister in the tabernacle (an appointment which could scarcely have been passed over here when the transactions at Horeb were dwelt upon), and they were permitted to march onward. So complete was the reconciliation between God and His people, through the intercession of Moses; every allusion is in place, if we regard the speaker's purpose. Even the geographical statements and the setting apart of Levi show that there is no gloss.—A. G.]—Beeroth, sq., wells = Bene Jaakan, Num. xxxiii. 81. A camping-place of one of the Horite tribes mentioned in Gen. xxvi. 24, where the wells occur. Mosera, the same as Moseroth, only that is the plural. Since Aaron (xxxii. 50) died upon Mount Hor, Mosera must have been at its foot. Comp. Num. xx. 22 sq.; xxxiii. 87, 88. Ver. 7. Gudgodah, the same as Hor Hagidgad, Num. xxxiii. 82, where are the caves or a narrow pass. Jotbath as in Num. xxxiii. 83, only that the place, not now geographically known, was there referred to in the second, here in the fortieth year (HENGSTENBERG, *Auth. II.*, p. 481 sq.). The symbolical character of the whole quotation excludes any possibility of a contradiction to the record in Num. The mention of the rivers of waters seems to designate even the external blessings accompanying the renewed covenant relation. These little traits of a direct local knowledge, and an actual experience in the journeyings, would be without any significance in a mere later gloss. Ver. 8. **At that time**, parallel with ver. 1, and connecting with ver. 5, as the discourse there is of the bearers of the ark. The time the same with ver. 1, and it is defined also in ver. 10. Thus in no way after Aaron's death. As in ver. 6 the high-priesthood is expressly brought into prominence, in connection with Aaron and Eleazar, and particularly in this, that it passed from Aaron to his sons, and the family of Aaron is pointed out as the specifically priestly family, so there comes out here

unmistakably the one peculiar deuteronomic feature, which permits the one family of the tribe to retire behind the tribe as such (comp. *Introd.* § 4, I. 22). Although Moses has not repeated in ix. 17 or ix. 21 the narrative in Ex. xxxii. 26 sq., still the here-mentioned separation of the tribe of Levi (*Num.* i. 49 sq. (iii. 4); viii. 6 sq.) pre-supposes it, and at the same time finds its ground in his concise style here. Besides the intercession of Moses, that of the Levites also has preserved Aaron alive. Thus the levitical function of bearing the ark may be regarded as a priestly function, as it actually happened on solemn occasions; and thus also the standing before the Lord can be said of the whole tribe, although it was literally peculiar to the priests (*xxi.* 5; *Num.* vi. 28 sq.). That the distinction between the priests and Levites is not thus destroyed is evident from ver. 9, quoted from *Num.* xviii. 20, 24, in which chapter the distinction in question is expressly treated. In connection with this character of Levi, important for all Israel (*Introd.* § 4, I. 22), the transition from this tribe to the people as a whole, ver. 10, is in the highest degree fitting. Resuming the thought of ix. 18; 19, 25. So truly is the intercession and its answer the soul of this section. With the renewing of the covenant connects itself anew the reference to the covenant-land (*SOHLKE*). Hence the command to Moses, ver. 11. Arise up, see ix. 12. *לָמַסֵּךְ* (*Num.* x. 2). Moses should go before the people upon the further journeyings, as their leader, secure their removal, and guide them in the way.

8. Vers. 12-22. In a similar apostrophe to that in vi. 8, 4; ix. 1, after such an apostasy and upon the basis of such a forgiveness, follow now, ver. 12, the earnest exhortations. The interrogative form is more pathetic than if it was a simple requisition. God demands only that which Israel must freely of itself concede. *Comp.* v. 26; vi. 2: 18, 24. Fear the beginning, to walk, sq., this is the progress, and love (vi. 5) as it reveals itself in the most inward and the most entire service of God (vi. 18) is the completion. Connected with fear and love through the service of God with all the heart and with all the soul, is added as is entirely fitting to the second command. As the walk is subordinated to the fear, so the keeping the commandments, ver. 18, appears to be subordinated to the serving of God. (*Comp.* upon iv. 2; vi. 24.) As ver. 12 appeals to the self-consideration, so ver. 14 to the direct immediate beholding. Behold, the heaven of heavens, rhetorical, to the highest heaven of all, what may be called heaven. (*1 Kings* viii. 27; *Ps.* cxlviii. 4; *Isa.* lxviii. 38). This high and lofty one, who needs nothing, since all belongs to Him, to whom all therefore, even according to such mere general relations are under obligation, has still, ver. 15, entered into special relations with the patriarchs, and with them only, vii. 7, 8. Inclination, love, choice, the three stages from the innermost impulse, to the historic act, viii. 18. Hence the claim upon Israel, ver. 16, especially of a priestly consecration to Jehovah (vii. 8) for a distinction from all nations. In any case circumcision has this distinguishing

character (comp. *LANGEN*, *Genesis*, p. 424 sq.). Then, too, it is involved in the act in question, and the time appointed for it; that the sanctification represented through it, concerns the human nature in its source and origin, thereupon from childhood, and hence the genuine deuteronomic extension and application of the symbol to the heart claimed as the seat and source of the natural life; and thereupon he passes to Israel the peculiarly stiff-necked, (ix. 6, 18, 27), *Lev.* xxvi. 41. That which is here a demand, elsewhere appears intelligibly as a gift of God, a grace, xxx. 6. A similar relation to that between conversion and the new-birth. No more, viz., and especially as at Horeb. Therefore in assigning the reasons (ver. 17) he lays hold at first upon this. God of gods, Ex. xxxii. 1, 4, 28; i. e., not merely the highest God, and Lord over them all, who should be so named and honored, but he who with them can alone be intended, of whom they are at best particular representations, symbols, images, (*Ex.* xx. 4) who himself is their complex and total idea. A fitting explanation of the name *Elohim*. Then further, as a general foundation on which the required change of nature on the part of Israel rests. he holds up before Israel the exalted nature of Jehovah raised above all heathen religions; a great God, sq. It corresponds with this, that His choice of Israel indicates no partiality—*אִשְׁרָא לֹא שָׂא פָנָיו* which regardeth not persons, *Lev.* xix. 16; *Gen.* xxxii. 20; xix. 21 (*Deut.* i. 17). His predilection for them is not the particularism of a national God, made by men. As Israel cannot withstand his fearful almighty power and greatness, so neither can he take any false refuge in His love, which as especially manifest to him, will at the same time reveal itself to be holy and righteous (*Gen.* xviii. 25). Impartial, He is also incorruptible. Reward, perhaps, with a retrospect to Ex. xxxii. 2, 8, 24. *Comp.* *Micah* iii. 11. Ver. 18 carries out this judicial majesty of Jehovah still more definitely, preparatory to ver. 19. Fatherless and widow, not barely as for the most part overlooked by human unrighteousness, or indeed downtrodden, but because without help among men, and assigned to God, they appear as the objects of His compassionate love, which therefore was immediately and expressly said also with regard to the stranger. (*Comp.* i. 16). The warning, ver. 19, to love the stranger, is drawn as a direct result from the foregoing. Ye cannot indeed do otherwise if ye are circumcised in heart, etc. (according to ver. 16), for consecrated as priests to Jehovah, ye must imitate Him, especially as ye know from your own bitter experience the lot of strangers. (*Ex.* xxii. 21 sq.). A wonderful passage in this connection. Although power over all is first asserted of God (vers. 14, 17) and His love beyond Israel manifested only in the gifts of "food and raiment," while for Israel it is revealed in an altogether peculiar way, (ver. 14), still Israel has already the problem, as much as is in its power, ethically to introduce that doctrine, "God has so loved the world." The warning is neither formally nor essentially "an offshoot from the course of thought," *KNORR*, but rather a nearly New Testament (*1 John* iii. 10, 17) foresight into

the divine nature, which was now again summed up as **Jehovah thy God**, for the worship as it lies in the second command. Fear before, the beginning (ver. 12) which includes all, as iv. 10. Then the service. Comp. upon ver. 12. Then to this the true cleaving (upon iv. 4) instead of love. Lastly the confession of the mouth (comp. upon vi. 13) and indeed ver. 21 without **יְהוָה**, in a method which, as if uttering the contents of the name Jehovah, rises solemnly above the common day of the ordinary life with its to swear, up to the throne of Jehovah, Ps. xxii. 8. **Thy praise** explained through, **that hath done for [lit. with] thee**, sq. Ex. xv. 2 sq.; Ps. cvi. **Thy God** illustrates ver. 22. Comp. Gen. xlii. 26, 27; Ex. i. 5; Deut. i. 10, and upon vii. 7.

### DOCTRINAL AND ETHICAL.

1. That the two tables of the law were twice written, and that in Deuteronomy the second writing finds such an emphatic mention, may truly be symbolical for the repetition which the earlier law-giving has received in this book, (Intro., § 1). The distinction between the second and the first tables here treated of, is that while the latter, with the entire law given at Sinai, is both as to its contents and form, the work of God, the deuteronomic law-giving, as the second tables of the covenant, bears designedly the form of Moses. This time the tables are his work, are hewn by him, although the contents of Deuteronomy are according to all that the Lord commanded, *c. g.*, i. 3 sq. SCHULTZ rightly reminds us "that the mediatorial activity of Moses was necessary for the people, but is acknowledged by the Lord;" the Mosaic hewing of the tables holds inwardly the same character as his intercession. We may say that as the mediatorial activity of Christ is one priestly and royal, so that of Moses is a prophetic-priestly.

2. The mediating office and work of Moses appears already with the earlier law-giving, (Introduction, § 1). It is **יְהוָה יְהוָה**, Ex. xxxii. 15, **יְהוָה** with reference to the first tables. But it is not without significance that Moses says, in this chap., ver. 8, of the second tables, **יְהוָה**, after he had said, ix. 15, of the first, **יְהוָה יְהוָה**. If in the first law-giving the mediating activity of Moses appears more prominently with reference to God, God has so ordained, so now its aspect with reference to the people is made availing, that Israel, humanity, needs a mediation before God. This necessity was therefore also expressed through the priesthood. Comp. Exegetical explanations. Correspondingly, the first and second forty days and nights upon the mount.

3. One may ask whether this agency of Moses in the second tables, and the deuteronomic law-giving with them, designates a lower or a higher stage of the covenant? Should we look upon the human corruption which made the second tables necessary; or should we regard this, that at least this was the law in the hearts of men, that the human heart became its table, it would appear, in the first case, a lower stage, but in the last a higher, and one full of promise. But in any

case it will be better to say, that deuteronomy, as the second tables, is an advance, truly, in the way in which God, through His condescension, makes us great. Ps. xviii. 85. ("*Ubiqunq; enim majestatem Dei, ibi et humilitatem ejus describam videbis*, Isa. lvii. 15," BROUAR).

4. It is a fine remark of SCHULTZ, that "the miracle of the second tables is as certainly greater than that of the first, as that the divine entering into human activity is always more wonderful, although not easily made apparent, than the purely creative work." We thereby gain an apologetic rule or measure for the outwardly unmiraculous, but inwardly more richly miraculous time of the present economy of the Holy Spirit. The miracle of redemption greater than that of the creation, and that of sanctification greater still (John xiv. 12). The more human the love of God, the more wonderful is it, even than His omnipotence. From the "wells" (ver. 8) to the "streams of water" (ver. 7).

5. This description of Jehovah, vers. 14, 17—**as truly the name "Elohim"**—lets the universalism shine through the background, in which the motives for obedience are set, which the particularism in the choice and leading of Israel from Genesis on, does not deny. Comp. Exeget. and Doct. upon i. 6—iv. 40, 8.

6. [BIB. COM.: "Circumcision was designed to set forth the truth which lies at the very basis of revealed religion, that man is by nature very far gone from original righteousness, and in a state of enmity to God. The peremptory requirement of circumcision as the sacrament of admission to the privileges of the chosen people, denoted that this opposition must be taken away ere man could enter into covenant with God. The peculiar nature of the rite confirms this view of its meaning. Now Moses fitly follows this command with *circumcise your heart*, *i. e.*, take away, lay aside that obduracy and perverseness towards God, which is essential to your covenant, standing and privileges, xxx. 10; Lev. xxvi. 41; Jer. iv. 4; Ezek. xlv. 9; Acts vii. 51.—A. G.]

### HOMILETICAL AND PRACTICAL.

Vers. 1, 2. The historical and typical in the second tables of the covenant, in their distinction from the first, in their similarity, and their occasion and cause (ver. 2). WURT. BIB. "See here the type of our lost or broken strength, and of its renewing and completion through the Holy Spirit, who writes the ten commandments upon our hearts with His own finger, that we may war against lust, and regulate our lives in obedience to them. Jer. xxxi. 33." Vers. 8, 5. The importance of the ark for these tables of the law. With the renewed covenant, as it is now continually renewed upon the intercession and out of the mercy of God, especially in Christ, it can never be true, as it was with the first covenant, that the cover of the ark should conceal the tables. Vers. 6, 7. They go from strength to strength, every one appeareth before God in Zion, Ps. lxxxiv. 7. Aaron is dead and buried, but Eleazar, *i. e.*, God helps, is priest in His room. Yes, how gloriously God helps the meek, Ps. cxlix. 4, since Christ also was dead, but is risen, and sits at the right hand of God, and in-



tercedes for His people (Rom. viii. 34).—**RICHTER**: "Aaron died many years after that sin, in a different place, from other causes, and in local and temporal circumstances full of honor. God moreover leads His people by steps from the wells to the waters." "The geographical notices are thus gracious proofs, as on the contrary in ix. 22, witnesses of sins and anger."—**CRAMER**: "The word of God remains forever, and must be preached and preserved through men. Isa. xl. 8; Matt. xxviii. 19. Ver. 8. The priestly tribe of Levi, a type for all Israel, indeed for the whole world: 1) the great problem to bear henceforth the name of the Lord; 2) the solemn duty of service before His face; 3) the blessed fruits, to be a blessing to all the world. Ver. 9. The joyful world and self-denial of a priestly man, joyful because the Lord is his inheritance." **TUB. BIB.**: "God is the believer's portion, Ps. lxxiii. 26; Rom. viii. 17. Who will compute His glory and riches? A great consolation for the pious and true preacher, Matt. xix. 29." Ver. 11. **RICHTER**: "If Moses goes again before Israel to the land of promise, He gives the flock their shepherd." **BAUMGARTEN**: "With this he puts his seal upon all."

Ver. 12. **CRAMER**: "The law commands nothing which nature does not require, and which all experience does not prove to be most useful and desirable." **BERL. BIB.**: "Reverential fear belongs to His supreme authority and highest majesty, Mal. i. 6. It is as the door into the palace of the great king." **J. GREHARD**: "Fear with

love; love without fear grows slack, fear without love makes slaves, and fills with distrust." **BERL. BIB.**: "In all his ways; chiefly three, of His commandments, Ps. cxix. 1; of faith in Christ, John xiv. 6, and of love, 1 Cor. xiii. 81; xiii. 1.

Ver. 13. **BERL. BIB.**: "For thy good, not that the Lord has need of thee or of thine. This obedience to the commands of God in true love, embraces ourselves also, and what can truly be easier than love thyself even." Vers. 14, 15. The God of Israel, the Lord of heaven and earth, a lover of Israel. How heaven and earth meet in God: in love. Ver. 16. The circumcision of the heart not first a New Testament demand, (Rom. ii. 29; Col. ii. 11), as stiff-neckedness is not merely an Old Testament sin. Vers. 17, 18. What makes God the proper Judge of the world? His majesty, His righteousness, His mercy. **TUB. BIB.**: "Even in the Old Testament the way to God was open to those not Israelites." **LUTHER**: "Thus the Lord loves the stranger. Who will now rely upon his home or paternal inheritance, although it is not to be despised! But if one must wander in exile and in foreign lands, let him not doubt, or be less trustful than if he were at home and in his father's house." Ver. 19. **BAUMGARTEN**: "Jehovah has proved to Israel, that He has no respect to any mere external distinction and glory, since He Himself has mercy upon the forsaken stranger in Egypt, and upon the sinner in the wilderness." Ver. 22. The great with the small, the many out of the few, that is the way of God.

#### CHAPTER XI. 1-32.

- 1 THEREFORE thou shalt love [And love, so love then] the Lord thy God, and keep his charge,<sup>1</sup> and his statutes, and his judgments, and his commandments [commandment], always. And know ye this day: for *I speak* [om. I speak] not with your children [have I to do]<sup>2</sup> which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, And his miracles, [signs] and his acts, which he did in the midst of Egypt, 4 unto Pharaoh the king of Egypt, and unto all his land; And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the Lord hath 5 destroyed them unto this day; And what he did unto you in the wilderness, until 6 ye came into this place; And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how [as to whom] the earth opened her mouth, and swallowed them up,<sup>3</sup> and their households, and their tents, and all the substance<sup>4</sup> that *was* in their possession [at their feet, close to, followed them] in the midst of

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 1. His keeping what he has laid upon you to keep—charge, not here in the sense of observance, rites, but as including all enjoined.—A. G.]

<sup>2</sup> [Ver. 2. WORDSWORTH, **BIR. COM.**, **KEIL** and **DEL.**, make the clause "for not with your children which have not known and have not seen," a parenthesis, and drop the colon after day. **SCHROEDER** carries the parenthesis on, including the Lord your God. Our version seems to make the whole passage, to ver. 7, one sentence, which would be very unusual in Hebrew. The rendering suggested by **KEIL** is preferable.—A. G.]

<sup>3</sup> [Ver. 6. Lit., which the earth opened her mouth and swallowed.—A. G.]

<sup>4</sup> [Ver. 6. Lit., the living thing which is at their feet.—A. G.]

7 all Israel : But [For] your eyes have seen all the great acts of the Lord, which he  
 8 did. Therefore shall ye keep all the commandments [commandment] which I com-  
 9 mand you this day, that ye may be strong, and go in and possess the land, whither  
 10 ye go to possess it ; And that ye may prolong *your* days [may live long] in the land  
 11 which the Lord sware unto your fathers to give unto them, and to their seed, a land  
 12 that floweth with milk and honey. For the land, whither thou goest in to possess  
 13 it, is not as the land of Egypt, from whence ye came out, where thou sowedst [which  
 14 thou sowedst with] thy seed, and wateredst *it* with thy foot, as a garden of herbs :  
 15 But the land, whither ye go to possess it, *is* a land of hills and valleys, and drink-  
 16 eth water of the rain of heaven : A land which the Lord thy God careth for [con-  
 17 sidereth]<sup>a</sup> : the eyes of the Lord thy God *are* always upon it, from the beginning of  
 18 the year even unto the end of the year. And it shall come to pass [comes to pass]  
 19 if ye shall hearken diligently<sup>b</sup> unto my commandments [commandment] which I  
 20 command you this day, to love [so that ye love] the Lord your God, and to serve  
 21 him with all your heart and with all your soul, That I will give *you* the rain of  
 22 your land in his due season, the first rain and the latter rain, that thou mayest ga-  
 23 ther in thy corn, and thy wine, and thine oil. And I will send [give, so margin],  
 24 grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to  
 25 yourselves, that your heart be not deceived [become not foolish]<sup>c</sup> and ye turn aside  
 26 [fall away] and serve other gods, and worship them ; And *then* the Lord's wrath  
 27 be kindled against you, and he shut up the heav'n, that [and] there be no rain,  
 28 and that the land yield, [give] not her fruit ; and *lest* ye perish quickly from off the  
 29 good land which the Lord giveth you. Therefore [And ye shall lay] shall ye lay  
 30 up these my words in [upon] your heart and in your soul, and bind them for a sign  
 31 upon your hand, that they may be [and they shall be] as frontlets between your  
 32 eyes. And ye shall teach them your children, speaking [to speak, so that ye speak]  
 33 of them when thou sittest in thine house, and when thou walkest by the way, when  
 34 thou liest down, and when thou risest up. And thou shalt write them upon the  
 35 door posts of thine house, and upon thy gates : That your days may be multiplied,  
 36 and the days of your children, in the land which the Lord sware unto your fathers  
 37 to give them, as the days of heaven upon the earth. For if ye shall diligently  
 38 keep all these commandments [this whole commandment] which I command you,  
 39 to do them, to love the Lord your God, to walk in all his ways, and to cleave unto  
 40 him : Then will the Lord drive out all these nations from before you, and ye shall  
 41 possess greater nations and mightier than yourselves. Every place whereon the  
 42 soles of your feet shall tread shall be yours : from the wilderness, and Lebanon,  
 43 from the river, the river Euphrates, even unto the uttermost sea shall your coast  
 44 be. There shall no man be able to stand before you : *for* [om. for] the Lord your  
 45 God shall lay the fear of you, and the dread of you upon [the face of] all the land  
 46 that ye shall tread upon, as he hath said unto you. Behold I set [give] before you  
 47 this day a blessing and a curse : A blessing, if ye obey the commandments [com-  
 48 mandment] of the Lord your God which I command you this day ; And a curse,  
 49 if ye will not obey the commandments of the Lord your God, but turn aside out  
 50 of the way which I command you this day, to go [that ye may walk] after other  
 51 gods which ye have not known. And it shall come to pass when the Lord thy God  
 52 hath brought thee in unto the land whither thou goest to possess it, that thou shalt  
 53 put [give] the blessing upon mount Gerizim, and the curse upon mount Ebal.  
 54 *Are* they not on the other side Jordan, by the way where the sun goeth down<sup>d</sup> in  
 55 the land of the Canaanites, which dwell in the champaign [Arabah] over against  
 56 Gilgal, beside the plains [the oaks] of Moreh ? For ye shall pass over Jordan to  
 57 go in to possess the land which the Lord your God giveth you, and ye shall possess  
 58 it, and dwell therein. And ye shall observe to do all the statutes and judgments  
 59 which I set [am giving] before you this day.

<sup>a</sup> [Ver. 12. Margin, lit., seeketh or seeking.—A. G.].

<sup>b</sup> [Ver. 13. The common idiom hearkening ye shall hearken.—A. G.].

<sup>c</sup> [Ver. 16. Lit., be opened—and so to be enticed, seduced.—A. G.].

<sup>d</sup> [Ver. 30. After the road, where the sun goeth down, i. e., the West.—A. G.].

## EXEGETICAL AND CRITICAL.

1. Vers. 1-25. Ver. 1. A consequence of the foregoing, and parallel with x. 19. The exhortation marks itself as self-evident (vi. 5). שָׁמַר (comp. upon iv. 2, 6, 40; v. 2, etc.), to hold fast, keep; hence keep his charge what in reference to Him is to be kept, what He will have kept or held fast. The particulars of this general term, follow nearly as in Gen. xxvi. 5. Comp. iv. 1, 10. Perhaps, as already x. 20 was inserted in order that the kindness to strangers should not be shown at the cost of the observance of the law, of faithfulness towards Jehovah. Ver. 2. And know—through which love and the observance of the law were at the same time sanctioned and urged. With a retrospect also to x. 21 sq. The chastisement [instruction] of the Lord your God fits alike well with the parenthesis (not with your, sq.) and as the subject of the knowledge For יָדַע comp. upon iv. 36; viii. 5. It is the instruction to praise and love, as it with the redemptive works, x. 21, was already sketched in a general way, and in the following x. 22 the enlargement is given more in detail. What Jehovah had thus actually taught Israel, i. e. the present Israel, exclusive of the children, as v. 8 of the fathers, should know. The children are to be taught by the present fathers (ver. 19). The subject in regard to which Jehovah had instructed Israel: His greatness, iii. 24; iv. 34. Upon ver. 3, comp. iv. 34; vi. 22; vii. 18 sq. Upon ver. 4, Ex. xiv. 26 sq.—Unto this day, so that the Egyptian has not oppressed thee any more to this day; perfect redemption. Upon ver. 5, viii. 2 sq., 15 sq.; ix. 7. Upon Ver. 6, Num. xvi. If on account of the sons (Num. xxvi. 11) who separated themselves from their fathers, true Levites (Deut. xxxiii. 10), and therefore did not perish, Korah was not named, so also the Reubenite On was not named, who truly does not appear further (Num. xvi.), because he probably drew back from the rebellion in time. Moreover Moses in Deuteronomy (comp. upon x. 8) uses the name Levi in a comprehensive way, and has therefore no interest in bringing out the violent dispute between the Levites Korah and the Aaronic priesthood, which burst out in that event, and was forever settled. What was necessary was intimated in the bare naming of Dathan and Abiram, especially the Reubenites, who could not bear to see their lost primogeniture transferred not only to Aaron, but still further to Moses. But Aaron's priesthood, as we have seen (chap. x.) is merely the official institution and limitation of the Mosaic mediation with God. Thus the naming of Dathan and Abiram only, coincides readily with the connection between chap. xi. and chap. x. [Bis. Com.: The rebellion of Korah evidently included an attack upon the ecclesiastical and civil arrangements of Moses. The latter was the only portion of the sedition which it was relevant to Moses' purpose to name, and therefore he omits to name Korah. Korah's mutiny was against the Levites, and it did not concern the people generally, whereas that of Dathan and Abiram was against the rulers of

the people, and so concerned the people.—A. G.] Ver. 7. The basis of ver. 2 (iv. 8; iii. 21). The keeping of the law of God makes sure also what follows ver. 8. פָּמַח (i. 88) gives courage and strength Ver. 9. Comp. iv. 26 (v. 16); vi. 8. Ver. 10 occurs similarly here with the second description of Canaan, as viii. 7 sq. at the close of the exposition of the first commandment. For lays the ground for the long life (ver. 9) in this land flowing with milk, sq., as however entirely depending upon the blessing of God. The reference to the closing reason of the second command already appears (v. 9 sq.).—Not as the land of Egypt. Here the contrast is Egypt; in viii. 7 sq. it was the wilderness. There the passage, here the point of departure. With this latter allusion, it was already intimated that Israel redeemed indeed, still needed the continuing divine keeping, that it may remain in life. It is not the fruitfulness, but the method of producing it, which makes the distinction between Canaan and Egypt. In Egypt this appears in some measure dependent upon the hand and foot of men.—And watered with thy foot.—The irrigation in Egypt, of which Hærodotus says even that it does not rain there, is by means of numerous canals and channels, in which the water of the overflowing Nile is retained, and from which it is brought upon the fields and gardens repeatedly and with great hardship, and this was especially true of the grazing region of Israel bordering upon the desert. We are not constrained to think of any mechanical labor with the feet, which is described by Philo, or the like, since the usual movement of the feet is significant for man's exertion in a general way (ver. 6), but especially for his diligence and toil (Gen. xxx. 80), and draw wells out of which the water is brought, but not irrigating machines, are customary in Hebraic and in Egyptian monuments. Hence as already PISCATOR: "Thou must go here and there upon the land in order to water it." SCHULTZ well calls attention to both the standing water in the trenches and to the smaller tanks in the gardens, in both which the feet must be employed. [The Egyptians probably used tread-wheels, working pumps, and the artificial channels referred to above. But the expression is probably idiomatic for the toil and diligence requisite in the irrigation of the soil, including all the methods rather than referring to any one.—A. G.] For the sense of the passage the remark of Hærodotus ii. 18 is significant (Hærodot. Books of Moses), that the Egyptians say of the Greeks, who have no Nile to water their land, as they have, they would one day suffer grievous famine, since water could never come to them otherwise than from the gods. "As if the Lord had especially arranged that the Egyptians should live in their self-confidence, and by their own efforts, wherein they live as heathen; as if Egypt in this regard had been so truly placed as a land of heathenism." SCHULTZ.—As a garden of herbs, i. e. from whence one could pluck vegetables and herbs, and which could be made fruitful by watering, even without the rain. Ver. 11. No low land as Egypt. Comp. iii. 25; viii. 7.—Of the rain, the <sup>ל</sup> denoting

the outward cause. Ver. 12. שָׁרָה, to seek, ask after (Job iii. 4), to take care for (Sept.: ἐπινομεῖται). The continual dependence upon God places it as a geographical foil to the true religion. The expression seems at first rich with promise; the threatening in such relations comes later (ver. 17). Ver. 13. Comp. vii. 12; vi. 5; x. 12. Moses' words pass into the words of God. So distinctly does the speaker know himself as Moses. Ver. 14. Rain of your land, as your land needs it; in its season, viz. the first [early] rain, after the seeding, from October until December, and the latter rain before the harvest ("at the last ripe," BAUMGARTEN) in March and April. Comp. further viii. 8. Ver. 15. Comp. vi. 11. Ver. 16. The contrast. Comp. iv. 28, where it occurs in reference to the making of images, and thus here with an altogether fitting retrospect (ix. 12). פָּתַח, will open, stands open to enticement, foolishly opens itself. Comp. v. 29; vi. 4; iv. 19; v. 9; vi. 14. Ver. 17. Comp. iv. 25; vi. 15; iv. 26; viii. 19. "The heavens are thought of as a mother's breasts." SCHULTZ. Ver. 18. Comp. vi. 6, 8. Ver. 19. Comp. vi. 7. Ver. 20. Comp. vi. 9. In the connection of the second with the first command, these repetitions are not strange. It forms a parallel completion for the memory. Ver. 21. Comp. iv. 40; v. 16. —As the days of heaven, sq. (Ps. lxxxix. 29), i. e. as long as the heaven ("with its blessing power," BAUMGARTEN) stands over the earth, so long shall Israel, if faithful, as the fathers, so the children, dwell in Canaan. Ver. 22. For lays the ground for this supposition. Comp. x. 12, 20; viii. 6. Ver. 23. Comp. vii. 1 sq.; ix. 1 sq. Ver. 24. Comp. ii. 5. For the borders, southerly and northerly, easterly and till the westward ("the posterior," i. e. Mediterranean) sea, comp. i. 7. Ver. 25. Comp. vii. 24; ii. 25.

2. Vers. 26-32. After such a preparatory, comprehensive exhibition of the blessing and the curse, corresponding to the closing motive of the second commandment, follows now an appeal. Ver. 26 (iv. 8). דָּבַרְתִּי, so that you may see, to what obedience, and to what disobedience will lead, and be sure that it is a given [established] result, i. 8. Faith possesses the one, unbelief the other. Ver. 27. Comp. iv. 1. Ver. 28. Comp. ver. 16; ix. 12; vi. 14. —Which ye have not known. Comp. iv. 15. In opposition to the God of Israel, who had made Himself known in word and law, and not otherwise. We see how exactly the tone of the second command is preserved, the image service, how it truly leads to idolatry. Since the possession (viii. 1, 7 sq.) and the enjoyment (ver. 9 sq.) of Canaan are, according to this, dependent upon the blessing and curse of God (comp. also iv. 6), so should this relation as one established by God, symbolically by Israel, as a self-judgment in the case, be put upon the land from two mountains, i. e. be uttered, proclaimed (Lev. xvi. 21. For the details see xxvii. 11 sq.). Do the natural features of these mountains distinguish them as fitted for the purpose? SCHULTZ, KEIL, question it. The brothers STRAUSS (*Lands and Cities of the S. S.*) assert: "On the

whole the mountains are little cultivated; still Gerizim shows beautiful valleys and numerous terraces, which, as the whole valley, shine with gardens, citron, pomegranate, orange trees, mulberry groves, apricots, figs, almonds, in the most luxurious fruitfulness, while at the warmer foot of Ebal olive trees are planted." V. RAUMER describes Ebal as "bare and steep," Gerizim "as covered and adorned with gardens." VOLTER: "The side of Ebal is more barren than that of Gerizim, because exposed to the sun, and scorched by it, while that of Gerizim is covered with a beautiful growth, as it forms the shaded side toward the north." [Yet Robinson describes Gerizim as being barren as Ebal. The attempt to identify this mountain with that upon which Abraham was to offer Isaac fails completely. See SMITH, Dict., Art. Gerizim, Am. Ed.—A. G.]—The oriental-like, and at the same time, motive-giving question, ver. 30 (iii. 11) refers to both mountains, and proceeds from the stand-point of Israel encamped in the plains of Moab. On the other [that] side, i. e. in Canaan literally. יָמָא, according to the accents, separated from שָׁרָה, but (ver. 24) pointing to the westward. The valley within which Sichem lies extends from south-east to north-west. The fuller definition: of the way (via) where the sun goeth down, appears at the same time to point to the way taken by Abraham (Gen. xii. 6), by Jacob (Gen. xxxiii. 17 sq.), in any case to a well-known highway of commerce.—[Bis. Com.: "Called probably the way of the West, in contrast to the other main route from Damascus to the South, which passed through the district east of Jordan." A. G.]—In the land of, sq.; so much as lies therein, viz. from the west to the east, as from the south to the north; for the clause: dwelling in the campaign [Arabah], according to the sense of this last name (comp. upon i. 1) points to both sides of the Jordan, thus even to the easterly, although from the stand-point of the Israelites only the westerly can be intended here, which in distinction from the westerly Canaanites upon the sea, is still again the easterly designation of their abode (vii. 1). Over against Gilgal, not the southerly, Josh. iv. 20; v. 9, nor the Jiljulah (Galgula) lying upon the sea-coast, Josh. xii. 28, but as KEIL and BAUMGARTEN think, the frequently mentioned (Josh. ix. 6; x. 6), still-existing village Jiljulia, south-westerly from Sinjal.—[Wordsworth has a curious note here suggesting that Gilgal should not be taken as a proper name, but in the sense of wheel or circuit; a sacred enclosure near Gerizim.—A. G.]—לְיָמָא, at the side of, near by. —Elone Moreh, Gen. xii. 6; xxv. 4. Oak or Terebinth (see WIKER, *Real.*). A still more definite reminiscence of the patriarchal time, as before in the way. The two named mountains, two thousand feet in height, lying over against each other, correspond, according to all this description, to the purpose in view, as on all sides centrally located, availing to all the people, under the impression of the sacred reminiscences connected with the chief patriarchs [especially as Sichem lay between them.—A. G.] Ver. 31. The reason for this direction in the

coming entrance into Canaan, and the certain conquest of the land. For ver. 32, comp. iv. 1; vi. 8, 8.

#### DOCTRINAL AND ETHICAL.

1. If *Num.* x. 21, marks the help of Jehovah, so also the deeds to which Moses refers, chap. xi., although they do not come into view as the "revelations of His anger, and of His power against the obstinate." *BAUMGARTEN*. Moses will not alarm, but awaken and induce to a counter-love. As the love of Jehovah, who helps, came out energetically in what occurred in Egypt in the redemption of Israel, so also it is not the "end" first (*BAUMGARTEN*), but equally the means and the beginning, even in the destruction of Dathan and Abiram, especially with reference to the Mosaic and priestly representation and mediation of Israel before God, and also as preserving grace, saving Israel from itself. The deeds in the wilderness, ver. 5, form the transition to this; the love of Jehovah, in the leading, educating and sanctifying grace.

2. Through the distinction between the older class in Israel (*Num.* xiv. 29), who in the exodus were not yet twenty years old, and the children born first in the wilderness (ver. 2), Moses designs "to bring into clear consciousness the importance of ocular testimony," ver. 7 (*BAUMGARTEN*) of the historic facts, in order to meet "the doubt as to the objectiveness of God." His design is more obvious both in regard to the obedience of those addressed, which should arise for them out of their own experience (ver. 8 sq.), and in regard to a credible, well-founded, exemplified tradition to the children (ver. 19). But at the same time it respects "the externality of the present revelation, which remained still bound by the limits of space and time. In the revelation of the Spirit, those seeing were only blessed in comparison with those who went before them (*Luke* x. 23, 24); but then there is here a blessedness of those who have not seen and have believed (*John* xx. 29), and of those who have not seen, and have loved (1 *Pet.* i. 8)." *BAUMGARTEN*.

3. While Palestine (see *KURTZ, Gesch. I., § 43*), "with respect to those without, was both negatively and positively fitted in some measure to its destination, it offers great resources and vehicles for the inward development of the people of the covenant. Scarcely a land upon the earth is endowed with such a sensitiveness for blessing and the curse. Nowhere do fruitfulness and sterility follow each other in such quick succession, or pass so easily from one to the other. Out of the paradisaic vale of Siddim, with a single night between, *e. g.* comes the Dead Sea, and over against it again lies its counterpart the Sea of Genesareth."

4. The view of faith, which even in second causes, as here the rain, heart, eye (ver. 12), hand (ver. 14), holds fast to the living God, lies at the basis of the whole representation of nature. Dogmatically the doctrine of divine providence, that everything as it is, answers the divine purpose of its existence through God, has thus to prove itself in the glorifying of God as this wise, holy, blessed majesty, connects itself with this

view. As the individual thing is for the sake of the whole, so this whole here, a land, Palestine, is not for itself, but for the subject, here Israel, in reference to humanity. There is left open therewith a sphere of free self-determination for blessing and curse. "The efficiency of natural laws (*ROTHS, Ethik., § 42*) is ruled by God, they are so elastic that He, at any moment, even by their means, can take up, and so preserve or abolish the existence of every material thing." (*Conservatio, concursus, gubernatio*).

#### HOMILETICAL AND PRACTICAL.

Ver. 1. *CALVIN*. "Love to God is before all. Instead of requiring he will rather allure the people to obedience through the sweetness of His grace." True love holds fast. *RICHTER*: "According to *Rom.* ii. 8 Israel was entrusted with the oracles of God. The anxious faithfulness with which the Jews guarded the books of the O. T., proved in the history of the Masora, is a wonderful example of the providence of God over this people and the book of books." Ver. 2. Keep, a word always appropriate to the elders, for the young. How God instructs: who would not be teachable and wise, even wiser than others. The power of the Lord: to save (vera. 8, 4), to bear (ver. 5), to keep (ver. 6). *SCHULTZ*: "Even the discipline in the wilderness. Strict parents will be loved most, and most truly." Ver. 7. The importance of experience: 1) For faith against doubt; 2) for the life, our own and others, in temptation; 3) for the Church against the science so-called. Ver. 8. No selection. The whole command—What is past, and what is before us and needful for us, our need of help, and our gratitude, bind us to faithfulness, to obedience—Courage, success, possession (ver. 9) all depend upon the obedience of faith. Ver. 10 sq.. *LUTHER*: "Thus because he would attach them to God through faith, and because they knew that the rain was given to the believer through the mercy of God, and was denied to the unbelievers. God indeed gives all to all men, but to this special people He gives in addition a word of promise, that it should not live by bread alone, but by the word also." The physiognomy of the land in its importance for the kingdom of God. *RICHTER*: Ver. 13. "Israel also says: Seek first the kingdom of God; so 1 *Tim.* iv. 8." Ver. 16. *CALVIN*: "The more frequently He impresses this, because man is inclined to superstition, the more inexcusable are the Papists in their shameless security on this point. Whoever will not remain in the simplicity of the law, is an apostate with him." Shun the crooked way, *Ps.* cxxv. 5. Human wickedness, and the wrath of God, close the heavens. Ver. 21. *OSWALDER*: "No better medicine against death than the keeping of the commandments of God." *BZL. Bib.*: "Ver. 22 puts love after obedience as ver. 13, to show that as it is the source of obedience (ver. 1) so also it is itself the comprehensive command out of which all special duties flow. Here also all the commands are viewed as one only, which we must keep entirely and perfectly, *James* ii. 10." Faith and love, or love and faith, in either sequence, unites to God, 1 *Cor.* vi. 17. Ver. 28. *BZL. Bib.*: "The will is

dead to good through sin, and inclined to evil. Through grace man can choose and actually attain. Is he faithful in the first beginning, God will give more grace." Blessing and curse: 1) In their statement, vers. 26-28; 2) in their explanation. Gerizim and Ebal stand in every hu-

man life. CRAMER: "Yea and nay should every true Christian answer, what is more than this is of evil, Matt. v. 37." STARK: "Dearest Lord Jesus! Thou wilt declare the blessing and the curse when Thou comest to judgment, Math. xxv."

### Supplementary Exposition of the Third to the Tenth Command.

#### CHAP. XII.—CHAP. XXVI.

#### The Third Command. (Chap. xii.—Chap. xiv.)

##### CHAP. XII. 1-31.

- 1 THESE are the statutes and judgments which ye shall observe [keep] to do in the land which the Lord God of thy fathers giveth thee to possess it, all the days that
- 2 ye live upon the earth. Ye shall utterly destroy all the places, wherein the nations [Gentiles] which ye shall possess [expel from the possession]<sup>1</sup> served their gods, upon the high mountains, and upon the hills, and under every green tree:
- 3 And ye shall overthrow [tear down, raze] their altars, and break their pillars, and burn their groves [their pillars of wood] with fire; and ye shall hew down the
- 4 graven images of their gods, and destroy the names of them out of that place. Ye
- 5 shall not do so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes to put his name there,<sup>2</sup> even unto his habitation shall ye seek, [keep, inquire] and thither thou shalt come: And thither ye shall bring your burnt-offerings, [whole offerings] and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings,
- 7 and the firstlings of your herds, and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hands unto, ye and
- 8 your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all [according to all what, i. e., just as] *the things* that we do [are doing] here
- 9 this day, every man whatsoever is right in his own eyes. For ye are not as yet
- 10 come to the rest and to the inheritance which the Lord your God giveth you. But [Still] *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round
- 11 about, so that [and] ye dwell in safety: Then there shall be [And it come to pass,] a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows<sup>3</sup>
- 12 which ye vow unto the Lord: And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates; forasmuch as he hath no [for not to him
- 13 belongs] part nor inheritance with you. Take heed to thyself that thou offer not
- 14 thy burnt-offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there
- 15 thou shalt do all that I command thee. Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after [Only in all thy soul desireth thou, etc.] according to the blessing of the Lord thy God which he hath given thee:<sup>4</sup> the unclean and the clean may eat thereof, as of [om. of] the roe-buck [an-

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 2. Which ye are driving them out, and so possessing. It is not to inherit, as the margin.—A. G.]

<sup>2</sup> [Ver. 5. The Vulg. connects this clause with what follows, to put His name and dwell there, and so essentially the Sept. Our version accords with the accents, and is better.—A. G.]

<sup>3</sup> [Ver. 11. Margin, lit., all the choice of your vows.—A. G.]

<sup>4</sup> [Ver. 15. Our version transposes the clauses in this verse needlessly, although without materially affecting the sense.—A. G.]

- 16 telope] and as of the hart. Only ye shall not eat the blood; ye shall pour it upon  
 17 the earth-as water. Thou mayest not eat within thy gates the tithe of thy corn, or  
 of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of  
 thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine  
 18 hand: But thou must eat them before [the face of] the Lord thy God in the place  
 which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy  
 man-servant, and thy maid-servant, and the Levite that is within thy gates: and  
 thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.  
 19 Take heed to thyself that thou forsake not the Levite as long as thou livest [all  
 20 thy days] upon the earth. When the Lord thy God shall enlarge thy border, as he  
 hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to  
 eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth<sup>6</sup> after [in all the desire  
 21 of thy soul]. If the place which the Lord thy God hath chosen to put his name  
 there be too far from thee, then thou shalt kill of thy herd and of thy flock, which  
 the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy  
 22 gates whatsoever thy soul lusteth after. Even as the roe-buck and the hart is eaten,  
 so thou shalt eat them: the unclean and the clean shall eat of them alike [in like  
 23 manner]. Only be sure [strong, firm] that thou eat not the blood: for the blood is  
 24 the life [soul]: and thou mayest not eat the life [soul] with the flesh. Thou shalt  
 25 not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that  
 it may go well with thee, and with thy children after thee, when thou shalt do *that*  
 26 *which is* [om. that which is] right in the sight of the Lord. Only thy holy things  
 which thou hast, and thy vows, thou shalt take, and go unto the place which the  
 27 Lord shall choose: And thou shalt offer [prepare, make] thy burnt-offerings, the  
 flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sac-  
 rifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat  
 28 the flesh. Observe and hear all these words which I command thee, that it may go  
 well with thee, and with thy children after thee for ever, when thou doest *that which*  
 29 *is* good and right in the sight of the Lord thy God. When the Lord thy God  
 shall cut off the nations from before thee, whither thou goest to possess them, and  
 30 thou succeedest [dost possess] them, and dwellest in their land; Take heed to thy-  
 self that thou be not snared by following them [cleavest not after them] after that  
 they be destroyed from before thee; and that thou inquire [seek, search] not after  
 their gods, saying, How did these nations serve [accustomed to serve] their gods?  
 31 even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every  
 abomination to [of] the Lord which he hateth have they done unto their gods; for  
 even their sons and their daughters they have burnt in the fire to their gods.

## TEXTUAL AND GRAMMATICAL.

<sup>6</sup> [VER. 20. Our word *lusteth* has acquired a technical and bad sense, and is too strong here and in ver. 15 above, and 21 below.—A. G.]

## EXEGETICAL AND CRITICAL.

1. Vers. 1-14. The connection with the foregoing (xi. 32) as vi. 1. Ver. 1 serves as a title to introduce what follows. Comp. iv. 5, 10; v. 29. We feel that we have reached a new topic, hence the absence of the *;* as vi. 4. Ver. 2 refers back substantially to what was said upon the first command, with this difference, that the places of the false worship of God are here prominent, and thus the connection with the second command is made apparent. Utterly destroy, i. e., destroy utterly and entirely as places of the cultus (KNOBEL), mountains, especially high mountains, but also hills in which they believed themselves nearer the heavenly powers, as upon the natural altars of the earth. Green trees are at the same time leafy, as this lies in the ra-

dical signification of the word *לֵבָנִי*, and is rejected erroneously by SCHULTZ. They represent the oaks with their dense shade, (Ezek. vi. 18; xx. 28). It is not truly the vivid fulness of color, but the mysterious rustling of the foliage which comes into view here, as in the high places it is the all-overpowering elements of air and light. Upon ver. 3 comp. vii. 5, 25. The destruction of their names, i. e., that the places of the cultus should no longer be named after the idols previously honored in them, shows already, since it brings out the connection of the places with the idol images, and thus connects it with the second command, that Moses now passes over to the third command, that chap. xii. treats of the name of Jehovah, before which all other names of the deities must retire (Acts iv. 12). Comp. vii. 24. Hence ver. 4 (ver. 31) introductory: Since you cannot rest in the places and

names of a false cultus, you should not especially take examples from them of the true worship of God. For as Jehovah is the one only in opposition to these many, so also the place of His only name should be freed from all subjective arbitrariness (Intro., § 4, I. 28). Ver. 5. **Which Jehovah shall choose.** The manner and method how all will-worship reveals itself in opposition to this choice of Jehovah, is fixed by that choice, whether it is effected in some extraordinary way, or by the mere arrangement of circumstances. It is enough that he will select and define the place, and indeed one place as the addition, out of all your tribes, shows, (the unity of all in the Lord) and thus certainly with reference to Lev. xvii. 3 sq., namely, to the oneness of the tabernacle. But at the same time the mention of the name of Jehovah in the destination of the place in question, touches upon the more general and indefinite passage, Ex. xx. 24, which however for the usual arrangement of things must be more closely limited by **לְשֹׁכְנִי** and **לְשֹׁכְנִי**. Upon the name comp. v. 11. The heathen deity abides in nature, Jehovah, on the contrary, is Spirit, manifest in word and deed, which personal revelation embraces and constitutes His name, by which He calls Himself among His people, which He makes for and in His people. To put there, i. e., to take, order, to settle it there; for that which is customary (the discourse indeed is of the usual cultus), without any allusion to extraordinary cases (Ex. xx.), but also without excluding them. To his habitation—**לְשֹׁכְנִי** to settle, dwell. The infinitive separated by the accent from the foregoing, although it may define it more closely (Ex. xxv. 8; xxix. 44 sq.) and in ver. 11, **לְשֹׁכְנִי** stands for **לְשֹׁכְנִי**. But just precisely on account of this latter (and **לְשֹׁכְנִי** is to permit to dwell), the connection with **הָרָרָשׁ** pointed out by the accents is to be preferred. **לְשֹׁכְנִי** resumes in an abbreviated form the **מָא** at the beginning. Understanding the infinitive thus substantively of the place, which represents the dwelling of Jehovah or of His name, with a clear reference to the Shechinah since the erection of the tabernacle, over which the pillar of cloud tarried or dwelt, when Israel rested in the march, it is neither Jerusalem nor the temple which is the dwelling in view, (**КНОБЕЛ**) but the infinitive rather leaves the locality undetermined, provided only that some one permanent position is kept in view. [The fixing of one place is not, as SCHROEDER intimates, entirely new. It is implied in Ex. xx. 24, and was actually observed during the wanderings in the desert, Lev. xvii. 1 sq. It is precisely in accordance with the object in Deuteronomy, which regards the future of Israel, and especially when scattered through the land of promise, that this revelation should be insisted upon with so much definiteness and stringency. The command does not conflict with the worship of God in those places in which the worshippers had express divine authority. As e. g., the offerings of Gideon, Manah, David.—WORDSWORTH well asks: "If

Deuteronomy is not the work of Moses, how is it possible that it could have been received when all the kings of Israel, and often those of Judah, were living in violation of this command? If it had been a forgery, they would surely have exposed it."—A. G.] **רָרָשׁ** (xi. 12), the idea of something urgent lies in the root, perhaps with reference to the difficulties (out of all the tribes) when the people dwelt scattered in Canaan: to seek, to search after, to turn one's self thither, to keep, abide there, as directed for the ordinary cultus, public and individual, hence **shall ye seek, and thou shalt come, ye and thou.** Ver. 6. Brings up the altar instituted with the tabernacle (Ex. xxix. 44; xx. 24). [As to the difficulties in bringing the offerings from the distance, they are partly met by the provision in Num. xiv. 24, 26, and partly by the mere statement of the fact that the distance at the greatest was less than a hundred miles; so that what was required was nothing impossible. Moreover, we must bear in mind here the whole spirit of the law. God always required mercy and not sacrifice. Obviously the sick, and those detained by any special providences, would be regarded as fulfilling the law, if they brought their offerings at other than the stated times. They could not present it at any but the chosen place, but they might reserve it until they could bring it there. The time is not fixed, except at the three great feasts. And even then there must have been exceptions provided for, in the spirit if not in the letter, of the law.—A. G.] **Bring, generally, under the presumption that whatever concerns the time, procedure, etc., was already known from the law and customs (comp. chap. xvi.). The offerings as a whole are embraced in the number seven. Beginning with the burnt-offering and "sacrifices" as the principal (Lev. xvii. 8; Ex. x. 25; Num. xv. 8). Comp. Lev. i. 8 sq. **חֲבִי**, especially praise and thank-offerings, Lev. iii. 7, 12; Num. xv. 4 sq. (perfect concession and joy of salvation, **שְׁלֵמִים וְחֲבִי**). Upon the tithe comp. Intro. § 4, I. 19. ["These supposed discrepancies" (WORDSWORTH) are evidences of the unity of plan of the Pentateuch. The author takes for granted here that his hearers were familiar with what had been said by him in the earlier parts of his work, and what had become a usage among them (as the sacred feast, vers. 17, 18), and does not repeat it, but proceeds at once to speak of the tithes he had in view. *Distingue tempora et concordabis Scripturas* is a sound maxim"—A. G.] **Heave what the hand takes up as a free gift to Jehovah from the fruits of the ground, besides the tithes and the first-born. Vows and free-will [gifts] offerings, Lev. vii. 16. Upon the first-born comp. Ex. xiii.; Num. xviii. (and upon chap. xv. 19). Ver. 7. Thus sacred and joyful meals (Ex. xviii. 12). All that you put your hand unto.—Concrete (comp. Isa. xi. 14) for every thing which they could put their hand to, which was proper and due to them. The gains, acquisitions (**КНОБЕЛ, КЕИЛ**) made through the hand cannot well be alluded to here, since it is precisely with reference to these that the blessing of God is spoken of. Since Moses includes himself, ver. 8, he cannot refer here to unlawful courses, but****



intends those procedures namely, in opposition to the oneness of the sanctuary, perhaps still more particularly what concerns the meals, as ver. 9 expressly excuses these on the ground that the wanderers had not yet come to their rest. Upon ver. 10 comp. Ex. xxxiv. 23, 24. Upon ver. 11 comp. ver. 5, 6. **הַפְּקִים**—placed first here for the

emphasis. **וְכָל כֹּחָר**—a comprehensive term, as they must then be selected or chosen. On the other hand. ver. 12 more in detail than ver. 7 (Ex. xx. 10; Deut. v. 14; comp. x. 9. See *Intro.* § 4, I. 21). The wives as evidently included are not mentioned (**KNOBEL**). Vers. 13–14. A final inculcation of the oneness of the sanctuary, with regard to the burnt-offering, as *instar omnium*.

2. Vers. 15–31. Ver. 15. A remission from the strictness of the law, Lev. xvii. 8 sq., out of regard to the scattered condition of Israel in Canaan. **בְּכָל-אֶרֶץ**—comp. v. 18. According to the necessity for the support of life, for which the permission to eat flesh was granted (Gen. i. 29; ix. 3), and according to their desire. It is not the sacrificial meal which is here treated (Lev. vii. 20). The (levitically) unclean, sq.—[As the roe-buck, gazelle, and the hart, which were clean for food, but not for sacrifices. **WORDS-WORTH**.—A. G.] The sacrificial victims could not be offered there, although they were clean (Lev. xvii. 18). But although the sacrificial character was taken away from the slaying, there remains still (ver. 16) a reference to the sacrifice, in regard to the blood, Lev. xvii. 10 sq. This medium of atonement should be poured out as water, and return simply to the earth, from which God had called the animals in the creation. If it did not return to God on the altar in the way of the sacrifices, it must return to Him in this way (ver. 27). Since Moses returns again to vers. 5, 6, 11, he makes clear and prominent, as in vers. 13–14, the burnt-offering; and in ver. 15, the simple killing in distinction from the sacrificial killing; here, ver. 17, the tithe, *etc.*; both because one in this regard might soonest think himself at liberty, and because of the sacrificial meals, which indeed in every third year (xiv. 28 sq.) could be held at home and upon the tithes. Comp. further the *Intro.* § 4, I. 19, especially also in regard to the first-born, and upon xv. 19 sq. Ver. 18. Comp. vers. 7, 12; ver. 19; *Intro.* § 4, I. 21. **All thy days**—thy whole life—**upon the earth** (lit. upon thy land), in which, *viz.*, he had no part,—urged here as a motive. The repetition of the permission, ver. 15, only emphasizes so much the more what in other cases is the rule, through that exception. At the same time, however, it ratifies and confirms the promised (Ex. xxiii. 27 sq.) enlargement of the borders (xi. 24; i. 7). Ver. 20. Comp. ver. 15. Ver. 21. **From thee**—an example, as the position of the *thou* designates the individual case. A more subjective clause parallel to the more objective ver. 20. For the rest comp. ver. 5. **As I have commanded thee**.—The permissive command, ver. 16. Ver. 22 looks back to ver. 15. **Alike**—not together, but the one as well as the other. Ver. 23. Comp. ver. 16. The ground or basis of the prohibition is that the blood, the bearer of the soul

life, the soul quickening the flesh, is substantially the soul, as Lev. xvii. 14, 11. The emphatic arrangement of the sentence is made more emphatic still by the repetition of the **not**. Vers. 24–25, as supported by the promising prospect of prosperity. Comp. iv. 40; v. 26; vi. 18. Upon ver. 26 comp. vers. 6, 11, 17 (Lev. xxii. 8; Num. xviii. 8). After the general expression, the **vows** are specially mentioned, on account of the apparent freedom in regard to them (Num. xv. 8, 8). Ver. 27. (Lev. i. 8 sq.; iii. 2 sq.) **Shall be poured out**—namely, by the priests, and at the same time explanatory for the preparatory steps [our version renders “thou shalt offer,” lit.: thou shalt make, which **SCHROEDER** renders: prepare, or make thy preparation—A. G.], so far as they belonged to the offerer. All the details are presupposed from the earlier law-giving; hence to **pour out** is as to sprinkle around, and **עַל-כֵּךְ**—*על*. The former expression is given as the more general in vers. 24 and 16; the latter through the *על* at the beginning of this verse, which usually specifies the direction or destination whither. Comp. farther Lev. vii. 14 sq. Ver. 28 is a resumption of the preliminary conclusion in ver. 25. It should be observed, kept especially by the hearing. The good and right in the sight of the Lord thy God,” as already in ver. 25, in opposition to ver. 8. Ver. 29. A new sentence parallel to ver. 20. Comp. xi. 23. The discourse at its close returns to the beginning. Ver. 30. **וְהָיָה** imp. Niph. from **הָיָה**, to follow after, while **וְהָיָה**, vii. 25, imp. Niph. from **הָיָה**, to ensnare. The after them after that (**אַחֲרֵיהֶם**) makes a vivid impression in its connection. **Before thee**.—How foolish, after they were destroyed before thee, that thou shouldst still go after them! Moreover, comp. ver. 5. **Even so will I do**—namely, to Jehovah, as ver. 31 shows. Thus a transfer of the cultus of the land to Jehovah. Comp. further ver. 4; vii. 25; Lev. xviii. 25. [**BIS. COM.**: This caution is based upon the notion generally entertained in the ancient heathen world that each country had its own tutelary deities, whom it would be perilous to neglect, 1 Kings xx. 23; 2 Kings xvii. 26. Hence even in conquered districts the worship of the local deities was wont to be scrupulously maintained. But Israel was to shun such superstitions.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. The one place, of the one sanctuary, of the one Jehovah, is the theme of the chapter. The one Jehovah, protests against the gods of Canaan, His one sanctuary, is opposed to the numerous heathen sanctuaries. This negation shows the connection with the first two commands—in particular with the second command. It follows from this negation that Jehovah, who in this second command has spoken as a Spirit, who in His word, especially in the ten words, has taught His people, now when the discourse (ver. 5) comes positively to treat of the place of His name, it makes the destination of the place dependent upon His choice, *i.e.*, upon His command as revealed in word or deed. This is the side

which the one place of the sanctuary has towards God; the objective side, at the same time, of the now to be explained third command. But this also has its subjective side, as we have repeatedly heard that Israel should swear by the name of Jehovah; this is the confession to Jehovah in every way. And thus the oneness of the place of the sanctuary wins its significance for the nationality of Israel; it characteristically comprises the same in this confession to Jehovah. One religiously, it remains politically one. Out of all your tribes Jehovah has chosen His place, thus also for all; and by so much the more fruitfully, since the piety of the individual (comp. the Psalms) could be efficient at the one place of the sanctuary, improving and quickening for the whole people. (On the extraordinary sacrificial places, comp. *Introd.* § 4.)

2. Joy before Jehovah, which is so repeatedly uttered, should be the animating disposition of meals at the sanctuary. The inculcated unity of the place of the sanctuary was thus right humanly commended. Thusthere enters into the collective ceremonial requirements a disposition—indeed an evangelical feature—which eclipses the face of the legal. That is truly, genuinely deuteronomic; but it is something else as truly. Lev. xxiii. 40 speaks of the joy before the Lord at the feast of tabernacles—thus whenever one thinks of the wilderness as past. Is not that truly the stand-point of Deuteronomy in its constant look into Canaan and its sure rest? The eating at the place of the sanctuary becomes at the same time the eating before Jehovah—therefore in the best sense; but at the same time the exalted joy appears as a common joy, thus in reference to our neighbor. The two tables of the law appear behind it. Still remarks BAUMGARTEN: "The union of the godly and worldly, the spiritual and natural, which the popular life even elsewhere in heathen antiquity and the Christian middle ages, manifoldly seeks and in some measure finds, since the places of the cultus are at the same time centres of trade and commerce; religious times are also days of popular joy and pleasure; this union is never so original and pure as in Israel, because in it Jehovah the holy God has placed and managed all natural and worldly things from the beginning; and although the actual result even here appears defective and clouded, still it presents itself as the pure, clear glass of this present and much sought unity."

3. The discourse speaks again and again of rest. So Josh. xxi. 44; xxii. 4 (xviii. 1). So 2 Sam. vii. 1, 10, 11. So 1 Chron. xxii. 9; 1 Kings v. 4, 18. This ever appears in connection with the tabernacle, or the ark of the covenant, or the temple. God's rest is the rest of the people. What is still further said in Heb. iv. is drawn from the very depth of the idea. Comp. further Gen. xlix. 10 and 1 Pet. i. 4.

4. Men and maid servants (ver. 7) were included in the family life of the Israelites, and recognized and received in the most general human pleasures, the eating and the joy, and consecrated through the connection with Jehovah and the sanctuary. The religious thought is all penetrating salt in Israel. That the Levite was

included, as it promoted the sanctification of the family life, especially the eating and the joy, so it corresponds with the deuteronomic reference to Canaan, in which Levi had no part nor inheritance.

#### HOMILETICAL AND PRACTICAL.

The threefold unity: one God, one sanctuary, the one place of the same, in its importance for the moral, ecclesiastical, political unity of Israel. What the religion of the fathers has to do with the national life (England, America). Ver. 1 sq. LUTHER: "He commands all. The people could not proceed in the worship after their own mind or will, however holy and good they were,—all that is ruled by the word. If man cannot live without the word, as to the body, the outward form, how much less in the work of God and in the Spirit. God wills, then, our conscience should be certain that our service is well-pleasing to Him."—LANGER: "Our welfare and our duty must ever stand together."—Ver. 2. CRAMER: "When God comes, the devil must depart."—Ver. 4. STARKE: "This also is idolatry, to serve and honor God otherwise than He has commanded."—Ver. 5. BERL. BIR.: "Christ is in all the congregations gathered in His name, and this is the place which God has chosen, and whither we may bring our prayers and thank-offerings, Matt. xviii. 19."—STARKE: "Be diligent to keep the unity of the Spirit in the bond of peace, Eph. iv. 8." Ver. 7. RICHTER: "If God would not have any joyless, gloomy, complaining, sad believer under the Old Testament, how much less under the gracious light of the New Test. Phil. iii. 1; iv. 4." "Joy before, in, the Lord, the harmonizing principle of the divine life. It unites the inward oppositions and glorifies all that is external. The food is sanctified, family life becomes festal, and all is illuminated with the divine blessing."—Ver. 8. Liberty has its limitations as to time and circumstances—especially by the law of God." BERL. BIR.: "The soul, in the eternal law, judges as God judges; for it sees through the eye of God. That is the highest freedom." Vers. 9, 10. LANGER: "We look for the perfect rest, first in the life beyond." Ver. 12. FRIEDLIS: "So God takes care for poor servants also. As the house in the church, so the servants of the church belong to the household."—Ver. 13. STARKE: "Woe to those who say, lo, here is Christ, or lo, there, Matt. xxiv. 26; Phil. iii. 2." Ver. 14. BERL. BIR.: This passage represents Christ, to whom His people should adhere, as the one whom the Father has chosen, and in whom the name of His majesty and glory dwells.—Vers. 16-23. The significance and hence the prohibition of blood. As to the first table: God is alone the Author of all life; as to the second table: a sacred awe, reverence for life should be preserved with regard to every man; as to both commands, it was thus a means of atonement, and pointing to the sacrifice of Christ, who requires the participation of His blood, John vi. 53 sq.—Ver. 19. STARKE: Teachers in church and school should have continual support, 1 Cor. ix. 13, 14; 1 Tim. v. 18.—Ver. 21 sq. To these men widely removed the permission of enjoyment is also enlarged, but by so

much the more should they keep to the word of God, that the use may not become misuse, and that the pain may not succeed the pleasure.—

Ver. 29 sq.: There is a false conservatism in the Church as in the State (exemplified in the Romish missions and the Church of England).

CHAP. XII. 32—CHAP. XIII. 18.

32 What thing soever [The whole word] I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

CHAP. XIII. 1. IF there arise [stand up] among you a prophet, or a dreamer of 2 dreams, and giveth thee a sign or a wonder, And the sign or [and] the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods [follow other gods] which thou hast not known, and let us serve them : Thou shalt not hearken unto the words of that [this] prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with 4 all your heart and with all your soul. Ye shall walk [go] after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall 5 serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken to turn you away [spoken, revolt against] from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage [servants] to thrust thee [seduce] out of the way which the Lord thy God commanded thee to walk in. So shalt thou [And 6 thou shalt] put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which 7 is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers : *Namely* [om. namely] of the gods of the people which are round about you, nigh unto thee, or far off from thee, 8 from the one end of the earth even unto the other end of the earth ; Thou shalt not consent [yield] unto him, nor hearken unto him ; neither shall thine eye pity him, 9 neither shalt thou spare, neither shalt thou conceal him : But thou shalt surely [by all means, utterly] kill him ; thine hand shall be first upon him to put him to 10 death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die ; because he has sought to thrust thee away [to seduce thee]<sup>1</sup> from the Lord thy God, which brought thee out of the land of Egypt from the house of 11 bondage [bondmen], And all Israel shall hear, and fear, and shall do no more any 12 such wickedness as this is [such evil word] among you. If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, 13 *Certain* men, the children of Belial,<sup>2</sup> are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which 14 ye have not known ; Then [And] shalt thou inquire, and make search, and ask diligently [well] ; and behold, *if it be truth, and* the thing certain [truth is it, 15 certain the word] that such abomination is wrought among you ; Thou shalt surely smite [sternly, without mercy] the inhabitants of that city with the edge of the sword, destroying it utterly [laying it under a bann] and all that is therein, and 16 the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil [made in it] of it into the midst of the street [gate, plaza]<sup>3</sup> thereof, and shalt burn with fire the city, and all the spoil thereof every whit,<sup>4</sup> for the Lord thy God : and

TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 10. Here as above the  $\text{לָקַחְתָּ}$  does not precisely correspond with our word thrust, which carries with it the idea of external force. Better when followed by  $\text{לְ$ , to draw from.—A. G.]

<sup>2</sup> [Ver. 13. Margin, naughty men : lit. sons of worthlessness.—A. G.]

<sup>3</sup> [Ver. 16. Street, the broad, open market-place, at the gate ; GEBENTIS.—A. G.]

<sup>4</sup> [Ver. 16. SCHÖRER adopts the rendering of our version, making  $\text{כָּל־בָּרִיִּיתָ}$  an adverb. See however Exeg. notes. Others, KBL, KNOBL, BR. COM., render it as in xxxiii. 10, a whole offering.—A. G.]

17 it shall be an heap [heap of ruins] forever; it shall not be built again. And there shall cleave nought of the cursed thing [banned thing] to thine hand: that the Lord may turn from the fierceness of his anger, and shew [give] thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 18 When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments [commandment] which I command thee this day, to do that which is right in the eyes of the Lord thy God.

EXEGETICAL AND CRITICAL.

1. Vers. 1-5. The closing verse of the last chapter serves as an introduction to what follows. Comp. iv. 1, 2. In the exposition of the third command hitherto, the confession to Jehovah was determined with respect to the one place in opposition to the wide dispersion of Israel in Canaan. Now the same confession is confirmed against every seducing influence, 1) however it may come, and 2) from whatever source, and 3) whatever extent or progress it may have won. ["Tempters to false worship are not to be spared even though (vers. 1-5) their teaching be confirmed by miracles; or (vers. 6-12) they be nearly allied by kindred or friendship; or (vers. 13-19) be supported in their apostasy by a whole city." BIR. COM.—A. G.]

The first case, vers. 1-5. **Among you**, out of Israel itself, while hitherto the attacks came from without. For מִבְּיָנֶיךָ see Doot. and Eth. 1. The phrase **dreamer of dreams** does not precisely describe the character of the false prophet, for Num. xii. 6 the dream form is expressly assigned to the prophet of Jehovah; the prophet here may be explained by the vision there. Moses also, chap. xviii., designates himself as a prophet. The discourse, in the very manner of the pentateuch, is indefinite and comprehensive of the whole prophetic function or being. **Giveth** i. e., announces or makes known to thee, מְדַבֵּר ver. 8, (1 Kings xiii. 8) **sign or wonder**, (iv. 84) are to be distinguished as σημεῖον and τέρας, *signum* and *prodigium*, the former more objective and the latter subjective effect [the subjective effect of wonder or astonishment being transferred to that which produces it.—A. G.] equally whether מִוֶּפְתֹּחַ is from פָּתַח (פֶּתַח) to shine, something striking, brilliant, or from פָּתַח, to turn (the kindred Arabic word being to turn away) that which is strangely turned, or more naturally that which excites aversion, amazement, (Ps. lxi. 7), unless we should think of פָּתַח (from פָּתַח, פָּתַח, פָּתַח) instantly, what is sudden, unexpected. ("Used specially of a thing or person who draws astonished attention to himself as typifying and prefiguring the future. HENGSTENBERG *Christol.*, 2 Ed., Vol. III., I, p. 281). Ver. 2. **And** (1) even both, thus the most extraordinary appearance which could legitimate a discourse. לֹא־מֵאֵל does not depend upon the principal verb (ver. 1), but upon אֲשֶׁר-דִּבֶּר, as soon as he gave the sign he spake. Comp. vi. 14; xi. 28; v. 9. Ver. 3. **For the Lord thy God proveth** (is proving) you. The participle here, as viii. 5, designates the constant method of Jehovah with His people.

Comp. iv. 84; viii. 2. **Ye are loving**. Since the love must be enduring, the proving also must be lasting or constant, vi. 5. Ver. 4. Comp. iv. 8; viii. 6; x. 20; iv. 4. Ver. 5. At first, as continually in the first law-giving, simply the death sentence, then in a deuteronomic way the reasons, and the practical hortatory application. The death sentence (מוֹת) suggests the usual procedure in the courts (xvii. 4-7; xxi. 20). For the reasons. Comp. vii. 4, 8; iv. 19; ix. 12, 16. The application refers the act of executing the death sentence, probably by stoning (ver. 11) to the character of Israel as a holy people of Jehovah (vii. 6) which they must confess in every case, but which in this case must be especially sanctified out of the opposition to the name of Jehovah.

2. Vers. 6-11. The second case proceeds from the peculiarly enticing aspect which the addition of brother, wife, friend, (ver. 6) makes clear. In the first case it was that which is above nature, now it is nature truly, flesh and blood with which they should not parley; not to one born of the same mother, then to thine own flesh and blood, nor further, to those bound in the ties of love, nor lastly, to those bound by the still higher tie of friendship (2 Sam. i. 26; 1 Sam. xviii. 1, 8). For the rest similar to ver. 2. Ver. 7. Only the God of Israel, no other. Ver. 8. Thou shalt not once listen to him. In other points. comp. vii. 16. Since the enticement was in secret, so the proving extends to the concealing (Matt. x. 87). Ver. 9. Comp. xvii. 7, (ii. 15). Ver. 10. Comp. ver. 6; iv. 19. This energetic, real counter-confession to Jehovah, against one's own flesh and blood, (the neighbor, the confidant, should become accuser, witness, and even the first avenger), Israel should thoroughly fulfil, and indeed with sacred awe before the holy majesty of the one God (comp. ver. 5) that the case might never occur again. The purpose of the given death penalty as such is not to terrify. But the prescribed stoning with many stones made it possible that others than those at first related, that the rest of the people even, might share in the confession to the holy name of Jehovah, and perhaps make ready the eternal heap. ver. 16. Comp. Josh. vii. 25, 28.

3. Vers. 12-18. In the third case it is the extent of the sin which is the peculiar object of thought. Ver. 12. **3** not among, nor of, but, that in one, sq., there are gone out, sq., ver. 18. The case is clearly stated at the outset, in the construction, but becomes more prominent through the obligation to the giver Jehovah, placed over against it. לֹא־מֵאֵל introduces the report, what had occurred. [The clause which the Lord thy God giveth thee serves to aggravate the sin, and at the same time to remind

the innocent city of the obligation to watch over that which had involved itself in apostasy. The city was the Lord's. They held it as stewards. It was entrusted to them. Hence they were to watch over it with the greatest jealousy, and hence the erring city was misusing and perverting the Lord's property.—A. G. J. Ver. 18.

בְּנֵי יֶעֱל, who are conceived, born of יֶעֱל perf. from על above, or imperf. from עלה to

ascend, and thus with בָּל that which amounts to nothing—worthlessness, both religious and moral, as if we should say, vain, profitless people, as their gods are nonentities, (2 Cor. vi. 16). Out from among you Israel viewed as a whole, hence the obligation against the criminal part. Vers. 1, 6, 11, which comp. But the comprehensive punishment, corresponding to the extent of the sin, should follow only ver. 14 upon the most thorough investigation. Comp. ix.

21. Ver. 16. לִפְנֵי so that they fall to the sword. Destroying, sq., "banned are they," sq. Comp. chap. vii. Ver. 16. The street designates the broad, open place in the gates; the place of concourse, of the courts. לִפְנֵי the whole, what was entirely offered, borders upon עלה and על as a whole offering for Jehovah. Ver. 17. Comp. vii. 25 sq. Holiness, as it makes its demand through righteousness, must receive satisfaction, and therewith mercy can follow. The enlargement should counterbalance the loss occasioned by the punishment.

#### DOCTRINAL AND ETHICAL.

1. DELITZSCH, upon Gen. xx. 7, explains מְדַבֵּר by "one addressed by God, or speaking for Him, i. e., a receiver or interpreter of divine revelation, and thus as equivalent to *προφήτης*." Both ideas lie in the primitive word which is common to all dialects. The primordial of the idea is not the utterance as such, or indeed the "statement in clear word" (C. MEIER); מְדַבֵּר is not the name of a ready, fluent worker, peculiarly speaker, (EWALD) or an interpreter (GESSENIUS); but as מְבַב, related to בָּב, to boil, bubble up, thus as *βέω*, transferred to human speech, points out the flowing announcement, hence presupposes an extraordinary endowment and inspiration—a concealed fountain breaking forth in humanity—so the form מְדַבֵּר asserts its usual passive significance (HENOST.) as frequently in words in which suffering, reception, and activity are connected (*παίνομαι, πάσχω*), not precisely equal to *inspiratus* but nearly so (HUPFELD) i. e., "one who receives the secret communications or suggestions." Therefore not so much as the confidant of God; for the prophet not merely preserves these communications, but has to communicate them, which indeed was the case with the patriarchs (Ps. cv. 10, 11), not to speak of the prophetic sayings of Isaac and Jacob, otherwise we should know nothing of their visions and dreams. דָּמָה—הִלֵּךְ, to hum, murmur, of secret trusted communication, as: to whisper, has notwithstanding HUPFELD's repeated assertion, no etymological connection with מְדַבֵּר. Even Ex. vii. 1 can only be viewed as a decisive pas-

sage for the idea of the prophet, when the two there designedly separated sides: the suggesting God and the uttering prophet are taken together (comp. upon xviii. 18). A prophet therefore is one who utters, communicates, that which is hidden, flowing forth from secret sources, either higher (divine) or lower, (demonic). The contents make the distinction between the true and false prophet, as to the form, even signs and wonders, do not fall the latter.

2. As to the biblical idea of a wonder or miracle, it is to be observed that signs precede wonders even in the New Testament connection: *σημεία καὶ τέρατα*, the latter never occurring alone. In the sign it is the objective import of the thing upon which it depends, in the wonder it is the subjective perception. Thus remarks HAYEMICK, "it appears here from the standpoint of revelation, it is not the wonder in and by itself, but that which is significant in it, the higher to which it points, which is the peculiar essential kernel and characteristic of the true miracle. Above all in the biblical miracle there is an exalted sacred conformity to, or connection with the great educating purpose of God." The fact announced in this chap., that signs and wonders may be used in the service of falsehood, is not less important for the biblical idea of the miracle (Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xiii. 13) since thus with the signs and wonders we must take the doctrine, and in connection with this the life, and conduct of the wonder-worker. Comp. Matt. vii. 15 sq.; 22 sq. "It is clear that however great the importance attributed to signs and wonders, they were never regarded as of supreme moment, were never in themselves decisive, but that there was in Israel a certainty which was so much more sure and firm than any demonstration of the wonder, that it could be placed in the most decided opposition to it. This certainty was the knowledge of God; for when they were warned against the service of idols, the opposition between Jehovah and the gods was for the most part thus stated; that Israel had known Jehovah as his God, but had not known the gods of the heathen, and could not therefore trust itself to them, etc." (BAUMGARTEN).

[The point here is not as to the nature and force of the true miracle, but whether these signs and wonders are to be regarded as true miracles. The Scriptures use these terms in a very wide sense, and there is ground for the usage in the very nature of the case. It could not well be otherwise. If we hold, with some, that the prophet here is a true prophet, and the wonder a real miracle; that God for the purpose of proving and testing His people, permitted this use of His power, we involve ourselves in inextricable difficulties. It will be hard to reconcile this view with the character of God, as true and good, or to justify such a misleading test to His people. We shall be driven to degrade the miracle as a proper evidence of a divine commission, or withdraw it altogether from the field of the evidences. We may meet the case here by the supposition that Moses is putting a hypothetical but impossible case, as Paul in Gal. i. 6. But the whole statement as to the sin, and the manner in which it should be dealt with, implies that it was not

only a supposable case, but one which would actually occur. Such prophets would arise, and such wonders be wrought.

The only satisfactory solution is that those wonders were not real miracles. They were supernatural events, i. e., events not traceable to any human agency, or to any natural power or process, but not due to the immediate agency of God, or to any other permissible use of His power in any other sense than that in which He permits whatever is. They were not tricks or impostures. They were real wonders so far as the physical events are concerned. They were true occurrences in the external world, wonders to men, lying above and beyond their power, but due to Satanic or demonic agency. Such agency is recognized in the Scriptures everywhere. It would be likely to manifest itself, for precisely the ends in view by these prophets or dreamers. They had the semblance of true miracles, and herein lay the test. It was only the semblance, and they should have distinguished the real from the apparent. The physical wonder, however striking or awe-inspiring, or unexpected it may have been, was not the miracle. The material wonder coincides with some express announcement, some express claim upon the part of him who works it. The nature of the wonder itself, the truth or announcement connected with it, and the character of the agent, all go to make the miracle. Our Lord Himself appeals to the design with which His miracles were wrought. No wonder or sign therefore could justify them in listening for a moment to one who would turn them from the love and service of Jehovah. God would never coöperate to alienate His own people. See the able article on miracles in SMITH'S *Bib. Dict.*, Am. Ed. TRENCH on *Miracles, Introduction*. MOZLEY, *Lecture on Miracles*, London, 1865, and the authors referred to in SMITH'S *Bib. Dict.*—A. G.]

8. When the peculiar doctrine and practice of the Romish Church, in whose system not only Calvin, but even Melancthon, were entangled, is based as to the punishment of heretics, schismatics, and sects upon our chapter, it is due to a confusion of ideas; of the theocracy with the Byzantine or mediæval State Church, and involves a mistake as to the nature both of the State and the Church. In the Israelitish theocracy, apostasy from Jehovah, and the institution of a heathen confession and service, was intelligibly treason, rebellion, a civil offence, which must meet with civil punishment. The State, even the Christian state, has the sphere of law and justice for its province, rules in the relations of men to men; can thus only be appealed to in regard to faith, the relation to God, when danger or injury from that side, as to its legal relations, threatens it. And the Church will generally have to decline the means of violence as repugnant to the very nature of religion, as especially considering the religious development, it cannot work with the Old Testament against the New Testament injuries, the more refined and cultivated forms of evil. Against AUGUSTINE'S *compelle intrare* (Luke xiv. 28), Luke himself, ix. 54 sq., should be heard. But the sword of the Spirit which the Church bears, the word of God, it uses not merely through philo-

sophic demonstration, but the Spirit is the Spirit of testimony, of strength, and of discipline, (1 Cor. v. 18). Comp. LANGR, *Christian Dogmatics*, III., § 52, and for the history, HANCOCK'S *Real-encycl.*, V., p. 459 sq.

4. The end of the punishment, as it is more expressly declared in the three clauses (vers. 5, 11, 17), is the putting away of the sin from the midst of Israel by an actual manifestation of the violated law, hence as opposed to the sinful confession which had come into Israel, to make an energetic counter-confession to Jehovah, notwithstanding signs and wonders, bands of blood, and of choice, and even prudence on account of the greatness of the evil. Thus the *jus talionis*. Ver. 5 declares the negative element of the punishment by which the sin was restrained in its course, and limited to the doer. Its positive destination, through which the transgression was atoned, and the guilt of the transgressor expiated, appear in ver. 11, since the divine righteousness, in its fearful majesty, enters threateningly over against the whole people. The negative and positive elements are both embraced or pre-supposed, vers. 17, 18, so that the reconciliation of God to Israel, and of Israel to God, can now have room. "The subordinate or derived ends of punishment," says NITZSCH, "can only be sought and attained, as they are made good through the consciousness of eternal righteousness."

5. [The Jews applied, vers 2-5, to Christ as though He would have allured them, from their allegiance to God and the law, utterly and blindly perverting His whole teaching; which our Saviour took pains to present, as in its whole nature and tendency completing and not destroying the law. WORDSWORTH closes his long and elaborate note here with the remark "that the conduct of the Jews here shows the vast importance of a correct interpretation of the Holy Scriptures. They had the Scripture, but failed to understand it, and incurred its fearful denunciations by condemning Him to whom they bare witness." A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 32 sq. LUTHER: We should depend entirely upon the word, and do all which it enjoins heartily; for if the word is lost, God is lost. But it is better that one should lose friend, brother, saints and nobles, and all, than God. CALVIN: "There is a certainty in the heavenly doctrine which does not permit our faith to waver or to be overthrown, Eph. iv. 14." CRAMER: "There must be heresies among you, that the upright may appear, 1 Cor. xi. 19." BERL. BIB.: One such prophet is our reason. Ver. 2. TUB. BIB.: Truth is more than all wonders, and no wonder avails against the truth. Ver. 3. LUTHER: "Dost thou see here that the right is given to every one to judge the doctrine? Matt. vii. 18. The silent power of love." CALVIN: "God searches the heart, not to learn what was unknown to Him, but to reveal what was concealed. Thus the true saints are separated from the hypocrites." SCHULTZ: "He knows from the beginning; but there must be some fitting experience through which His conduct

may stand justified before men, angels and Himself even, Job i. 8." BERL. BIB.: "It is noticeable, that there is no example in the Old Testament in which Israel as such has so treated one of the many false prophets, but many examples in which they wrested the law against true prophets, and against Christ Himself. Matt. xxi. 28 sq.; xxiii. 24 sq.; Acts vii. 52; John xix. 7." Ver. 7. RICHTER: "The evil one tempts at all times, but most easily through those we love; Adam through Eve, Christ through Peter,

Matt. xvi. 23." Ver. 16. RICHTER: "Since Israel never carried out this sentence upon godless places, God has done it Himself, especially through the Chaldeans." SCHULTZ: "If the Church neglects the extermination, the Lord will complete it through the spirit of judgment and the spirit of destruction even, Isai. iv. 4.—Faith in temptation, however dazzling the temptation is to it, follows the Lord; however alluring, the Lord is all to it and more; however violent, it is satisfied with the grace whose strength is mighty in the weak."

#### CHAPTER XIV. 1-29.

1 YE are the children [sons] of the Lord your God: ye shall not cut [wound] yourselves, nor make any baldness between your eyes for [with regard to] the dead.  
 2 For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people [a people of possession] unto himself, above all the  
 3 nations that are upon the [face of] earth. Thou shalt not eat any abominable  
 4 thing. These are the beasts which ye shall [may] eat: The ox, the sheep, and the  
 5 goat, The hart, and the roe-buck<sup>1</sup> [gazelle], and the fallow-deer [dappled buck],  
 and the wild-goat, and the pygarg [buffalo? chamois?], and the wild-ox, and the  
 6 chamois.<sup>2</sup> And every beast that parteth the hoof, and cleaveth the cleft into two  
 claws, and cheweth [bringing up] the cud among the beasts, that ye shall eat.  
 7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that  
 divide the cloven hoof; as the camel, and the hare, and the coney [a species of  
 marmot]; for they chew the cud [are ruminators], but divide not the hoof; there-  
 8 fore they are unclean unto you. And [also] the swine, because it divideth the  
 hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their  
 9 flesh, nor touch their dead carcasses [that which is fallen]. These ye shall eat, of  
 10 all that are in the waters: all that have fins and scales shall ye eat: And whatso-  
 11 ever hath not fins and scales ye may not eat; it is unclean unto you. Of all clean  
 12 birds ye shall [may] eat. But these are they of which ye shall not eat: The eagle,  
 13 and the ossifrage [bone-breaker, sea-eagle], and the osprey, And the glede<sup>3</sup> [falcon],  
 14 and the kite and the vulture<sup>4</sup> after his kind. And every raven after his kind.  
 15 And the owl<sup>5</sup> [daughter of wailing, or desert, or of greediness], and the night-hawk  
 16 [cuckoo], and the cuckoo<sup>6</sup> [hawk], and the hawk after his kind. The little owl,  
 17 and the great owl, and the swan<sup>7</sup> [screech-owl], And the pelican, and the gier-eagle  
 18 [carrion-kite? heron? swan?], and the cormorant, And the stork, and the heron  
 19 [plover?], after her kind, and the lapwing, and the bat. And every creeping thing  
 20 that fieth [all turning things] is unclean unto you: they shall not be eaten. But  
 21 of all clean fowls ye may eat. Ye shall not eat of anything that dieth [falleth] of  
 itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it;  
 or thou mayest sell it unto an alien: for thou art an holy people unto the Lord  
 22 thy God. Thou shalt not seethe a kid in his mother's milk. Thou shalt truly<sup>8</sup>  
 [again] tithe all the increase of thy seed, that the field bringeth forth year by year.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 5. GZ.: The roe-antelope, referring to the whole species, and so called from its gracefulness and beauty.—A. G.]

<sup>2</sup> [Ver. 5. These terms are descriptive of different kinds of antelopes, named from the physical qualities, as swiftness, leaping or color. The chamois denoting most probably some mountain sheep.—A. G.]

<sup>3</sup> [Ver. 13. Giede, common kite, from its keenness of sight. Perhaps we should read וְהַנֶּשֶׁף, vulture, for וְהַנֶּשֶׁף, Lev. xi. 14.—A. G.]

<sup>4</sup> [Ver. 13. Kite and vulture. The distinction seems to be that between the red and black kite. See SMITH'S B&B. Dict., which is full and satisfactory upon all these terms.—A. G.]

<sup>5</sup> [Ver. 15. Probably the ostrich.]

<sup>6</sup> [Ver. 16. Cuckoo, a species of petrel.]

<sup>7</sup> [Ver. 16. More correctly the ibis.]

<sup>8</sup> [Ver. 22. Tithing, thou shalt tithe.]

23 And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when [if] the Lord thy God hath blessed thee: Then shalt thou turn [give it] it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow [give] that money for whatsoever thy soul lusteth [desireth] after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth [asketh]: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thy household. And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee. At [From] the end of three years thou shalt bring forth all the tithe of thine increase [in-bringing, return] the same year, and shalt lay it up within thy gates: And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work [the deeds] of thine hand which thou doest.

## EXEGETICAL AND CRITICAL.

1. Vers. 1, 2. From the death-penalty mentioned above, Moses comes now to speak of mourning for the dead, so far as the confession to the Lord therein comes into view, as a confession with respect to man even, *viz.*, as to his body, vers. 1, 2. The reason is found in the filial relation of Israel, and more closely and objectively stated in this peculiar people. Comp. Ex. iv. 22 (Num. xi. 12; Deut. i. 81; viii. 5; xxxii. 6, 18). To this objective relation there must be a corresponding subjective conduct, since those consecrated to Jehovah would be profaned by a heathenish excess in mourning. Comp. upon Lev. xix. 28 (xxi. 5).—**Between your eyes**, *i. e.* upon the forefront of the head, above the brow. The wound and disfiguration is thus the most external or obvious, but comprehends more truly the conformity to heathen customs, and still more the wild excess of grief for the dead, as over against God, who is and will be the living (v. 23). Upon ver. 2 comp. vii. 6. [The order of thought is this: Idolatry must be checked and suppressed at whatever cost, chap. xiii. The whole life of the people, also, was to be shaped and regulated by its relations to God; as to their mourning, vers. 1, 2, as to their food, 8-21, and in their sacred meals, 22-29.—A. G.]

2. Vers. 8-21. The same motives and reasoning avail with respect to food, vers. 8-21, as with respect to life; and Moses comes back to the joyful meals, chap. xii., in order to close up what he had to say in the exposition of the third command. What in this reference is an abomination to the Lord (vii. 25, 26; xii. 81), and thus forbidden by Him; as it opposes His holiness, so also the confession of His name (Acts x. 14). While in Lev. xi. 8 we have the general rule as to what may be eaten among the land animals, here we have named 1) four-footed domestic animals, ver. 4, and wild animals, ver. 5, in reference to Canaan, then first, ver. 6, the general rule with perfect plainness. Of the two criteria of animals proper for food, the first, which is also the most detailed,—the cleaving

of the hoof, since the cleft extends entirely through,—thus makes two hoofs,—and comes altogether outwardly into view, only to aid the other (and hence the absence of the 1 conj.),—which is the more important. The arrangement of the ruminants, as it permits a more rapid assimilation of the food in the quiet of digestion, diffuses over them the paradise-peace of the tame animals, by so much the more as their food is only vegetable (Gen. i. 80). The divided hoof, with respect to the domestic animals, as thus clearly proper for food, is simply used as a mark.—**Chewing [bringing up] the cud.**—

נָרַח, from נָרַח נָרַח, to cleave with the teeth, crush, *i. e.* ruminating (Lev. xi. 7: chew that which is chewed, still over again), since the ruminants can by a four-fold stomach bring back again the swallowed food that they may masticate it. Ver. 7. The camel has no thoroughly cloven hoof, but treads behind upon an undivided yielding ball. If the hare is intended, it is referred to because of the ruminating movement of the lips, as also the wahr or marmot. Comp. Lev. xi. 4 sq., where what is here said of the three, is said of each one separately. LINNÆUS classes the hare with the ruminants. [Upon the objection that Moses has here fallen into a mistake, since the hare does not ruminate, it is sufficient to say, that those who have watched the hare moving and working its jaw are led to speak of it as chewing the cud. COWPER speaks of one of his hares "as chewing the cud all day." Although not strictly and scientifically a ruminant, it was popularly so. And Moses is not writing a scientific work upon the natural history of these animals, but simply giving to the people a ready index by which they could know what were to be eaten and what not. He grounds nothing upon the apparent rumination of the hare, but guards the people against grounding their conduct upon it. They may not eat of it, though it (apparently, popularly) cheweth the cud. There is no more solid ground for the objection here than there would be for an objection against the phrases which speak of the sun as rising and setting.—A. G.]—



Ver. 8. Swine form another exception, Lev. xi. 7, 8. נָבֵלָה, the sinking away, fallen (*cadaver*). Vers. 9, 10. To the larger land-animals follow now 2) the water-animals. Similar to Lev. xi. 9 sq., but more briefly. The serpent appears to have fixed the rule, Gen. iii.—Ver. 11. צִמְעוֹר Lev. xi. 13; הָעֶרְוֹ—Vers. 12-18. 8) The three times seven unclean birds. Comp. Lev. xi. 18 sq. Ver. 13. הָרְאָה where Lev. xi. 14 has הָרְאָה. The latter is either an error of the copyist for the former, or a synonym for it, or the first is an interpolation, as then the not exhaustive catalogue admitted of completions. הָרְאָה literally bird of prey, is moreover equivalent to רִיבִי Isa. xxxiv. 15.—Ver. 19. Lastly: 4) the small animals, (שָׂרָץ creeping things, reptiles), but as it is connected with the birds, more fully Lev. xi. 20 sq., where four kinds of locusts were permitted, but which in reference to Canaan do not come into view here. Ver. 20 is therefore more comprehensive than ver. 11, silently including the permitted locusts. [As to the distinction between clean and unclean animals, its historical basis and growth, the grounds on which it rests, the ends it was designed to serve, and how far it is now done away, abrogated since Christ—the great sacrifice—died, see SMITH'S *Bib. Dic.*: BIB. COM., Lev. xi., and this Comm. on the same passage. As to the differences between the enumeration there and here, they are to be accounted for by the change in the circumstances of the people—they not needing now such full instruction as to the whole class of reptiles as then; by the special objects which Moses had in view in Deuteronomy; and upon the fact that the variations are only apparent, the omitted animals being included in the general classes in both narratives.—A. G.] Ver. 21 is to be applied naturally to animals proper for food. Comp. ver. 8. נָבֵלָה is indeed not the same as כִּרְפָּה (Ex. xxii. 30); but according to Lev. xvii. 15 (xi. 89 sq.), the eating of the one as of the other, defiles on account of the blood, and even to the stranger. There is here a concession to the enlarged relations in Canaan, while moreover the prohibition for Israel is made still more manifest. **For thou art an holy people.** The stranger as is suited to the march in the wilderness is thought of in Leviticus, as in closer relations to Israel than in Deuteronomy, and thus the defilement only until the evening was spoken of with reference to both. Here, on the contrary, there is a separation between the two, for Israel a simple prohibition, and for the stranger a general permission. Through the giving (Ex. xxii. 30; Rev. xxii. 15) and selling to the stranger of what was forbidden to Israel, Israel was profited. There is in the case a confession and judgment as to the stranger in question, out of which was developed afterward the distinction between גֵּר צֹדֵק, and the גֵּר תּוֹשֵׁב. Thus here also גֵּר is connected with נָבֵלָה (the disowned, rejected, the other absolute stranger). —גֵּר is generally the young (the expelled) especially the young kid. Comp. upon Ex. xxiii. 19; xxxiv. 26. The direction is here connected with the command and prohibition as to animal

food, through which the milk of the mother, as the natural food of the young, appears "to a certain extent of one grade with the blood of the animal," thus indicating a tender regard for life, however much the killing and eating of the young kid was relished. Jehovah the living God! that Israel must never forget. To seethe, sq., would barbarously sacrifice that regard for life to the dainty lickerish taste. The general preparation with milk was not forbidden. Comp. further xxii. 6 sq.

8. Vers. 22-29. There is here a closing return to chap. xii. 6, and indeed in reference to the tithe. For the more detailed statement of the case, see Intro., § 4, I. 19. Comp. moreover Lev. xxvii. 30 sq.; Num. xviii. The tithing generally, is an acknowledgment of Jehovah as the proprietor, but especially here in ver. 23. Comp. xii. 11; iv. 10, and other passages. Comp. also upon xv. 19 sq. Ver. 24. A reference to the altered circumstances in Canaan, as in xii. 21. Ver. 25. **Into money (silver)** to give instead of these vegetable tithes in kind. But that this should appear as clearly as possible as a tithe-gift, it was more definitely added, that they should take the money bound up in the hand when they came to the place of the sanctuary. There, ver. 26, it was to be expended for the purpose of this tithe, to wit, the joyful sacred meal, to which both flesh and wine, etc., belonged. [It is scarcely possible to confound this tithe with that to the Levites, Lev. xxvii. 31; Numb. xviii. 27. Two-tenths were to be taken—one for the Levites, and one reserved for the uses of the person who gave the tithe—as directed here and in the 12th chap. It is a question whether this second tithe was a full tenth, or only a tenth of the portion left after the Levitical tithe had been levied. The more obvious construction implies that there were two full tenths.—A. G.] שֶׁכֶר intoxicating drink, must, palm wine. Comp. also xii. 15, 20. [The distinction here is not between two kinds of wine, one intoxicating and the other not, but between wine and a drink made from some other substance than the grape; from honey or barley. GESNIUS: Or perhaps dates. In Num. xxviii. 7 it seems to be used as synonymous with wine, or at least as including it.—A. G.] Ver. 27. As xii. 12, 19. הֵרָחֵקְמָה: "When thou separatdest this second tithe, withhold not the first tithe to the Levite, this thou mayest give to no other than the Levite dwelling with thee." Ver. 28. **At the end, sq., i. e.** in the passing of each third year, and indeed after the harvest of the third year; twice in each seven years. Comp. xv. 1. **Thou shalt bring forth** from the storehouses, granaries. **All, viz.,** all the second tithe of this year (ver. 22)—called by the Jewish authorities "the third tithe" (a poor tithe)—but should not, neither in kind nor in money, come to the place of the sanctuary. Comp. xxvi. 12 sq.

#### DOCTRINAL AND ETHICAL.

1. As the mourning, with whose prohibition the chapter begins, has a symbolical nature, in accordance with the well-known character of the East, and of antiquity generally, so the command and prohibition as to food belongs to the ceremo-

nial law, and shares the same symbolical character. At first the prohibition, ver. 8. Jehovah thus defines what in regard to flesh-food would not accord with the confession of His name. There is therefore in the Rabbinic notion of a "kingly, authoritative command," as to whose grounds we need not refine and strive, more theology than in many attempted explanations of the clean and unclean. The sanitarian theory (GROTIUS, MICHAELIS [SPENCER, —A. G.]), although only in respect to the bodily life, could be conceived and framed theologically from the idea of God as the living one; still further upon an old back-reaching (upon Lev. xi. 44) emphasizing of the significance of animal food generally, especially of unclean animals, with respect to the soul-life of man. The notion of "an animal clean and unclean, physiologico-psychical disposition" (LANG, DELITZSCH), comes too near a creative dualism, and in its particular features is not susceptible of proof. But the founding of the distinction (KEL. *Archa*, II. 20) "upon a certain instinctive feeling to view many animals as types of sin and corruption, which thus fill us with aversion and horror" is too subjective. That the separation of the O. T. people of God from the idolatrous world, comes out in the food statutes of Israel, appears from the scorn of the heathen, who ate for the most part precisely those animals forbidden to Israel. It is undeniable also that with such divine limitations as to what should be eaten and what not, life, even down to its material foundations, carries with it a thorough and prevailing reminding of Jehovah. The idea physically fixed in the Israelitish food laws, was the religious and moral idea of the living God, of Jehovah as the Holy One, to which only the pure or the purified agree. Whatever is an abomination to Jehovah (תועבה, ver. 8) must be an unclean, defiled thing to Israel (פסע), it defiles the people of the Lord (Lev. xi.); it should be unclean to them (Deut. xiv. 7, 8, 10). Thus the ceremonial law generally, and the food law especially, promoted the knowledge of sin, and of death, which has entered the creation of God through sin.

2. In Lev. xi., and in this renewal in Deuteronomy, we have the familiar division of animals into four classes, and in the same order of succession. But (comp. Exeget. and Crit.) although the Deuteronomic statement is based upon that in Lev.; where they coincide, it is more condensed, what is there detailed is here omitted, the same freedom rules it with respect to the number and arrangement of the unclean birds, as earlier in the particular enumeration of the larger clean land animals. It is evident that the latter lies as entirely in the circumstances in Canaan, to which Deuteronomy bears constant reference, while e. g. the detailed description, Lev. xi. 9 sq. (Deut. simply ד'פ'פ' to the desert. (A similar contrast, viii. 7 sq.). The omission of locusts, still used as food in the wilderness (Matt. iii. 4) is justified fully by the repeated attestations in Deut. of the abundance in Canaan. The prevalence of the sacred symbolic numbers as to the formal element of the chapter, is worthy of notice: thus ten clean land animals, three into seven unclean birds.

8. The food usages of Israel symbolized the

religious destination of the people, in opposition to sin and death; as the consecration to the holy and living Jehovah is formulated to a confession in the food of Israel, it should also rule throughout the life sustained by the food, and thus essentially as it is in the New Testament. Col. iii. 17, (1 Cor. x. 31). Comp. John xvii. 19. The opposition to sin and death, in which the food-law moves, leads as was remarked in the exegesis—and by a more full and accurate consideration of particulars the retrospect may be much more clearly seen—back to the original creation, in which there was neither sin nor death. With this also agrees especially the prohibition with respect to the kid, and generally the prohibition as to the fallen, both of the clean and unclean, reaching as far as the touch even, and silent as

to the eating; for upon the בללה death has done its work (Lev. xi. 29: כח'כ' it is not slain according to the Divine permission, Gen. ix. Here belongs also in reference to the unclean birds, and so much the more since there is no characteristic of the clean given, the prominent idea, that they are birds of prey, carnivorous, devouring alive the smaller animals. On the other hand the greater land animals, since the giving of flesh for food, the defamed four-footed animals with their significant marks, although they perhaps do not conceal or hide the dissension, the breach, running through the good creation of God through sin (?) do yet in any case, with their vegetable food, to which they hold fast agreeably to their origin, offer the most natural, as at the same time the most obvious, rule of the clean. [For what is supposed to be the spiritual meaning of these marks—the cloven hoof, and the chewing the cud—see WORDSWORTH: here and on Lev. xi., who is learned and rich in all the patristic literature.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 1. Against excessive mourning: it is childish, not childlike; heathenish, not holy. The true measure in our mourning for the dead, not borrowed from the heathen, who have no hope, 1 Thess. iv. 18, and are out of communion with God. (Upon anniversaries for the dead). BAUMGARTEN: "The inward communion of Israel with Jehovah should be such that death should have no power over it, so that Israel, in the midst of the dominion of death, should not suffer the disfiguring signs of death, by which the heathen represent themselves as a prey to the power of death (Heb. ii. 15) though in the midst of life, to come upon his body. But the divine sonship of the individual rests upon the divine sonship of the entire Israel, just as the divine sonship of Christ is the ground out of which believers receive power to become the sons of God." Where the sonship of God is, there is the inheritance, the promise of eternal life.—Ver. 2. PISCATOR: "A beautiful description of the Christian Church." BERL. BIB.: "Whoever will be holy for God, must be a child, must be as God will have him. Luke xviii. 16 sq." Ver. 8. STARK: "He alone is a true Israelite who guards himself from the impurities of sin, Matt. xv. 17 sq." WURT. BIB.: "Pure things become impure to men through the pro-

hibition of the divine word." OSIANDER: "We should not bring the shadows of the O. T. into the free Church of Christ. 1 Cor. x. 25." Ver. 5. What was clean to eat was not therefore clean for sacrifice; since the pure brings himself a sacrifice, all is pure for food. Rom. xiv. 14; Col. ii. 14, 16 sq.; 1 Tim. iv. 4; Gen. ix. 3.—Ver. 21. LUTHER: *i. e.*, "Let the dead bury their dead." PISCATOR: "It is demanded from a Christian that he should not be defiled with dead—works." Ver. 28. SCHULTZ: "Though a man has great reason to be sad in himself, let

him rejoice so much the more in the Lord, and through his rejoicing actually praise His kindness. Ps. xxiii. 5." Ver. 28. TUB. BIR.: "We should cheerfully set aside from our possessions for the poor, and that according to our ability." Ver. 29. RICHTER: "Christ reminds us of these love-feasts. Luke xiv. 18 sq. The blessing will not fail. 2 Cor. ix. 6 sq." STARK: "There is no better means to secure the blessing of God and be rich, than generosity and benevolence to the servants of the Church, the stranger, the poor, the widow and the fatherless, and all for the sake of religion. Prov. xix. 17."

### The Fourth Command.

CHAPS. XV.—XVI. 17.

CHAP. XV. 1-28.

- 1, 2 At the end of *every* seven years thou shalt make a release. And this is the manner [word] of the release [what is said therein]: Every creditor that lendeth *ought* unto his neighbour<sup>1</sup> shall release *it*; he shall not exact [press his, sq.] *it* of his neighbour, or of his brother; because it is called [for called is] the Lord's release. Of a foreigner thou mayest exact [urge, press] *it again*: but *that* which is thine with thy brother thine hand shall release: Save when [Only that]<sup>2</sup> there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee *for* an inheritance to possess it: Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments [this commandment] which I command thee this day. For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. If there be among you a poor man of one of thy brethren within any [one] of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide [cheerfully]<sup>3</sup> unto him, and shalt surely [richly] lend him sufficient for his need, *in that* which he wanteth. Beware that there be not a thought in thy wicked heart [a word in thy heart, worthlessness] saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against [over concerning] thee, and it be sin unto thee. Thou shalt surely<sup>4</sup> give him, and thine heart shall not be grieved [and not evil shall thine heart be] when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto [the reaching forth of thine hand]. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide [ever again] unto thy brother, to thy poor [bowed, distressed] and to thy needy, in thy land. *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally [Thou shalt load him, lay upon his neck richly] out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith

### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 2. SCHROEDER, lit., every master lending his hand, which he will lend to his neighbor. See Exegetical No's.—A. G.]

<sup>2</sup> [Ver. 4. Margin, to the end that there may be, &c. BIR. COM. renders no poor with thee in the transaction. But the rendering which is allowable seems liable to the objection that the idea so expressed is forced into the text.—A. G.]

<sup>3</sup> [Ver. 8. Opening thou shalt open—both widely and cheerfully.—A. G.]

<sup>4</sup> [Ver. 10. Cheerfully, richly. See above on ver. 8.—A. G.]

15 the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bond man in the land of Egypt, and the Lord thy God  
 16 redeemed thee: therefore I command thee this thing [word] to-day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and  
 17 thine house, because he is well with thee: Then thou shalt take an awl and thrust [give, it in] it through his ear unto the door, and he shall be thy servant for-  
 18 ever. And also unto thy maid-servant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth a double hired servant to thee [double of the wages of the hireling has he served thee six years], in serving thee six years: and the Lord thy God shall bless thee  
 19 in all that thou doest. All the firstling males that come [are born] of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work  
 20 with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall  
 21 choose, thou and thy household. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy  
 22 God. Thou shalt eat it within thy gates: the unclean and the clean person shall  
 23 eat it alike, as the roebuck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAP. XVI. 1-17. 1. OBSERVE [Keep] the month of Abib, and keep [make, celebrate] the passover unto the Lord thy God: for in the month of Abib the Lord  
 2 thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice [kill] the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place [cause his name to dwell] his name there.  
 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt in haste): that thou mayest remember the day when thou camest forth  
 4 out of the land of Egypt, all the days of thy life. And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst [didst kill] the first day at even, remain all night  
 5 until the morning. Thou mayest not sacrifice [kill, as margin] the passover within  
 6 any of thy gates, which the Lord thy God giveth thee: But at [to] the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice [kill] the passover at even, at the going down of the sun, at the season [time] that thou  
 7 camest forth out of Egypt. And thou shalt roast [cook] and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go  
 8 unto thy tents. Six days thou shalt eat unleavened bread;<sup>6</sup> and on the seventh day *shall be* a solemn assembly to the Lord thy God: thou shalt do no work *therein*.  
 9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from  
 10 *such time* as thou beginnest to put the sickle to the corn. And thou shalt keep [make] the feast of weeks unto the Lord thy God with a tribute [measure] of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*,<sup>6</sup> according as the Lord thy God hath blessed thee: And thou shalt rejoice before the  
 11 Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy  
 12 God hath chosen to place his name. And thou shalt remember that thou wast a  
 13 bond-man in Egypt: and thou shalt observe and do these statutes. Thou shalt observe [make to thee] the feast of tabernacles seven days, after that thou hast gathered in thy corn, and thy wine.<sup>7</sup> And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite,

## TEXTUAL AND GRAMMATICAL.

<sup>6</sup> [Ver. 8. Restraint, as if from labor, although etymologically possible, does not meet the case here. SCHROEDER trans. here the Hebrew word to the text. But our version is here preferable.—A. G.]

<sup>6</sup> [Ver. 10. The italic words are needless.—A. G.]

<sup>7</sup> [Ver. 12. Lit., In thy gathering from thy floor and thy wine-press.—A. G.]

- 15 the stranger, and the fatherless, and the widow, that *are* within thy gates: Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because [for] the Lord thy God shall bless thee in all thine increase [inbringing, produce] and in all the works of thine hands, therefore thou
- 16 shalt surely rejoice. Three times in a year shall all thy males appear [be seen] before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they
- 17 shall not appear before the Lord empty: Every man *shall give* as he is able [according to the gift of his hand] according to the blessing of the Lord thy God which he hath given thee.

#### EXEGETICAL AND CRITICAL.

1. As the third command closes with the number three, xiv. 28, so the fourth command, defined through the sacred number seven, has its commencement numerically with that number. Theologically this chapter connects itself with that which precedes, in this way, that as in the tithes the whole fulness of the earthly goods was recognized as Jehovah's, as His blessing, belonging to Him, and for which He is to be praised; so with the seven days the whole period of life generally was regarded as sanctified to Jehovah, because He will complete it in His holy and blessed rest. Ethically and practically the transition is from the tithe of the poor at the close of the 14th chap., to 1) the poor debtor, vers. 1-11; 2) the Hebrew slaves, male and female, 12-18.

2. Vers. 1-11. Ver. 1. **At the end**, sq., *i. e.* at the expiration of the septennate; thus in general the Sabbatical year. With the presupposition of this institution from Ex. xxiii. 10 sq.; Lev. xxv. 2 sq. (comp. upon these passages, and the article in *HERZOG'S ENCYCL. XIII.* 206; *BREM., Wanderings of Israel*, p. 481; [also article on Sabbatical Year in *SMITH'S Bib. Dict.*—A. G.], there is a completion, but at the same time a genuine exposition and application of the Sabbath-law, according to Mark ii. 27. As שָׁנָה (xv. 1) refers to שָׁנָה, Ex. xxiii. 11, to leave, let lie, then the land, and indeed with reference to the poor; here with a like reference to the poor, to whom a loan has been made—the loan. The connection also of שָׁנָה, ver. 2, with דָּן, that every creditor should permit his hand to rest with reference to that which he had lent, brings out the same thing; only that with every such interpretation as to the sowing and the harvest (Ex. xxiii. 10), there must be a regard also to Lev. xxv. 4, 5. Reference to the latter passage is the more in place here; for the debtor relation lies, in the highest measure, at the foundation of the statement, Lev. xxv. Jehovah there gives Israel the land, as here the שָׁנָה is either: the master of the lending, having the object in the relative clause: **which he will lend** or: the idea of the master is defined from the connection, and שָׁנָה is the object—lends the loan to his neighbor. Canaan is a good loaned. Jehovah is the only proprietor and creditor in the land; this is especially the supposition for the sabbatical year, Lev. xxv. 2. But if all are debtors to Jehovah, the rela-

tion of debtor between man and man can only be relative, and must be carried out according to Matt. vi. 12. Thus passing over from the tithe to the Sabbath idea, the sabbatical year (שָׁנָה שְׁבִיעִית), the rest of the divine loan, namely of the land, a שָׁנָה לַיהוָה (Lev. xxv. 4, 2), becomes in Deuteronomy a release also of every human loan. All Israelites are moreover brethren, which is insisted upon, vers. 2, 8, etc. Israel pays no tithe to Jehovah from his loan during the sabbatical year. Jehovah Himself cares for the *persons miserabiles* in His enlarged blessing upon the seventh year (Lev. xxv. 6 sq.), through which the master appears as placed alike with his servants, thus—although there is no express mention of the widow, fatherless, poor, comp. however Deut. xxiv. 14—fed upon divine alms, as they are usually through the blessing of God upon their toil. It agrees well with this detailed explanation to understand שָׁנָה, ver. 1, as the leaving the debtor in rest for the seventh year, as the clause: **thou shalt not exact** (press), more fully describes, and one who is also יִתְּנֶה. The usual Jewish interpretation is that there should be an entire release of the debt, Luke vi. 34, 35. [The clear reference to the land-rest or release, which was for the year, and the force of the Hebrew word rendered exact, more correctly urge or press, and the whole spirit of the Mosaic law, which was not to destroy obligations of this kind, but to guard the poor and unfortunate against undue severity or oppression, are all in favor of the interpretation which regards the release as for the year. This interpretation is now almost universally accepted. The *BIB. COM.* adds also: "it seems further clear that the release had reference only to loans, and to loans lent because of poverty, not to debts contracted in the purchase of goods." A. G.]—Called, sq.; an official proclamation, although not precisely as Lev. xxv. 9, 10 (xxiii. 2, 4). Probably at the beginning in the seventh month (10. Tisri) at the day of atonement. לַיהוָה, as Lev. xxv. 2 (Ex. xx. 10). This reference to the Sabbath Year gives the reasons for the release of the debtor. Ver. 8. Comp. xiv. 21 (xxiii. 21). The foreigner was not in the condition of those who had no harvest this year, and therefore could not pay.—Which is thine, what thou hast of thine in thy brother's hand as a loan. The hand, because it must rest, keep festal time, in reference to the field, etc., would perhaps be busy with reference to the debtor. But we cannot serve God and mammon. Ver. 4. Only

(will I say to you still) that, sq., equivalent to but, nevertheless (in the promised rich and sure blessing of God), there shall be no עֲנִי (literally straitened, wretched) in Israel, to whom one shall have to lend. Not that Israel should be charged to take care that there be no poor (SCHULTZ, KEIL), but to hold before him the idea of his blessed national condition as willed by God (ver. 6). In every possible mercy or kindness of Israel, Jehovah has thus been before him. Comp. further iv. 21, 88. From this ideal stand-point the earnest exhortation (ver. 5) introduces the transition to the relations, not as they should be, but as they are and will be. Ver. 6. בְּרָכָה. The blessing is a complete, spoken, established thing. As it is here explained, so it must be understood in ver. 4 (against KEIL and SCHULTZ). טָקַע in Hiph.: to take from any one a pledge for security, to oblige one, thus to lend upon security; in Kal.: to bind one's self by a pledge; hence, to borrow from one. Such independence is surely a dominion in the world. Ver. 7. The actual relations at first hypothetically stated. Comp. ii. 80. צָמַץ. Piel: to draw together, hence make firm, spoken against such an unnatural state, which truly the closed hand follows in a natural way, as a door which is shut before the needy brother. Ver. 8. Obliges them to do much more than to leave the hardened, closed heart.—For his need.—וְ is the construct st. of וְ (וְ), abundance, sufficient, enough to cover what was wanting to him. Ver. 9. The application to the Sabbatical Year. Comp. viii. 5; xiii. 14. It would be shameful to represent to himself the obligation of the seventh year, and anticipate it with an evil eye with respect to his needy brother. Since the year is one proclaimed as לְיְהוָה, ver. 2, the loud or mute cry of the poor becomes intelligible (James ii. 15 sq.; 1 John iii. 17; James iv. 17). Ver. 10. According to the connection, it concerns especially the loan which he asks (2 Cor. ix. 6 sq.). Comp. further xii. 7. Finally ver. 11 presents the entire sal and actual condition (Matt. xxvi. 11), as on account of sin, as its consequence, guilt, punishment, which condition, however, must be met with brotherly kindness and mercy (1 Pet. iv. 8). The whole arrangement of the seventh year rests upon the supposition of this never-ceasing relation of the subjective inward (עַל) and objective outward wretchedness. [It is questionable whether the statement: the poor shall never cease, sq., is to be regarded as a penalty for sin. There is nothing in the passage which would lead us to suppose this; and there is no necessity for the supposition in order to reconcile these words with ver. 4: there shall be no poor among you. There was the same necessity then as now for these diversities in human condition. Each class needed the other for their mutual good. The promise in ver. 4 is not absolute, nor merely conditional, as suspended upon Israel's obedience or disobedience. The promise was that there should be no abject poor, no crushed, wretched ones. There should be poor, those needing aid; but they should be relieved. This whole provision of the year of release, and

laws similar in spirit and tendency respecting inheritance are to guard against the total ruin of the unfortunate and needy; to prevent the poor from sinking into hopeless poverty.—A. G.]

8. Vers. 12–18. There is no reference here to the Sabbatical year; but the Sabbatical principle and number are still retained. The connection with the tithe for the poor in the previous chapter is still in force, but not so “that the poverty which makes it necessary that the Hebrew should sell himself for a slave, forms the transition to the following provisions” (KEIL), for there is a different way in regard to servitude, Ex. xxi. 2. The generosity towards the enfranchised, which is commanded in Deuteronomy, gives much more the point of union with the foregoing precepts. Further it is the fundamental idea of the fourth command, the Sabbath idea, which as it was made availing in the year of release before, so now, and still more essentially, in the seven years of servitude.

Israel is a servant, עֶבֶד; hence also whatever has part in the covenant-relation (the number seven) consequently the Israelitish slave; thus his time must be sanctified to Jehovah. This is brought into distinct consciousness in the seven years' service, and indeed is conformed through the injunction, thou shalt not let him go away empty, to the blessing which God placed upon the Sabbath, Ex. xx. 11. In this sense the Sabbath Year forms the transition from the foregoing to what follows. Ver. 12. Be sold unto thee, or sell himself to thee.—Thy brother points him—the one sold—out as an Israelite. עֲבָדָךְ designates either: one from the other side with respect to the land, the other side of the Euphrates, or: עֲבָדָךְ, the stem-father (Gen. x. 21), the drawing together, union, people, and indeed the people simply, so that the adjective here is equivalent to one of the grand nation, as the French love to call themselves, a landsman, in distinction from a foreign slave.—Or an Hebrew woman, an addition to Ex. xxi. What is there evident in the case itself is here expressed, comp. ver. 17, on account of the special case, Ex. xxi. 7 sq., because in what follows it is the relation of servant generally which is spoken of. Comp. on those passages.—In the seventh year, thus commonly, as in an extraordinary manner in the fiftieth or jubilee year, Lev. xxv. 89. Since Israel is redeemed out of the house of bondage (Ex. xx. 2), and is the servant of the Lord forever (Lev. xxv. 42, 55), there is no prolonged human bondage here. Ver. 18. Comp. Gen. xxxi. 42 (Luke i. 68). Ver. 14. Repeated servitude through poverty or want should be prevented. No mere empty freedom! So much as he can take, carry with him, perhaps, also, pressed upon him. Comp. further ver. 6; xii. 7. Not send him away empty, but give him; it reaches to this, especially where they had received such blessings to give. A genuine Deuteronomic supplement. Ver. 15. Comp. v. 15; vii. 8; xiii. 6. Ver. 16. Comp. upon Ex. xxi. 6 sq. The public announcement and declaration of the servant pre-supposes the legal proceedings. In Deuteronomy, and according to the connection here, it is the private domestic act only which comes into view.—And

thine house includes the wife and the children of the servant, who, according to Ex. xxi. 4, would remain in the house.—**Well with thee.** The Hebrew servant was generally no slave (Lev. xxv. 43). See the excellent article by OEHLEK in *Harzog's Encyclop.* XIV. 464 sq. Ver. 17. The symbol of that cleaving to the body (probably the right ear), thus of constant obedience (Ps. xl. 6 does not belong here) and of ever-enduring bondage to the house.—[“Bored ears were made a badge of slavery, and so became ignominious,” BIR. COM.; and thus show that the Hebrew servant was in many respects regarded as a slave, although his condition was greatly modified by the beneficent regulations here laid down.—A. G.] Enduring servitude has thus its disgrace in whatever moral motives it has its origin; it is not merely a resolution

which has to do with it. **וְעַל**, according to the Jewish tradition, reaches only to the Year of Jubilee, or until the death of the master.—**Also unto thy maid-servant**, scarcely as ver. 14, according to the Jewish tradition, but as is said above of the servant. It related to the elder women, to whom the direction in Ex. xxi. 7 could have no application. Ver. 18 explains why this prominent precept again recurs. As the presumed public procedure excludes any gross violence, so ver. 18 meets and opposes the more subtle, by persuasion; the servant may and ought actually to be free. Moses meets the apparent hardness (Jer. xxxiv. 8 sq.), practically for the calculating selfishness, with the consideration, that the service of the servant in question was worth double that of a hired servant, if one had labored in his room; for him there was barely support, not even wages nor account; the servant had saved twice the cost, was also at every time ready for service. Isa. xvi. 14 belongs as little here as Isa. xxi. 16; at most only so far as with hired servants, there must be an exact reckoning. For the rest comp. ver. 6; as much as to say: thou wilt never be the loser, for the blessing of God is with thee.

4. Vers. 19-23. Comp. *Introd.* § 4, i. 19. Although the first-born have been named already, xii. 6, 17; xiv. 23, with the tithe, partly in the summary statement, and partly on account of what was common to all, still it is now first pre-eminently the subject of discourse. The reason is because the first-born belong to the exposition of the fourth command. While the tithe is the acknowledgment of Jehovah, as peculiarly the proprietor of the land, so with respect to the first-born, since birth leads into life, and over against the dead first-born of Egypt (Ex. xiii. 15) the first-born of Israel were kept alive (Num. iii. 13; viii. 17), it symbolises naturally and historically the sanctification of the whole life to Jehovah (KAIL, *Arch. I.* 840). But that is the idea of the Sabbath. As to the peculiar institution in Israel with respect to the first-born, comp. upon Ex. xiii.; Num. xviii. In reference to the Sabbath, it is said, ver. 19: **thou shalt sanctify to Jehovah**, v. 12. Hence also **וְעַל** as in the fourth command. They are neither to profit by their labor, nor through the usual natural usufruct, i. e. they are treated as a sacrifice. Ver. 20. Comp. xiv. 23.

—**Eat**, namely with the priests, to whom the first-born belonged, Num. xviii. 18. (*Harzog's Encyclop.*: The eating of the first-born was granted to the offerer as such (Ex. xiii. 15), because the first-born belonged to the **דְּבָרִים**.—*Authen.* II. 406 sq. Others: the discourse treats of the female first-born. Others: of a second first-born (!) Others: of the young animal, the best, the youngest.)—[The apparent inconsistency between this passage, which not only allows, but directs, that the offerers should partake of the victims, and that in Num. xviii. 18, which assigns the firstling to the priests, is discussed in the introduction. If the firstlings were only partly given to the priests, then of course there would be no inconsistency, since the offerer would have the remaining portions. But if, as the words in Num. xviii. 18 seem to imply, the whole was assigned to the priests, then the right here given to the offerer is grounded in the force of a custom which was originally provided for in the ritual of the sacrifice, especially of the passover sacrifice, which had gradually grown up to become a law, and which now receives the sanction of the law-giver. The right here bestowed may not have been alluded to in Numbers, just because it was well understood, but was here expressed in accordance with the very nature of Deuteronomy, in which the popular rights are fixed and guarded for all the future. If we keep in view the different circumstances, both of the law-giver and the people, in which these directions were given, it seems clear that the one is the natural and historical complement of the other, that what was needless, and therefore not expressly stated in the earlier, finds its appropriate place in the later legislation.—A. G.]—Ver. 21 is explained from the sacrificial character of the first-born (comp. Lev. xxiii. 19, 20); hence also: **thou shalt not sacrifice (kill) to Jehovah**, on account of the sacred meals, that they might not be profaned with them. Ver. 22. Comp. xii. 15, 21, 22. Upon ver. 23 comp. xii. 16, 23, 24.

5. Chap. xvi., vers. 1-17. The reference to one sanctuary is generally deuteronomic; the special ground for what follows appears rather in the fourth command, hence this passage treats simply of “the feasts which are for the most part sabbatical.” SCHULTZ. 1). The passover-feast, 1-3, with which, as already through the previous first-born institution (comp. also v. 15), the Sabbath-idea now gains more expressly its greater depth in the redemption first begun truly (out of Egypt), but pointing onward typically and far more widely. Ver. 1. Comp. v. 12.—

**וְעַל**, literally the breaking dawn, the first day, upon which the moon is again visible, hence month, which began with the new moon. But by no means the new moon of Abib (*חִרְשִׁי*) in opposition to Ex. xii. 6; Lev. xxiii. 5; Num. ix. 2 sq., which are all here supposed as well known. **וְעַל** (the ear, green ears) is not a proper name, as indeed all the months were designated in the Pentateuch by numbers (*Harzog's Real Encycl.*), but appellative (Ex. ix. 31; Lev. ii. 14). The designation ear-month connects itself always with the exodus from Egypt,

as also the required feast-observance is here grounded in it (HENGST., *Authen. II.* 361). The later name is Nisan, our April. פסח, from the passing by or over, sparing, comp. Ex. xii. 13, 23, 27. May it be with reference to the "breaking through," the new shooting forth in spring, as the redemption in nature, at which time it was observed, similarly as our Easter? The passover-feast observance commanded, is empha-

sized here through the verifying פסח, historically as the eating of the well-known passover lamb, comp. upon Ex. xii. 8; Lev. xxiii. 5; as the passover-meal pre-supposes the slaying of the lamb as completed, the direction, ver. 2. is either to be understood in reference to the place where the remaining sacrifices should be brought, including also the passover-sacrifice (Lev. xxiii. 8; Num. xxviii. 19-26), HENGSTENBERG, or to make prominent the end of the wider meals, marking them all with this character of the passover, the offering of all kinds, elain and thank (Ex. xxiii. 15; Lev. xxiii. 88) as one passover-feast (HERZOG XI., p. 146; SCHULTZ, KEIL). The connection favors the latter view. [This is the accepted view. The Jews not only designated the whole service as the passover, but the word is used in the New Testament, John xviii. 28, in this wide sense. The seven days make it clear that it is so used here. "The passover-lamb was to be consumed on the first evening, and that with which they were to eat unleavened bread was the passover in the wider sense. The direction here therefore is no variation of the ordinary name, Ex. xii. 5. The rite of the paschal lamb is pre-supposed throughout, and the command of the present passage relates to the paschal offerings." BIR. COM.—A. G.]—Thus to the tone of joyful festivity impressed upon it (by the sacrificial meals) follows now, ver. 8, the other feature equally prominent and in itself predominantly earnest, solemn character of the passover-feast. Thus the eating, פסח, if in the first case it may be referred to the passover-lamb, it cannot certainly in the second case—since it was continued seven days, and must therefore be generally with respect to the passover-feast or upon it. Some refer it to the offerings of the flock and the herd, ver. 2. The careful impressive negation of leavened bread must be understood, as the immediately following position of מצות (fundamentally, to extend, thus flat, dried, extended, not previously cooked), intimates, with reference to the historical and not symbolical motive; for in haste, anxious haste—(חַיָּה), to concentrate, in anxiety, in order to flee, Ex. xii. 11 sq.) as the arrangement foreseen and prescribed by God, Ex. xii. 8, 15 sq., was entirely completed under the pressure of the circumstances at the time, Ex. xii. 83, 84, 89 (HENGST., *Auth. II.* 367). What was symbolised by the leaven, beyond this signification of the historical relations (that thou mayest remember), comp. KURTZ, *Hist. II.* 127, does not come into view here. The מצות

is explained by חַיָּה, and would certainly call to mind the oppression, affliction and poverty (KURTZ).

But the prominence of the number seven is to be observed with reference to the Sabbath-idea, which rules in this section: seven days shalt thou, sq., and the life-long remembrance is manifestly a sanctification of the whole life. On account of the grave, earnest recollections connected with the passover, to which the other aspect evidently serves as a relief, Moses has before, ver. 2, so expressly mentioned the other meals, in order to elevate the feast into the character of the Sabbath-feast, as a feast of a redemption which should come to its rest, as also the name of the Lord, in Canaan. (Ver. 2. Comp. xii. 11.) Ver. 4 repudiates again any existence of זמא, i. e. leaven (the זמא, causes to boil up), during the seven days, and indeed in the most comprehensive way. Comp. Ex.

xii. 15, 19; xiii. 7. חַיָּה, belonging to thee. That nothing of the flesh of the passover-lamb should be left until the morning, but in that case should be burned with fire, rests upon Ex. xii. 10. The historical feature of haste also clings to the feast, and thus the passover was a night-meal, with whose food the succeeding morning had nothing to do. חַיָּה (not in the transition sense, not the twilight, but from חַיָּה, to fold together; in the turning, sinking of day to night), at the 14th of Nisan. According to Ex. xii. 6: between, חַיָּה, dual, i. e. the double turning before and after sunset; comp. below, ver. 6. Thus the slaying of the passover would be between the fifth and seventh hour.—The first day, equivalent to the day before, i. e. before that, with the 15th of Nisan beginning seven days' feast of unleavened bread. Vers. 5, 6. A modification of Ex. xii. 7, 46, with respect to Canaan and out of the sacrificial nature of the passover. Comp. Num. ix. 7, 13; Ex. xii. 17; xxxiv. 18, 24. Thus at the sanctuary. Comp. however KURTZ II., p. 342. In any case the distinction in the expression: in the place, with reference to the cooking and the eating, from that in xii. 7, 13, is worthy of notice; this could occur at the dwelling, the night-quarters of each one in the place of the sanctuary. [The modification as to the one place from Ex. xii. 7, 46, is certainly a modification contemplated and provided for in the original institution, is alluded to in Ex. xxxiv. 24, and finds express utterance here naturally and in full accordance with the spirit of Deuteronomy.—A. G.]—To thy tents is thus, after the conclusion of the whole feast, to their respective homes (John vii. 53, 57).—Roast, cook, with reference to the passover-lamb, not in water, but over the fire, 2 Chron. xxxv. 18.—[Our version is here rather an interpretation than a translation. But every Jew would understand at once how it was to be cooked.—A. G.]—Ver. 7 bears throughout a very general character, as of the sacrificial meals, which still find a place here according to ver. 2, with which also the closing direction, to go to their homes, spoken with respect to the pilgrimages to the sanctuary, which SCHULTZ, KEIL, understand of a return to their booths or lodges, well agrees. Ver. 8 involves no difficulty; on the contrary it explains the return to their homes as occurring first after the seven days,



since as upon the 15th, so also upon the 21st Nisan (Ex. xii. 16), there was to be abstinence from the leavened bread and from every kind of business (Ex. xvi. 29); comp. v. 18. Thus a Sabbath! שַׁבָּת from שָׁבַע, either: to restrain, thus to cease from ordinary labor, hence a sabbatical assembly, or to hold fast, firm; thence a closed society, feast-assembly, or to close; and thence the close of the feast.—2) The feast of weeks, vers. 9-12. Ver. 9. **Seven weeks**, sq.—The number seven makes the Sabbath-idea prominent at once.—From the beginning of the sickle (Lev. xxiii. 15 sq.) is the same as from the second day of the passover, when with the presentation of the sheaf of the first-fruits, the grain-harvest began (16 Nisan). קָטְרוּ, that which rises up, ascends, stalk, more definitely, wheat.—**Seven sevens**, and in ver. 10 the feast of the sevens.—For the harvest-feast (Ex. xxiii. 16) is the ethical side of the destination to Jehovah with true free will and bountifulness, and without a special precept. מִסָּפָה, const. of מִסָּפָה (from מִסָּפָה, to separate, divide, measure), only used here, related to מִסָּפָה, measure. Sept.: καθόλου, καθόλου. But the blessing of God should also make joyful, ver. 11; comp. xii. 7, 12, 18; xiv. 29. It is said of God Himself in regard to the Sabbath, Ex. xxxi. 17 (xxiii. 12). Ver. 12, as (xv. 15.—3.) The feast of tabernacles, vers. 18-17. It fell upon the seventh month, and lasted seven days. Ver. 18. Comp. Lev. xxiii. 88 sq. מִסָּפָה, from מִסָּפָה (מִסָּפָה) to make a covering, to cover, to screen; generally: shelter (KEIL, Arch. I. 412 sq.). The side of this feast which relates to the leading through the wilderness is thus sufficiently intimated and supposed, and the other side, the predominant side with respect to Canaan, and at the same time so directly inciting to thankful joy, the ingathering of the threshing-floor and wine-press into granary and cellar, as truly deuteronomic as it is suited to the connection, can alone be presented. Observe the progress: the rescuing of life (Passover)—the customary support of life by means of bread (feast of weeks)—out of threshing-floor and wine-press, the full, joyful enjoyment of life (feast of tabernacles). מִסָּפָה, summarily used of the fruit; oil and wine harvest. But in all, sanctification to the Lord, the Sabbath-idea of life. Ver. 14, as ver. 11.—In (it) thy feast, a phrase through which the destination even of the Sabbath to be for man comes out more clearly than through the לְךָ, ver. 9, or the לְךָ, ver. 13. The blessing of God in every way in the increase and toil, ver. 15, will provide for the completion of the joy. מִסָּפָה, not as, therefore, but wholly, throughout, perfectly (John xvi. 24). To the closing feast of the year, there is appropriately added, vers. 16, 17, the three yearly feasts collectively, at the same time closing the exposition of the Sabbath-command as a final notice from Ex. xxiii. 17, 15; xxxiv. 28, with the express reference to Jehovah (אֱלֹהֵינוּ), before whom what is both subjectively and objectively accomplished, ver. 17, is of more avail than לֹא יִרְאֶה, xv. 18.—[The view of those

who hold that the thread of this part of the discourse is rather the oneness of the sanctuary than the Sabbath-idea, which SCHROEDER so ingeniously carries out, is thus stated in the BR. COM.: "The cardinal point here is the concentration of the religious services of the people round one common sanctuary. The prohibition against observing these great feasts at home and in private is reiterated in vers. 2, 6, 7, 11, 15, 16. Hence it is easy to see why nothing is here said of the other holy days. No doubt the great day of atonement (Lev. xxiii. 26 sq.) and the feast of trumpets (Lev. xxiii. 23 sq.) are as positively enjoined by Moses as are the three feasts mentioned here; but it was no part of either of these observances that all the males should "appear before the Lord." Those days might be observed by the faithful without going to the central sanctuary for the purpose." But it does not appear that the topic of a national and visible unity in faith and worship holds such a leading place in Deuteronomy as this view supposes. It is clearly one object aimed at; but it gives too narrow a view of the scope and end of Moses in this book to assign it this leading and controlling place. Having once established it, as it came up in the natural progress of his discourse, it is assumed, rather than inculcated over and over, as he passes on to other topics.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. The unfolding of the Sabbath-thought, according to its ascending stages, is the nerve of the section. KEIL correctly designates "the rest or suspension of every business" only as "a means" of the sanctification of the Sabbath, as "the condition without which it could not be truly sanctified to the Lord," and therewith meets us, xv. 1-11, the first characteristic feature from which all the rest proceeds. The sanctification of the Sabbath, since it is to Jehovah, represents the covenant which God has with Israel, through which it should appear free from servitude in toil or care of this life, and this is the second characteristic or stage, xv. 12-18. The third, ver. 19-23, is, that with the consecration of days, months, years—thus ever of definite periods of time—the consecration of the whole life generally, is in truth symbolized and exemplified. As now the rest upon the Sabbath is based upon the rest of God after the creation of the world, so the freedom of Israel for such rest, was grounded in the redemption out of the Egyptian bondage, which fact through the passover feast has an everlasting celebration; a fourth stage (xvi. 1-8) intimating at the same time how the Sabbath solemnity would have its completion. (Matt. xxvi. 2, 18, 19, 26 sq.; Luke xxii. 15 sq.; Heb. iv. 9). But this completion is the perfection of the creation, fallen with the humanity, as through God so in God: the good pleasure of God again in His work, becomes the blessedness of men; hence the joy, the fifth sabbatical characteristic, xvi. 9-12. Finally this joy becomes only joy, i. e., as entirely perfected, set before us in the last feast of the year. "That which is prophetic," remarks SCHULTZ, "in the Sabbath so-

lemnity, lies especially near here. He who has willed this completion in the lapse of the year, must will it also in the lapse of greater periods of time, at the end indeed of all time. Zech. xiv. 16 sq." The sixth stage of the Sabbath thought, xvi. 13-17, shows the redemption (through which the Sabbath comes to its completion) as one again in the Sabbath first having its final perfection. Thus time in its widest development is limited and bounded by the Sabbath; thus generally the world time of humanity closes in a Sabbath. Comp. upon the pilgrimages to the three feasts, even in Canaan still, the beautiful explanation of KEIL, *Arch.*, I. 417, as also Ps. lxxxiv.

2. It is peculiarly deuteronomic to bring out clearly the ideality of the people of God, without forgetting its real relations, *e. g.*, ii. 25; iv. 80. BAUMGARTEN well says: "Just as no sickness cleaves to the people of Jehovah, (Ex. xv. 26; xxiii. 25; Deut. vii. 15) so Israel cannot be struggling with any want, but lives in abundance and wealth (viii. 9). Jehovah has prepared the land from the beginning for His people, xi. 10-12. This is the cutting severity in the poverty of an Israelite, that in it the disobedience of Israel and the wrath of Jehovah are revealed. In the necessities of its individual members, therefore, Israel should learn to see its own naked actual condition and truth, according to which it is tainted with its natural stiff-neckedness and disobedience against the law of its God," *etc.*

#### HOMILETICAL AND PRACTICAL.

XV. 1, 2. RICHTER: "The year of release was a figure of the gospel, in which the acceptable year of the Lord was proclaimed." Ver. 3. BERL. BIB.: "So also Gal. vi. 10; but 2 Pet. i. 7, the universal love appears as the highest round, as also Christ praises love towards an enemy, and thus towards all men, as perfection, Matt. v. 43-48." Ver. 4. RICHTER: "Observe the distinction between beggars and the poor generally. Liberality to these, and careful laws, should prevent begging, which fearfully corrupts the poor. Comp. Ps. xxxvii. 21." Vers. 5, 6. J. GERHARDT: "These earthly riches are a type of the spiritual in the N. T., since no gracious gift shall be wanting to the pious, (1 Cor. i. 7) since indeed they should impart to others, and thus spiritually lend, and also should have dominion over Satan, sin, death, and hell." BERL. BIB.: "Usually men seek the smallest coin in order to give to the poor, and give even that unwillingly." Vers. 7-11. BAUMGARTEN: "What a sensitive inward character prevails here." SCHULTZ: "That one should inflict violence upon his heart, as it were, shows how censurable hard-heartedness is, while the mere natural kindness has no moral worth." OSIANDER: "Although the poor should not revile the rich, yet their

cries against the unmercifulness of the rich come up before God." [Ver. 11. WORDSWORTH: "Our Lord adds the reason that ye may do them good, and thus exercise the divine grace of love, and so promote your own salvation and theirs. God will judge you according to your treatment of them, Matt. xxv. 40. Thy poor brother is his brother."—A. G.] Ver. 15. BAUMGARTEN: "This is not merely a recollection of the past, but in every Israelitish servant, the servitude of Israel should be recognized as still enduring, since it points to the redemption as not yet perfected." Vers. 16, 17. The image of our eternal bondage to the Lord; condition under which; the manner and method how. 1: A free, clear acknowledgment to the Lord, grounded in love to him and his house, having its deepest ground in the blessed condition, flowing out of the love of God to us; 2. pain, shame, obedience (absolute dependence) but also eternally belonging to him. XVI. 1, 2. BERL. BIB.: "The Spirit of God truly demands from us that with the remembrance of the death of Christ, who is our passover Lamb, we should offer our spiritual sacrifices, and should ourselves be such, (Rom. viii. 36); but all our service which we offer, presupposes the sacrifice of the Lamb, and has its virtue and strength from the sacrifice of Christ." Ver. 8. RICHTER: "We also, as redeemed, should remember our wretched state before our redemption, especially at the holy supper." 1 Cor. v. 6 sq. STARKE: "It is not sufficient to know when the great feasts occur, but we must celebrate them in a manner well-pleasing to God." Ver. 4. FRIEDLIE: "Christ should be dearer to-day, than to be enjoyed on the morrow." Ver. 11. There is a joy before the Lord, which the world willingly refuses, the true joy of communion with Him.—CALVIN: "God will do more for us than we have for Him. The world laughs, but will at last wail and gnash its teeth." Ver. 18. LUTHER: "We observe every day the feast of tabernacles, if we learn and perceive that we are strangers in the world, until our tabernacles are laid aside. Thus we rejoice also in the unleavened bread of sincerity and truth, *i. e.*, in the food of the pure gospel, and in the life of the Spirit, without toys and ornaments, *etc.*" SCHULTZ: "The feasts in the N. T. refer to that which is completed, and need only to be appreciated; they are not sabbatical, but Sunday feasts. Your highest (?—most joyful) feast is not at the end, but lies at the beginning; the incarnation is the greatest joy-feast." Parallel feasts: Passover and Easter, Feast of Weeks and Pentecost, Tabernacles and Christmas. Ver. 16. CALVIN: "He spares the tender women, and the children under twenty. The father of the family includes wife and children. According to an old custom no one could appear before the king without a present. Thus God wills a mark of subjection from every one."

## The Fifth Command.

## CHAPTER XVI. 18—CHAPTER XVIII. 22.

## CHAP. XVI. 18—22.

- 18 Judges and officers shalt thou make [give] thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with  
 19 just judgment. Thou shalt not wrest [bend, turn aside] judgment; thou shalt not respect persons [the face] neither take a gift: for a gift doth blind the eyes of the  
 20 wise, and pervert the words of the righteous. That which is altogether just, [Justice, justice] shalt thou follow, that thou mayest live, and inherit the land which  
 21 the Lord thy God giveth thee. Thou shalt not plant thee a grove [as a tree-pillar]<sup>1</sup> of any trees near unto the altar of the Lord thy God, which thou shalt make thee.  
 22 Neither shalt thou set thee up *any* image [image, pillar, statue]; which the Lord thy God hateth.

- CHAPTER XVII. 1. Thou shalt not sacrifice unto the Lord thy God *any* bullock, or sheep [and goat] wherein is blemish, *or* any evil favouredness [evil thing]<sup>2</sup>; for  
 2 that is an abomination unto the Lord thy God. If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either [and, indeed, to wit,] the sun, or moon, or any of the host [or the whole host] of heaven,  
 4 which I have not commanded; And it be told thee, and thou hast heard of it, and inquired diligently, and behold *it be* true, [truth (is it)] *and* the thing [the word]  
 5 certain, *that* such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates,  
 6 *even* that man or that woman, and shalt stone them with stones, till they die.<sup>3</sup> At the mouth of two witnesses, or three witnesses, shall he that is worthy of death [to be put to death] be put to death; *but* at the mouth of one witness he shall not be  
 7 put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away  
 8 from among you. If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea [cause and cause] and between stroke and stroke, *being* matters of controversy [contested cases] within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose;  
 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence [word, what is  
 10 right, sentence] of judgment: And thou shalt do according to the sentence [the sound, purport of the word]<sup>4</sup> which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform  
 11 thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence [word] which they shall shew thee, *to* the right hand, nor  
 12 *to* the left. And the man that will do presumptuously, and will not [not to] hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 21. Lit., Thou shalt not plant thee as an Asherah any tree. The Asherah was an image of Astarte.—A. G.]

<sup>2</sup> [Ver. 1. Lit.,—Sept. *μῆκος*—Christ is *ἐμμενος*, 1 Pet. i. 19. Wordsworth.—A. G.]

<sup>3</sup> [Ver. 5. Lit., And they shall die.—A. G.]

<sup>4</sup> [Ver. 10. Lit., The mouth of the word which they shall declare to thee from that place, etc.—A. G.]

13 Israel. And all the people [the whole people] shall hear, and fear, and do no more  
 14 presumptuously. When thou art come unto the land which the Lord thy God giveth  
 thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king  
 15 over me, like as all the nations that are about me; Thou shalt in any wise [So shalt  
 thou only set him]<sup>5</sup> set him king over thee whom the Lord thy God shall choose:  
 one from among thy brethren shalt thou set king over thee: thou mayest not set a  
 16 stranger over thee [give over thee a stranger] which is not thy brother. But [Only]  
 he shall not multiply horses to himself, nor cause the people to return to Egypt, to  
 the end that he should multiply horses: forasmuch [since]<sup>6</sup> as the Lord hath said  
 17 unto you, Ye shall henceforth return no more that way. Neither shall he multiply  
 wives to himself, that his heart turn not away: neither shall he greatly multiply to  
 18 himself silver and gold. And it shall be when he sitteth upon the throne of his  
 kingdom, that he shall write him a copy of this law in a book out of *that which* is  
 19 before the priests the Levites. And it [the law] shall be with him, and he shall  
 read therein [in the book] all the days of his life: that he may learn to fear the  
 Lord his God, to keep all the words of this law and these statutes, to do them:  
 20 That his heart be not lifted up above his brethren, and that he turn not aside from  
 the commandment to the right hand or to the left: to the end that he may prolong  
 21 his days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER XVIII. 1-22. 1 THE priests the Levites, and all the tribe [the whole  
 tribe] of Levi, shall have no part nor inheritance with Israel: they shall eat the  
 2 offerings of the Lord made by fire, and his inheritance. Therefore shall they have  
 no inheritance among their brethren: the Lord is their inheritance, as he hath said  
 3 unto [promised] them. And this shall be the priest's due [right] from the people,  
 from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto  
 4 the priest the shoulder, and the two cheeks, and the maw. The first-fruit also  
 of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt  
 5 thou give him. For the Lord thy God hath chosen him out of all thy tribes, to  
 6 stand to minister in the name of the Lord, him and his sons for ever. And if a Le-  
 vite come from any of thy gates out of all Israel, where he sojourneth [where he was  
 lodging, stranger] and come with all the desire of his mind unto the place which the  
 7 Lord shall choose; Then [And] he shall minister in the name of the Lord his God,  
 8 as all his brethren the Levites do, which stand there before the Lord. They shall  
 have like portions to eat [part as part shall they eat] beside that which cometh of  
 9 the sale of his patrimony.<sup>7</sup> When thou art come into the land which the Lord thy  
 God giveth thee, thou shalt not learn to do after the abominations of those nations.  
 10 There shall not be found among you *any one* that maketh his son or his daughter  
 to pass through the fire, or that useth [practiseth]<sup>8</sup> divination, or an observer of  
 11 times [a seer] or an enchanter, or a witch, Or a charmer, or a consulter with fami-  
 12 liar spirits, or a wizard, or a necromancer. For all that do these things are an  
 abomination unto the Lord: and because of these abominations the Lord thy God  
 13 doth drive them out from before thee. Thou shalt be perfect [whole, entire] with  
 14 the Lord thy God. For these nations, which thou shalt possess, hearkened unto  
 observers of times, and unto diviners: but as for thee, the Lord thy God hath not  
 15 suffered thee [given to thee] so to do. The Lord thy God will raise up unto thee a  
 Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall  
 16 hearken. According to all that thou desiredst of the Lord thy God in Horeb in the  
 day of the assembly, saying, Let me not hear again [not will I hear further, con-  
 tinue to hear] the voice of the Lord my God, neither let me see this great fire any

## TEXTUAL AND GRAMMATICAL.

<sup>5</sup> [Ver. 15. Lit., Setting thou shalt set over thee a king of whom Jehovah thy God shall choose him.—A. G.]

<sup>6</sup> [Ver. 16. Lit., And Jehovah.—A. G.]

<sup>7</sup> [Ver. 8. SCHROEDER: As the margin, his sales (i. e., his saleable or sold possession) by the fathers.—A. G.]

<sup>8</sup> [Ver. 10. The Kosem. The word is connected with the idea of cutting, and probably means an astrologer. The Mes-  
 sen, one who uses hidden arts. The Menachesh, a serpent charmer. The Mecashaphim, from a root to reveal, and thus a  
 fortune-teller—a revealer of secrets. The Chober, one who binds, fascinates, and thus a charmer. The Shoel-Ob, probably  
 ventriloquist, who used these arts in the pretended conversations with their familiars. See further on the significance of  
 these names, FARRAR, in SMITH'S *Bib. Dict. art Divination*. THOMSON, *Land and Book*, I., pp. 214, 215.—A. G.]

17 more, that I die not. And the Lord said unto me, They have well *spoken that*  
 18 which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put [give] my words in his mouth; and he shall  
 19 speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I  
 20 will require it of him. But [Only] the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or [and] that shall  
 21 speak in the name of other gods, even that prophet shall die. And if thou say in  
 22 thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing [word] follow not, nor come to pass, that is the thing [word] which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously [arrogantly]: thou shalt not be afraid of him.

#### EXEGETICAL AND CRITICAL.

1. Ver. 18-xvii. 8. If Moses will now explain and apply the fifth command in the same manner he has hitherto used, comprehending the whole people, thus according to the end of Deuteronomy, and at the same time out of its fundamental purpose, which as its author he ever follows, he has an appropriate transition to it in the demands which he has made already, iv. 9, 10, still more, vi. 7. 20 sq.; xi. 19, upon parents, and the elder class generally, as the nearest objects of the fifth command. The doctrine of the law for the home life, is the practice of the law for the popular life in reference to justice and injustice. The thought, therefore, "of presenting it as a sacred people of Jehovah even in its political relations," (KEIL), does not introduce the transition to what follows, although it is true that "the civil order rests upon the conscientious fostering of justice, by virtue of judiciously arranged courts, and an impartial administration of justice." SCHULTZ, in the derivation from the same idea, refers better to "the leader and instructor who, armed with peculiar power, knowledge of the law, or revelation, puts rightly Israel's departures over against his piety, and lays claim to his docility." [Moses as the inspired leader and guide with his subordinate judges, met all the necessities of the people, but now, when he was about to leave them, and they were to enter upon entirely different circumstances, he provides for the new exigencies. The whole section accords with the spirit and design of Deuteronomy.—A. G.] Ver. 18 Comp. upon i. 15, 16, 18, and the Doct. and Eth. remark 2. Now, judges in all the cities, on account of the altered relations in Canaan. But even now the institution proceeds from the people—only confidence, as is natural, can establish a position even similar to the parental. Thus the Israel addressed, judges itself best, by means of those chosen from and out of itself. Ver. 19 gives three negative instructions for the administration of the judicial office, "each one reaching more widely to that which might lead to what was previously forbidden." SCHULTZ. Comp. Ex. xxiii. 6; Deut. xxvii. 19; i. 17; x. 17; xxvii. 25; Ex. xxiii. 8. The reason "brings into view first the power of judgment, then the word of judgment." From the righteous judges, what they should be, we pass in ver. 20, to the positive qualities of righteousness, made more emphatic through the repetition (1 Tim. vi. 11;

Phil. iii. 12, 14). The promise is similar to that of the fifth command. The examples now following the judicial section, according to the connection, preserve the inward thread of the first table, which the fifth command closes. Vers. 21, 22. Comp. upon vii. 5; xii. 81—Chap. xvii. 1.

Comp. xv. 21. כל דבר רע excludes any and every evil, defects of any kind whatever. Ver. 2 generalizes concisely the three cases. Comp. xiii. 13; iv. 25, 18, 23. Ver. 8. As iv. 19, (xiii. 7, 14) אשר לא- which service, sq. Israel is not set right through prohibition alone. Ver. 4. Comp. xiii. 15, 16, 19, sq., here the judicial investigation, the proceeding of the court. Ver. 5. That man or, sq. There is no sparing even of the weaker sex in such a case. Hence it is emphatically repeated. את ודרכי which was announced to thee. Unto thy gates, out before the city, as hitherto before the camp, Lev. xxiv. 14; Num. xv. 35 sq.; (Acts vii. 58; Heb. xiii. 12). Symbolizing the removing of the evil out of the midst of Israel. Comp. further xiii. 11. Ver. 6. Num. xxxv. 30 (Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28). הַמֵּת the dying (Gen. xx. 8) thus beyond rescue, because he was in a certain sense already dead, (Num. xix. 11). עַל-פִּי, the mouth condemns the man. Job xv. 6; Luke xix. 22. Ver. 7 is as xiii. 10, 6. Does this at the same time express the entire certainty of the witnesses (KNOBEL), their conviction of the guilt (SCHULTZ)? In any case it symbolized the individual and general readiness to eradicate the evil from the midst of Israel. ["It was calculated to ensure their sincerity and truthfulness, and to deter from false witness."—A. G.]

2. Vers. 8-18. A supplementary carrying out of i. 17 (Ex. xviii. 26, 19) with reference to Canaan, and because Moses was not to be there. Ver. 8. If there arise a matter too hard for thee. The people is represented as judging itself through the local courts, xvi. 18 Too hard—one which the judge in the case could not or would not decide. He particularizes: blood and blood, as to the killing, whether wilful or unintentional, and hence what is right in the case and what not; (יָד is the judgment); "according to what law it must be decided; (הַחֵמְקָה, in money matters"). פֶּלֶא is the injury resulting from a blow, thus here of bodily wounds (Ex. xxi. 18 sq.), and not of leprosy. Matters of controversy—not, as KEIL, SCHULTZ, cases

of quarrels, but as KNOBEL, legal cases, about which there may be controversy, as to whose decision different opinions may be given. **לֵךְ**, if it means to ascend, is explained from the great importance, not from the position, and hence not from the location of Jerusalem. (Acts xv. 2). According to **מֵיִצָּר** the word signifies primarily to press in, draw near. Comp. Gen. xli. 81, 29. Ver. 9. **The priests the Levites**—See Intro., § 4, I. 22. [Great stress is laid upon this phrase in contrast with that used in the earlier books, "the priests, the sons of Aaron," by those who oppose the Mosaic authorship. The lapse of time, and the events which had occurred between the earlier books and Deuteronomy, afford an easy and natural explanation of the difference. The position of the priests was now established. No Levite would question the fact that the priesthood attached to the family of Aaron. It was more important now, and more in accordance with the popular character of Deuteronomy, to bring out their popular tribal relations. The Levites, too, were in a sense a priestly tribe. They had in important respects a priestly position, and had priestly functions. They stood between the people and God. There may have been, too, a design on the part of Moses in selecting this phrase, as WORDSWORTH suggests, to appease any jealousies between the priests and the Levites; to remind the priests that the Levites were their brethren, and to remind the Levites that they shared in the honor and dignities of the priests. In any case, however, the explanation of this diversity is much easier upon the supposition that Moses wrote Deuteronomy, than upon that of a later writer, who still assumed to write as Moses. For it is incredible that any one who may have wished to palm off his work as that of Moses, should either have been ignorant of the terms of the earlier books, or should have carelessly neglected them, and thus have drawn attention to his imposture.—A. G.] The phrase is general, and includes the high-priests. **וְאֵל** co-ordinating those who declare the law, the teacher, (ver. 11, Lev. x. 11), and the literal actual "judge." The former precedes here, because in difficult cases like these in ver. 8, their activity is first laid under requisition. But the latter receives not "the second" place (KNOBEL), but his official position. Comp. xix. 17; xxvi. 8. The passage 2 Chron. xix. 8-11, connects itself with this only in the most general way. Whoever has this later supreme court before his mind will not be so unprejudiced, nor distinguish so naturally from the personal position of Moses, the simple outlines of a superior competent court. He speaks freely for the future, but not from a more definite and precise present. The "judge" holds nearly the position of Moses over against the priesthood. That he probably, as a superior judge, as the president of the wider circle of judges (xix. 17), acted with the priests as a bench or college, upon the questions, the suits, from the local city courts, may be inferred from the words, and they shall show thee, sq.—**וְיָיִן** Hiph. to bring near, to point out, to inform. Ver. 10. Not the litigating Israelite (KNOBEL, SCHULTZ) since it is the execution of the sen-

tence obtained, which is here treated of, but the lower court, which should see that it was done. (KEIL). This injunction was truly in place, where there was a natural feeling of relative independence in the local courts, and to enforce upon every Israelite a more exemplary obedience to the supreme court appointed by God. **The place which.** Comp. xix. 17, which gives the relief and explanation. "If the judgment of any judge is to be regarded (i. 17) as of God, so pre-eminently that before the Lord." (SCHULTZ). **The mouth (sound) of the word,** is the judicial sentence, which announces the instruction in the case in question, which must be retained as final. Ver. 11. The sentence is particularized at first as the sound (mouth) of the law with reference to the priestly teacher of the law, because all depends upon the law of God, and then first as judgment with reference to the judge, upon whom rests the obligation of saying what is right, of pronouncing judgment. Observe the **הַמִּשְׁפָּט** the earlier law, *e. g.*, Ex. xxi.; not as ver. 18, **הַמִּשְׁפָּט** the deuteronomic. (Intro., § 2). (Matt. xxiii. 2 sq.). Comp. further v. 29. Ver. 12 closes with the application to every man. The malicious disposition can scarcely be treated otherwise. Comp. i. 48. There also they would not hear. (1 Peter v. 6). It is not men whom they would not hear, but God. Therefore: **the priest,** which is to be understood not of the High-priest only, if even especially of him (Heb. viii. 1), since it is only the official character of the priest generally which is here spoken of, and which presents the disobedience as against Jehovah. The same thing is self-evident from the judge, since he in the place of God speaks in the name of God (i. 17). **That standeth,** sq.—Intro., § 4, I. 22. **אֵתֵּן** said, as KEIL correctly remarks upon the distinction of the priests from the Levites, somewhat more specifically than **לָקַח** Comp. Gen. v. 22, 24; vi. 9; 1 Sam. ii. 11; iii. 1; Mal. ii. 6, to wit, for the more intimate, more confidential converse, their nearness in society. (GESSNIUS). The priests served in the holy place, and through the High-priest their representative and head in the most holy. The rest here, as in ver. 7. Upon ver. 18 comp. xiii. 12. (1 Tim. v. 20). [There is little room under the theocracy for the distinction between ecclesiastical and civil causes. The priests were no doubt the expounders and judges of the law, but the lay judges were not added to the court, to be judges of the facts in distinction from the law in the case, but in part out of existing and long-continued usage, probably reaching back to the patriarchal times, and partly, as a recognition of the right of the people as such, to be represented in the administration of justice. We do not know how the choice was made. There were probably different methods in use at different times. But the judge seems to have been a representative of the people.—A. G.]

3. Vers. 14-20. The transition is natural from the judge to the kingdom (1 Sam. viii. 5; 2 Sam. xv. 4 sq.). Intro., § 4, I. 16. Ver. 14. Two things are presupposed in this case, settled relations after the entrance into Canaan, and its

occupation, then the self-determination of the people, and thus its inward development to the kingdom. **As all the nations (heathen).**—Not precisely an aberration, but still neither a mere thoughtless conformity. Comp. vi. 14; xiii. 8, where the same expression occurs. (Intro., § 4, I. 16). After such a permission in the case, ver. 15 emphasizes the command (ד'שן ד'שן), *omnino non alium, quam quem*, sq. (H. MICHAELIS) in order to prevent any possible clashing with the sovereignty of Jehovah. How the people should set the king over them is left open. Perhaps through their elders. How the divine choice should be manifested, whether by Urim, or the prophets, or by some clear fundamental leading is also undetermined. **From among**, sq., states what must be true under all circumstances, and is therefore once more negatively repeated. A stranger would never be the choice of Jehovah. The earlier restriction respects him who is above, the latter those below. (The historical criticism might with this go down even to John xix. 15! 2 Kings xv. 19 sq.; xvi. 7, do not indeed belong here (КНОБЕЛ). As the last repeated determination with a certain sacred simplicity, sounds strangely, so also the first direction for the king in Israel. Ver. 16. He shall have no fondness for horses, and that indeed not so much from any opposition to a warlike lust of conquest (which was not the case even, 1 Ki. x. 28 sq., where it occurs with reference to a royal pageant) as in opposition to the pride relying upon horses. Ps. xx. 7; xxxiii. 16 sq.; cxlvii. 10. (Isa. xxxi. 1). But this opposition restores in a genuinely Mosaic way the well-remembered historical event, Ex. xiv. 15; xix. 21. It is the opposition between Israel and Egypt, expressed in a form which is intelligible only at the time of Moses, when "the people on the slightest occasion expressed its desire for Egypt, its purpose to return thither (Ex. xiv. 11; Num. xi. 5 sq., 20; xxi. 5), a reunion of the just sundered bands did not seem impossible." HENGSTENBERG. Comp. ОНУЛЕН in HÄRSDORF'S *Encycl.* The forbidden return to Egypt is thus placed as the very end of the multiplication of horses. "Moses feared that the king would seek the Egyptian lowlands (xi. 10, 11) which were so much better fitted for the rearing of horses, instead of the mountainous Palestine. They must remain externally far off, that they may preserve the internal separation entire (Lev. xviii. 8)." SCHULTZ. Comp. Josh. xi. 6, 9; Judg. v. 10; 2 Sam. viii. 4. Solomon, even on account of the Mosaic relations, which he only considered, might have regarded the direction as antiquated. [And yet Solomon's experience shows that the multiplication of horses could not be secured without intercourse with the Egyptians, which Moses saw it was important to prevent.—A. G.]. Nothing is said here "against the continual going to and from Egypt, as *e. g.*, Jer. ii. 18, 86." КНОБЕЛ.—As the Lord hath said (xxviii. 68), does not occur literally in the pentateuch, but Moses appeals to what was said, although not written, since this is so understood in the very leading out of Israel especially into Canaan. ["Egypt was the principal source whence the nations of Western Asia drew their supply of horses. It stands also everywhere in Scrip-

ture as the antithesis to the theocratic covenant and kingdom on earth. To cause the people to return to Egypt, which the multiplication of horses would naturally do, would be to reverse the great and beneficent work of God, which inaugurated the Mosaic covenant, the deliverance from the bondage of Egypt. Hence the prohibition." BR. Com.—A. G.]. The second direction (ver. 17) lies against another strong passion of oriental rulers. As the passion for horses would lead back to Egypt, so the multiplication of wives would draw them away from the Lord; the lust itself, indeed, much more if the wives were from the heathen (1 Kings xi. 8 sq.) Comp. xi. 16. [The restriction however does not forbid polygamy absolutely, but the excessive polygamy, such as was found in Solomon.—A. G.]. "The third prohibition concerns excessive luxury. (1 Kings x. 14, 27). Great wealth begets effeminacy and luxury, as well as pride and oppression." J. H. MICHAELIS. Ver. 18 gives the counter-means and way to good against all lust of the eye, lust of the flesh, and pride. **Upon the throne.** On the summit of human greatness, where all is wont to move according to his will, then he must have the will of the Most High for his aim and standard. **He shall write him**, if not with his own hand, yet cause to be written, Intro., § 2. Ver. 19. *וַיִּשְׂכַּח* (his *vade mecum*) in his possession, in his mind, thought, and will. Comp. Intro., § 2; iv. 10; v. 26; vi. 2; xiv. 28. Ver. 20. Comp. viii. 14; v. 29. An hereditary kingdom. [While permission is given to the chosen people to be like the other nations in this respect, still their king is not to be like other kings. He must be approved by God, from among his brethren, restricted in all indulgences, and bound by the laws and institutions of the nation. The monarchy was allowed but guarded in the most careful way. **A copy of this law.** Sept. and Vulg., "he shall write for himself the Deuteronomy." But "this law" includes the whole pentateuch, or rather its legal portions. See xxxi. 9, 11, 26. This passage which has been urged so strenuously as a proof of the later origin of Deuteronomy, contains really a strong proof of its Mosaic authorship. For it is not only conceivable that Moses should have provided for the contingency of the kingdom, such as he saw everywhere around him, and to which allusions had been made in the earlier books, Gen. xvii. 16; xxxvi. 31; but is entirely natural. The request of the people when they came to Samuel for a king, is couched in terms like these used here. Comp. 1 Sam. viii. 5, with Deut. xvii. 14. Samuel also evidently has this passage in his mind. 1 Sam. x. 24; xii. 14. Samuel does not reprove the people simply because they desired a king, but because their desire originated in wrong motives, and was pressed under circumstances which should have prevented it, and in the face of the remonstrances of the prophet. It was sinful because in the circumstances it indicated a sinful alienation of heart on the part of the people, from Jehovah, and the institutions He had established. A careful study of the passage 1 Sam. viii.—xii., will show in what respects the people sinned, and that there is no opposition between that passage and Deut. xvii. 14-20. But the passage may not only be

vindicated from objections which have been urged against it. It bears upon its face the marks of its Mosaic origin. The direction that the king should be taken from among thy brethren would have been out of place after the establishment of the kingdom in the line of David; the reference to Egypt and the return thither, are, as above remarked, intelligible only upon the assumption of the Mosaic authorship; the restrictions under which the king was placed are in full agreement with the whole spirit and tone of the Mosaic legislation, so much so that their absence would have been noticeable as a great omission; the direction as to the copy of this law, carries with it the implication that Moses is speaking, who was then expounding the law, and could not well have been inserted at a later time; in short every feature of the passage is in favor of its Mosaic origin. See also HENGSTENBERG, *Authen.*, KEIL, *Introd.*, HAVERNICK, *Einleit.*, BIB. COM.—A. G.].

4. Chap. xviii. 1-8. After the transition from the supreme court, especially from the judge to the king, the priests the Levites come into view; at first, indeed, generally, then the priests particularly, and lastly the Levites. Ver. 1. The addition, **all the tribe of Levi**, shows that the levitical priests were not the whole of Levi, that besides these there were Levites simply, and thus that there was a distinction between the two from the beginning. Comp. Num. xviii. 20, 23 sq.; Deut. xiv. 27, 29; xii. 12; x. 9. **וְהָיָה לְכֹהֲנֵי לֵוִי** (Lev. i. 9), i. e., all that was sacrificed upon the altar by fire; as Lev. xxiv. 9 of the show bread, so here of the priest's portion of the sacrifice.—**And his inheritance**, whatever beside belonged to Jehovah, and through Him to the tribe of Levi, priests and Levites, as the tithes, first-born, first fruits. (Lev. vii. 4; Num. xviii.) ["These were God's portion of the substance of Israel, and as the Levites were His portion of the persons of Israel, it was fitting that the Levites should be sustained from these." BIB. COM.—A. G.]. The prominent thought that Jehovah is his inheritance, expressly stated in ver. 2, (x. 9) leads to the detailed supplementary statement in ver. 3, which thus presupposes what in general belongs to Levi, on the part of Jehovah, and now details what on the part of the people is the particular due or right of the priests, (iv. 1; 1 Sam. viii. 9 sq.; x. 25) which must be conceded to them by every judge or ruler. Intro., § 4, I. 20. A new assignment, not precisely to those, offering the sacrifices (Num. xviii. 18; Ex. xxix. 27; Lev. vii. 34) but to the priests in general. **וְהָיָה לְכֹהֲנֵי לֵוִי** as xii. 16, 21, to which kind of slaying the article **וְהָיָה** may indicate. KNOBEL understands it of sacrificial victims (comp. 1 Sam. ii. 18 sq.) in which case there would be required from the people in this class of sacrifices not only the wave-breast and heave-leg (shoulder) but also the foreleg (Num. vi. 19) the two cheeks, and the maw (the so-called fourth stomach of the ruminants). Something good from each of the three chief parts of the animal (KEIL regards the slaying as connected with the sacrificial feasts in the wider sense, and not as any of the three kinds of expiatory sacrifices) [The portions here assigned to the priests are in

addition to those given to them in Leviticus. It seems to be a provision to meet the altered circumstances when the people were located in Canaan, and all the animals could no longer be slain at the door of the tabernacle. It is a "more generous rather than a scantier provision."—A. G.]. Ver. 4 contains also, with reference to the first-fruits, on the part of the people, a supplementary direction, beside that well-known in (Num. xviii. 12 sq.) even the first of the fleece which as resulting from the care and nurture of men is the proper gift of the people. Ver. 5 gives the ground or reason for this direction, altogether in the style of the time of Moses, for him, the priest, hath God chosen, him as Aaron and his sons (Lev. vii. 34); to minister in the name of Jehovah, a more general expression than in xvii. 12 (comp. v. 7) but the special distinction appears clearly in xxi. 5. The priest in the strict sense, hence it is said he officiates in charge, stands to minister, in the name of the Lord, at all events in the full power of that mediatorial position assigned him by God. Ver. 6. Allusion is now made peculiarly to the Levites. In itself the clause here as xxvii. 14; xxxi. 25, might be understood of the priests, but both the expression and the whole statement of the case and the connection, lie against this view of BAUMGARTEN. Intro., § 4, I. 22. The situation implied is that of xii. 12; xiv. 27. Intro., § 4, I. 21. HENKHEIMER: "Where he has officiated as judge, or from one of the Levitical cities." [The Levite would naturally be called in his official duties to other cities than those assigned him.—A. G.]. **With all the desire**, sq. (xii. 15) because he so wishes, and has liberty to do so, and shows such piety, since no other interest impels him, than to share in the services at the sanctuary. [WORDSWORTH: "Not from love of change, or from a restless passion for excitement, or from an ambitious craving for self-display and popular applause in a great and populous city."—A. G.]. The place of Jehovah is his peculiar home, and all desires for this are a spiritual homesickness. The Levitical service is, also, in the name of the Lord, and although in a subordinate sense, still not less truly nor with any less right. Comp. Intro., § 4, I. 22. In the charge of the Lord, in any case in the position assigned by Him (Num. i. 58; iii. 7; viii. 9-19; chap. xviii), they represent the whole people, minister the service of Israel. The expression is the general one for the servant of Jehovah, including both the higher and the lower. With this agrees the purpose in the exposition of the fifth command, to give the Levites a parental character, in accordance with the condensed statement, vers. 1, 2, (as x. 8, 9) and this all the more since they were commended to the same love, to guard, preserve the priestly dignity of their tribe. **As all his brethren**. By itself this (even more than ver. 6) might include the priests as Levites, and allude to the whole service at the place of the Sanctuary, but the connection favors the limitation to the Levites simply. There were, as it appears, Levites settled at the sanctuary, or for the time engaged there, placed over against the Levite drawn from his city, perhaps at one of the three feasts, to the sanctuary. Comp. still further Intro., § 4,



I. 22. The conclusion, as already prepared for in vers. 6, 7, now follows in ver. 8. With a similarity in service and dignity, there must be also a like enjoyment. The portions (they had no other חֵלֶק ver. 1), which were then given them to eat belonged equally to the one coming from afar, as to those found there. KEIL understands the living from the incoming of the tithes, the portions of the sacrifices, the free-will gifts prescribed by the earlier law, which were not exclusively assigned to the priests." SCHULTZ more in accordance with the connection, and more reasonably, places it as parallel with ver. 8 sq., and regards it as referring "to the tithe, first-born, and other sacrificial meals arranged at the place of the sanctuary" (xii. 6 sq.; 17 sq.; xiv. 22 sq.; xv. 19) and the enjoined invitation of the Levites to them. What follows is difficult. Not so much the text: for it comes essentially to the same thing, whether we read with KNOBEL לְכָר מִן and point, מִכְּכָרִי (מִכָּר perhaps the re-

quired sale) or take לְכָר for מִן and point: מִכְּכָרִי from מִכָּר (מִכָּר) the sale, that sold, or to be sold. The difficulty lies in the sense of the words: עַל-הָאֲבוֹת. The most obvious sense is by or upon the fathers, i. e., whatever was saleable of his, or belonged to him, (the removed Levite) was laid upon the family fathers at home, to ascertain and offer for sale. In any case, it is not private or personal property which is here regarded. KEIL, KNOBEL, take הָאֲבוֹת הַלְוִיִּם (Ex. vi. 25; Num. ii. 84) and understand the clause of the private income as a member of the family, through the sale of his family possessions or the profits of them, thus; beside his sales, the net proceeds of them according to the house of the fathers, i. e., determined according to the degree of his genealogy, or his relationship. Not as SCHULTZ and the Sept.: πλὴν τῆς πράξεως αὐτοῦ τῆς κατὰ πατρίαν. Comp. Lev. xxv. 88 sq. The Levite could sell his house, or could draw the rent for it. [The text is difficult, but the sense is perfectly clear. The Levite who came from a distance to the sanctuary to engage in its service, whatever might be his resources from other quarters, was not to be deprived of his equal share with those who were in attendance at the sanctuary. Part as part they shall eat.—A. G.]

5. Vers. 9-22. Finally, as a conclusion, partly supplementary to the previous official personages and arrangements, partly controlling them, at the same time completing the compensation for the departing Moses, is the prophetic institution, and indeed growing out of the necessity for an authentic revelation of God, against the varied heathen superstitions and apostasy. Ver. 9. Comp. xvii. 14. Thou shalt not learn—(v. 1; xiv. 28; xvii. 19). There will be teachers enough of the falsehood (chap. xiii.). "The abominations are set over against the holy service." HERXHEIMER. Comp. xii. 80 sq.; vii. 25. Ver. 10 refers at once to the Moloch-worship, (Lev. xviii. 21; xx. 2 sq.), as SCHULTZ remarks, "because all the following individual dark arts arise out of the demonized cultus which repre-

sents the destructive potencies of nature through Moloch, as witchcraft goes hand in hand with the devil among the old Germans." KNOBEL holds that the Moloch-worship is "placed here at the very beginning of this enumeration as the worst kind of idolatry, out of which these dark arts are born." The descriptive term chosen, עֵבֶר Hiph., reminds us significantly of the venerable national name "Hebrews," (xv. 12) and may at the outset call attention to the opposition between all such conduct and the national consciousness. The act was purificatory (a consecration). See Art. *Moloch*, HERX. Enc., IX., p. 717. [But also SMITH'S *Bib. Dict.*, Art. *Moloch*, in which the expiatory nature of the rite is defended.—A. G.] Comp. KEIL upon Lev. xviii. 21. The general designation for soothsayer is

קָסָם, to divide, decide, give an oracle; a pun

upon קָסָם liar, Ezek. xiii. 6. Comp. Josh. xiii.

22. Observer—according to MEIER עֵינַי to cover, hence of secret discourses; the whispering magician. According to others (SCHULTZ) from עֵינַי thick cloud: cloud interpreter, or from עֵינַי (eye) either one who fascinates through an evil eye, or one who observes signs, an Augur (Lev. xix. 26) Enchanter—שֹׁחֵן agrees well with serpent, as significant of its movements. The serpent is שֹׁחֵן from its thrusting, piercing bite, according to the primitive signification of the verb, which is not as KEIL, to hiss, but to press, to seize, and hence inwardly to forebode, conceive, to understand by signs, Gen. xiv. 5; Num. xxiv. 1; xxiii. 28. Hence well used here for sign interpreter. Comp. HENGST. *Balaam*, p. 122 sq. Witch—כַּשְׁפָּן to divide, unveil, (MEIER), the adjurer. Ver. 11. Charming—binding or making fast through magic, without, however, thinking of magic knots (KEIL); as *fascinare*, *κατάδησμος*. נְפִישׁ is the spirit ghost, not as turning back, but as drawing back, returning, shade (Sept.: Ventriiloquist from the hollow tone ["bottle"]). One who possesses a kind of power over spirits, so that he needs only to ask or inquire. Lev. xix. 81; xx. 6, 27; 1 Sam. xxviii. 7 sq. Wizard, a prudent, cunning man (as the wise woman). Lastly, one who seeks from the dead, i. e., cites, adjures them. Ver. 12. Comp. Lev. xviii. 24 sq.; xx. 28. A resumption of ver. 9. Ver. 13. As the abomination from עֵבֶר to retire, withdraw, so מִפְּנֵי from מִפְּנֵי to shut up, bring together; thus as opposed to each other. God must withdraw Himself from that, and Israel should cleave together with Jehovah. The perfect, entire dependence upon Him distinguishes the people of God from the heathen. Ver. 14. ix. 1. Comp. upon ver. 10. Not so does Israel hearken, should it hearken, or need to hearken. Upon the "gift" rests the duty; that granted, this is conceded. Ver. 15 carries out perfectly that already given, through that which is now first to be given, and indeed in a parallel manner (ver. 18) with the king, xvii. 15: from the midst of thee, by which also in opposition to ver. 9 it is said, that Israel would have no occasion to stray into heathenism, and would not need any Balaam. For מִכְּכָרִי

Comp. Doct. and Eth., chap. xiii. 1. As in xvii. 14 the discourse is of the kingdom, so here of the prophetic order as it ever and always through a prophet (not one only) corresponds to the necessity made so clear at Sinai, and to the desire of the people. *Of thy brethren*, connected with thee in the closest manner; thy duty his, and thy sorrow his sorrow, etc. *Like unto me*. This is not explained by from the midst of thee, scarcely to fix the limits towards the heathen divination, but becomes clear through what follows, from which it is clear also, that the comparison is not as to the peculiar personality of Moses in the individuality of his revelation, (xxxiv. 10), but only as to what he had done and had been at Sinai at the request of Israel (As I am one such), *LANGM. Pos. Dog.*, p. 609. It is the promise "of a line of prophets, which is embraced in the prophet, who is the counterpart of Moses." Typical and Messianic, John i. 45; vi. 14; iv. 25; v. 44 sq.; Acts iii. 22; vii. 37; Luke xxiv. 19. See Doctrinal and Ethical.—Will raise up, with reference to xiii. 2. Also: *Unto him ye shall hearken*, in allusion to xiii. 4 and ver. 14 (Matt. xvii. 5). Ver. 16. God through this promise granted the desire of the people, which, after the departure of Moses, would become a necessity. Comp. upon v. 20 sq.; ix. 10; x. 4. Ver. 17. Comp. v. 25. Ver. 18. Moses already at that time received the promise, but announces it here first, because, in its personal reference to Moses (Introd. § 4, I. 16), the right point of time was now first reached with his approaching departure, and thus in Deuteronomy. The import of the *as me*, ver. 15, gives now the explanation of *as thee*, 1) the mediated word of God, as through Moses, God no longer speaking directly to the people: thus far the preparation (the divine inspiration, Num. xxiii. 5); 2) the unconditional certainty of the word: thus now the legitimization, the official character. To the office so legitimated a corresponding conduct is due on the part of Israel, ver. 19, which indeed follows already from the fact that Israel had asked such a mediation at Sinai (ver. 16). Moses thus shows how the true prophet will speak the words of Jehovah given into his mouth, namely, simply give them again, not perhaps to conceal the threatening by the promise, but speak all that is given him by the Lord. *וְיָרָא*, literally, to reclaim, as out of the hand of the doer (Gen. ix. 5), thus here *וְיָרָא*, de ches-ui. With regard to the prophetic order promised, something is given over to Israel, and indeed to every individual, which he has with him, of which he is conscious, and as to which Jehovah demands the proper use, the fitting honor or obedience, but in case this fails, then calls to account, demands restitution and satisfaction through punishment, and in this way reclaims that which was given from the disobedient.—[See Acts iii. 23, in which the apostle brings out more fully than even the Sept.: I will take vengeance, the full meaning of these words. It is equivalent to the "highest theoretical punishment, that of exclusion from the chosen people." See ALEXANDER *in loco*.—A. G.]—But still the prophet must be legitimated according to ver. 18, and hence the resumption,

ver. 20, of the words in question, and (xvii. 12, 18) the declared penalty on account of the flagrant offence in two cases. Finally we have the criterion of the false prophet in the first case. Vers. 21, 22. In a prophet of false gods, the thing announced (xiii. 3) may happen; in the false prophet of Jehovah, the first case, v. 20, the non-occurrence gives the criterion. Fear, horror, hence forbearance, were possible on account of the name of Jehovah, in which the prophet spake.

## DOCTRINAL AND ETHICAL.

1. Comp. Doct. and Eth. 2, upon i. 6—iv. 40.

2. "The necessity for a king is the necessity for a head, who embracing the entire external, natural and civil community in his person, might be able to defend and regulate. As soon as Israel, from its beginnings fixed by God, had grown into an actual nation, it so developed itself, that it must have a natural head, and thus preserve its perfectly free organic form (Gen. xvii. 6, 16; xxxv. 11; xxxvi. 31; Num. xxiii. 21; xxiv. 7, 17). The king is the natural manifestation of the perfectly free and independent man. Is there a true king in Israel, then Israel must be perfectly free and independent; for it lies in the very nature of the king that his perfection is not for himself; he must permit his whole fullness to flow out over his people. Hence the true king is the completion of the freedom, and generally of the history of Israel." BAUMGARTEN.

3. The kingdom and the prophetic order are parallel developments of the future in Israel, as they appear also in this section. They represent the two extreme points of the Israelitish national life, the most external and inward sides of that life, which have their reconciliation in the high-priesthood. The distinction between the kingly and prophetic order, growing into an opposition, is a tragic element in the future history of Israel. It must be so that the Scripture may be fulfilled, although first of all the bare variance of the offices which circumscribe the nationality of Israel, kindles the ever-burning desire after that which should unite them all and the whole Israelitish nationality in itself.

4. "The prophetic order is not made superfluous or unnecessary through the revelation of the law; but the path for it is thus opened." SCHULZE. "Moses foresaw that Israel through disobedience, thus through the great deep of dissolution, would break through all the strength of the ordinances established by the law." BAUMGARTEN. For the insufficiency of the "judges and king, the priests and Levites," SCHULTZ appeals to "that transition to more settled relations now in prospect," according to xvii. 14, to the "elders of the people" (iv. 25), to the approaching "error and apostasy (chap. xxxi.)," the threatened "seducing through the false prophets (xiii. 2; xviii. 20)," "the restoration according to iv. 29; xxx. 1 sq. It becomes the pure, fundamental spiritual power of the word" (BAUMGARTEN), and indeed of the authentic word, "which the Lord speaks" to lead over, preserve, and help, and heal. But to these representatives of God, who keep the reve-

lation of God continually present and living, for the special necessities of the time, and indeed in intelligible words, who thus literally deserve the name of parental teachers, a fitting, natural reverence shown through obedience, is due, which is no more to be rendered upon the mere authority derived from the revelation of the law, but upon the original force of the continuously efficient word" (SCHULTZ).

5. "As nature preserves its consecration to the divine service and its sacred functions for the existence of the divine kingdom in the cultus, so history in the promise" (BECK, *Christl. Lehrn.* I. 898). The "gradually unfolding and organically united promises" marking the secret advance of the history of salvation which should come from the Jews, down to its consummation, are the building-stones of the temple in which humanity shall worship the Father, as they, the promises, form the mystical body of the Messiah before the Word was made flesh. Comp. LANGER'S *Poe. Digm.*, the thoughtful, § 67, and upon Gen., p. 247 sq. The promise of salvation in the progress of the centuries from its general, human, real character, arrives in Abraham and Isaac at the cradle of the people, advances to the popular national character of its organs in Jacob from whom the tribes spring, to its tribal distinction in Moses, the prophet-prince, representing the whole economy of God, in whom thus centres, not as in the seed of Eve the simple idea of the human race, nor as in the patriarchs the idea of the people, nor as in Judah the idea of the tribe, but the idea of the divine civil officer (Heb. iii. 5), appears here in the divine civil service, centralising itself in the personality of Moses as the bearer of the future salvation." BECK

6. As to the Messianic character of the passage, xviii. 15, 18, as "the promise of God is mediated and introduced through the condition and character of men, it is the fore-announcement of the future as it is contained in the germ of the present" (LANGER). The "constellation of the present" does not proclaim the necessity for a second Moses. For without regarding the general historical law, according to which so comprehensive a genius does not soon repeat itself, only an Elisha follows an Elijah, the stand-point of the law rules still in Deuteronomy, fixes the institution, determines the arrangement, ordains the officers (Intro. 4, I. 16), for the peculiar historical, national development of Israel in Canaan, in which individual personalities must first form and mould themselves. Joshua is the personal deputy of Moses truly, but in limited, specific labors. For the present there was no need for the individual further, but for the condition in which the essential mediation of Moses, the prophetic, might be sown by God as a fruitful seed which should ever put forth personalities until the last, whom they all together typify, and who fulfils them perfectly in himself (1 Pet. i. 11). With this agrees the singular form of the promise here, and the express comparison with Moses as it is actually and historically explained, ver. 16 sq. The latter explanation especially, which must give the limitation to the "as I," "as thee," opposes every exposition which emphasizes the peculiar method

of Moses in a wider (HAVERNICK\*) (HOFMANN†), or a narrower sense (KURTZ,‡ AUBRELEN, THOLOUK. The typico-Messianic interpretation agrees best, both with the letter, and with the development of the Old Testament promise of the Messiah generally, and with the Mosaic time especially. In the latter reference LANGER calls attention "to the completion of the prophecy of Moses through that of Balaam" as Melchisedec appears by the side of Abraham. Balaam (Num. xxiv. 17) predicts the glory and the power of the kingdom out of Jacob—Israel. Thus the earlier (8) hinted distinction between the kingdom and the prophetic order is characteristically personified in the two prophets. The typical priesthood, as it is contained in the priestly royal Israel (Ex. xix. 6) comes first into view, Deut. xxxiii. A direct reference to the Messiah must moreover lead beyond the likeness to Moses, indeed to an opposition with him, into which even KURTZ and SCHULTZ fall (Isa. xlii. xlix., l., lxi.). [See also and with reference to these same passages, ALEXANDER on Isa., Vol. II., Introduction. While it is true that the promise runs parallel with the history in its progress, and is more or less determined by the condition and circumstances of men, this does not lie against the direct Messianic interpretation of this passage. It is not Messianic only in its germ-like character, unfolding itself through the long line of prophets until it reaches perfection in him who is the prophet. It has evidently from the connection in which it stands, on the one hand, opposed to the magic arts which the people were to shun, and on the other to the false prophets; and from the necessities of the people of God, after the departure of Moses, a distinct reference to that line of prophets, who were all like unto Moses so far as this, that God "put his words into their mouth." But its main reference is to Christ. The New Testament constantly so represents it, Acts iii. 22, 23; vii. 87; John i. 19; iv. 25; Luke xi. 50, 51; Matt. xvii. 5. The earlier Jewish expositors all applied the passage to the Messiah, and the great body of Christian commentators so explain it; only they do not make this its exclusive meaning. The question whether Moses understood his prophecy as thus pointing out the person of the Messiah has nothing to do with its interpretation. The prophets sometimes uttered what they did not fully understand, and they were often perhaps more distinctly conscious of the scope and meaning of the prophecies than we are disposed to admit. But it is clear that this question, whatever view may be held in regard to it, has no real bearing upon the exegesis. That must be settled upon other grounds. Nor is it of any weight against the direct Messianic interpretation, that Christ is in so many respects unlike Moses, greater than Moses, or even opposed to Moses, provided he is like unto him in this, that as a prophet he stands between men

\* *Theol. of the O. T.*, p. 130: "The essential identity of the contents of prophecy and the law."

† *Schrift.* II. 1 f. 139: "The human mediation of the revelation of God in opposition to the overwhelming manifestation of God Himself."

‡ *Grch. des A. B.* II., p. 522: "One entrusted with the whole house of Jehovah, conversing with God face to face." Num. xli. 6 q.; Deut. xxiv. 10; Heb. iii.

and God, and speaks the words of God, John viii. 28. But if there is nothing in the person who speaks this prophecy, nor in the time at which it was uttered, nor in the immediate connection in which it stands, nor in its general relation to the whole progressive unfolding of the promise of salvation, inconsistent with the direct reference to the Messiah, if all these are much more in favor of that reference, as might be shown, then the passages in the New Testament which expressly apply it to Christ would seem to leave no room to doubt that this is the correct view.—A. G.]

# HOMILETICAL AND PRACTICAL.

Chap. xvi. 18 sq. LUTHER: "Thou seest here that God Himself administers His own law, ordains judges, &c. Thou seest also what a disposition a judge must have, viz. that he must overcome all lusts and the enticements of fear, love, favor, compassion, of avarice, expectation, reputation, life and death, and prefer simply the simplest truth and righteous judgment. How will he look to God alone, if the heart has not been made strong by faith? A very difficult, rare and exalted thing, is a single and righteous eye in a judge, and men without avarice are rare birds, rarer than a black swan." [Still they are found. LUTHER's experience led him to a severe judgment. But it is sad to think that there is so much ground for the severity.—A. G.]

Chap. xvii. 1. STARKS: "In collections we should give good and not uncurrent coin." Ver. 2. LUTHER: "He well says: wickedness in the sight of the Lord, for nothing is fairer, better, more sacred in the sight of men, than idolatry, godlessness, dissimulation, and a careful appearance of reverence." Ver. 4. BERL. BIB.: "No connivance, but also no reception of every accusation as true, without investigation." Ver. 12. RICHTER: "How strictly God requires obedience to rulers and overseers." Ver. 15. PISCATOR: "The great virtues of a Christian ruler: he must be a brother, care for the common good, have a compassionate heart, and thus not cause the severe punishments and service of a foreign ruler; he must not hold too splendid a court, nor use too great expense, not rely upon his power, strength, wealth, &c., and thus without the utmost need, from pride and haughtiness cause war; he must not be hindered in his administration by pleasure, idleness, and the like; he must not be avarice burden his subjects, and occasion sin in the magistrates; above all he must diligently read the word of God for himself, that he may not be led away from the light by unchristian theologians, study humility as a man among men, direct his whole administration by the will of God." BAUMGARTEN: "It was the last stubborn act of the Egyptian king, that he with his chariots pursued the defenceless Israel (Ex. xiv. 6 sq.; 28), but even in this his pride, with his chariots and riders, sank in the depths of the sea (Ex. xiv. 25 sq.; xv. 2, 4, 18) and thus completed the separation between Israel and Egypt." STARKS: "Kings and lords are for the people, not the reverse." Ver. 16. WURTH. BIB.: "Great lords have also their

laws." STARKS: "He is the richest king who has the richest subjects." The Bible the best glass for rulers—Judgment and dominion have their roots in righteousness (xvi. 12) and faithfulness (xvii. 16 sq.). Chap. xviii. 1 sq. BAUMGARTEN: "Not merely in the arrangement of the camp, but in the abode in the promised land, Levi appears as the innermost and spiritual Israel, since Levi has no inheritance in the land, but as if a quickening spirit is scattered through all the tribes in his cities." SCHULTZ: "As they lose their position they gain in the Lord ideally the possession of the whole." STARKS: "Christians, for the sake of Christ, must cheerfully forego all temporal things lying against their eternal inheritance in heaven." PISCATOR: "The servants of the church and school should not be burdened with care for their support." [WORDSWORTH: "A memento for the priesthood in every age of the Church, that they be not entangled with the affairs of this life."—A. G.] Ver. 6. PISCATOR: "The way should not be barred to any one, but whoever desired to serve the Lord, to study the law, and learn the will of God, should be permitted to do so, should be helped on his way, and be provided with everything necessary." Ver. 9. STARKS: "A Christian at a godless place should not follow the people there in wickedness, 1 Pet. iv. 1 sq." Vers. 10-14. BERL. BIB.: "The believer should seek after the wisdom which is from above. James iii. 17. (Col. ii. 8)." BAUMGARTEN: "In the general uncertainty and perplexity of life, and the short-sightedness of men, even the heathen desires a divine word. Thus they turn in various ways to the spirits of nature, but which make themselves known as the gods of the dead, and are an abomination in the eyes of the living and good God." [The intense desire to know what is future or unseen leads men now to resort to these modes of divination. WORDSWORTH: "These abominable sins have even found an entrance, and a welcome, into the saloons of the cities of Christendom, comp. Rev. xxi. 8."—A. G.] Ver. 15. LUTHER: "This is the most renowned passage of this book, and Moses introduces it here in the most fitting way when he was speaking of the priesthood, the authorities, and of all the servants of God." BAUMGARTEN: "Israel was to receive the divine word in extraordinary cases in a purely human and historical way. The mediation of Moses, the type of the prophets of Israel, to whom he attributes the same originality. Even the dead synagogue had such an idea of the originality and independence of the prophetic word, that it is a sentence of the Talmud," (MAIMONIDES on the *Mischna*). "In all that the prophet says to thee you should hearken to him, even if he oversteps the law, the service of idols excepted." PISCATOR: "A glorious testimony by Moses to Christ, the chief of all the prophets." RISSLER: "Moses a type of Christ in the circumstance of his life, and his pre-eminence in his office. Moses at his birth in great danger of being destroyed, as the other children, at the command of the king; the child Jesus was to be killed soon after His birth, with the other children, at the command of Herod. Moses through his foster-mother kept in life; Jesus rescued from the danger of death through His foster-father.

When Moses came to the help of his oppressed brethren they thrust him from them (Acts vii. 25); Jesus came to His own, but they received Him not, John i. 11. Moses was, notwithstanding, the redeemer of his people; Jesus has redeemed men from the service of Satan and sin, and brought His spiritual Israel into the liberty of the children of God. Heb. ii. 14 sq.; John viii. 36. Moses was the mediator of the Old Covenant, Jesus of the New Testament. Heb. viii. 5 sq.; ix. 15 sq. Moses with his seal, placed himself in the breach for his people. Ex. xxxii. 22 sq.; Jesus was actually cut off from the land of the living. Isa. liii. 8. Moses is the only person who united in himself, as long as he lived, the prophetic, priestly, and kingly offices; Jesus is the only teacher, high-priest, and King of His Church eternally. Moses was faithful in all his

house as a servant; Jesus as a Son over His own house. Even the contrast between the office of the two is emphasized in 2 Cor. iii." [WORDS-WORTH abounds in similar analogies.—A. G.]. BEEL. BIB.: "As in the first four books there are four glorious types of the priestly office and work of Christ; Isaac, the passover lamb, the goat on the day of atonement, and the brazen serpent; so now of his prophetic office." PISCATOR: "The distinction between Moses and Christ: 1) In person: Moses a poor sinful man; Christ a true man without sin. 2) In doctrine: Moses taught the law which no man can bear; Christ preaches the Gospel to troubled hearts. John i. 18. 3) In their benefits: Moses an earthly ruler could not destroy sin and death; Christ is the true Mediator. 1 Tim. ii. 5." [See also HENRY, SCOTT, CALVIN, for further practical hints.—A. G.].

### The Sixth Command.

#### CHAPTER XIX. 1—CHAPTER XXI. 9.

##### CHAP. XIX. 1-21.

- 1 WHEN the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, [possessest them (their land)] and dwellest
- 2 in their cities, and in their houses; Thou shalt separate three cities for thee in the
- 3 midst of thy land which the Lord thy God giveth thee to possess it. Thou shalt prepare [restore, put in good condition] thee a way, and divide the coasts of thy
- 4 land which the Lord thy God giveth thee to inherit, into three parts, that every
- 5 slayer may flee thither. And this is the case [word] of the slayer [what avails for him] which shall flee thither, that he may live [and live, remain]: Whoso killeth
- 6 his neighbour ignorantly, whom he hated not in time past;<sup>1</sup> As when a man [And (indeed) whoever] goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head [iron] slip-
- 7 peth from the helve, and lighteth upon [strieth]<sup>2</sup> his neighbour, that he die; he
- 8 shall flee unto one of these cities, and live: Lest the avenger<sup>3</sup> of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;<sup>4</sup> whereas he *was* not worthy [there is not to him judgment] of death, in-
- 9 asmuch as he hated him not in time past. Wherefore I command thee, saying,
- 10 Thou shalt separate three cities for thee. And if the Lord thy God enlarge thy
- 11 coast, as he hath sworn unto thy fathers, and give thee all the land which he pro-
- 12 mised [spake] to give unto thy fathers; If thou shalt keep all these commandments [this whole commandment] to do them [it] which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities
- 13 more for thee, beside these three: That innocent blood be not shed in thy land, which the Lord thy God giveth thee *for* an inheritance, and *so* blood be upon thee.
- 14 But [And] if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally [to the life] that [and] he die, and fleeth into
- 15 one of these cities: Then the elders of his city shall send and fetch [take] him thence, and deliver him into the hand of the avenger of blood, that [and] he may

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 4. Margin literally; from yesterday, the third day, or the day before yesterday.—A. G.].

<sup>2</sup> [Ver. 5. Literally; smiteth.—A. G.].

<sup>3</sup> [Ver. 6. Heb. goel.—A. G.].

<sup>4</sup> [Ver. 6. Smite him, in life, as the margin, or: to the life, mortally.—A. G.].

13 die. Thine eye shall not pity him, but thou shalt put away *the guilt of innocent*  
 14 blood from Israel, that it may go well with thee.<sup>5</sup> Thou shalt not remove thy  
 neighbour's land-mark, which they of old time [thy forefathers] have set in thine  
 inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee  
 15 to possess it. One witness [only] shall not rise up against a man for any iniquity,  
 or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the  
 16 mouth of three witnesses, shall the matter [word] be established. If a false witness  
 rise up against any man to testify against him, *that which is wrong* [a falling away,  
 17 apostasy]; Then both the men between whom the controversy *is* shall stand before  
 18 the Lord, before the priests and the judges, which shall be in those days; And the  
 judges shall make diligent inquisition: and behold, *if the witness be a false witness,*  
 19 *and hath testified falsely against his brother;* Then shall ye do unto him, as he had  
 thought to have done unto his brother: so shalt thou put the evil away from among  
 20 you. And those which remain shall hear, and fear, and shall henceforth commit  
 21 no more any such evil [word] among you. And thine eye shall not pity; *but life*  
*shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

CHAP. XX. 1-20. 1 WHEN thou goest out to battle against thine enemies, and seest  
 horses, and chariots, *and a people more than thou*, be not afraid of them: for the  
 2 Lord thy God is with thee, which brought thee up out of the land of Egypt. And  
 it shall be when ye are come nigh unto the battle, that the priest shall approach  
 3 and speak unto the people, And shall say unto them, Hear, O Israel, ye approach  
 this day unto battle against your enemies: let not your hearts faint [be weak, soft]<sup>6</sup>  
 4 fear not, and do not tremble, neither be ye terrified because of them; For the Lord  
 your God is he that goeth with you, to fight for you against your enemies, to save  
 5 you. And the officers [shoterim] shall speak unto the people, saying, What man  
 is *there* that hath built a new house, and hath not dedicated it? let him go [he shall  
 go] and return unto his house, lest he die in the battle, and another man dedicate  
 6 it. And what man is *he* that hath planted a vineyard, and hath not yet eaten<sup>7</sup>  
 of it [taken into use]? let him *also* go [he shall go] and return unto his house, lest  
 7 he die in the battle, and another man eat of it. And what man is *there* that hath  
 betrothed a wife, and hath not taken her? let him go [he shall go] and return unto  
 8 his house, lest he die in the battle, and another man take her. And the officers  
 [shoterim] shall speak further unto the people, and they shall say, What man is  
 9 *there that is fearful and faint-hearted?* let him go [he shall go] and return unto  
 his house, lest his brethren's heart faint [melt, flow down] as well as his heart. And  
 it shall be, when the officers [shoterim] have made an end of speaking unto the  
 10 people, that they shall make captains of the armies<sup>8</sup> to lead the people. When  
 11 thou comest nigh unto a city to fight against it, then proclaim peace unto it. And  
 it shall be, if it make thee answer of peace, and open unto thee, then it shall be,  
 12 *that all the people that is found therein, shall be tributaries unto thee, and they*  
 shall serve thee. And if it will make no peace with thee, but will make war [bat-  
 13 tle] against thee, then thou shalt besiege it [close, enclose it]: And when the Lord  
 thy God hath delivered it into thine hands, thou shalt smite every male thereof  
 14 with the edge of the sword: But [only] the women, and the little ones, and the  
 cattle, and all that is in the city, *even all the spoil thereof, shalt thou take* [spoil,  
 plunder] unto thyself: and thou shalt eat [enjoy] the spoil of thine enemies, which  
 15 the Lord thy God hath given thee. Thus shalt thou do unto all the cities *which*  
 16 *are very far off from thee, which are not of the cities of these nations.* But [Only]  
 of the cities of these people which the Lord thy God doth give thee *for an inheri-*  
 17 *tance, thou shalt save alive nothing that breatheth:* But thou shalt utterly destroy  
 them, *namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites,*

## TEXTUAL AND GRAMMATICAL.

<sup>5</sup> [Ver. 13. Literally: and good to thee.—A. G.].<sup>6</sup> [Ver. 3. Margin: be tender].<sup>7</sup> [Ver. 3. Heb.: make haste].<sup>8</sup> [Ver. 6. Make common from laying it open for common use, which was not allowed for the first three years.—A. G.].<sup>9</sup> [Ver. 9. Literally: In the head of the people.—A. G.].

- 18 the Hivites, and the Jebusites, as the Lord thy God hath commanded thee: That they teach you not to do after all their abominations which they [do] have done  
 19 unto their gods; so should ye sin against the Lord your God. When thou shalt besiege a city a long time in making war against it to take it [conquer it] thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down [for the tree of the field is man's life] to employ *them* in the siege [for O man, the tree of the field is there to  
 20 go before thee (through thee) (in the) siege].<sup>10</sup> Only the trees which thou knowest that they *be* not trees for meat [fruit trees] thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until [its fall] it be subdued.

CHAP. XXI. 1-9. 1. If *one* be found slain in the land which the Lord thy God giveth thee to possess it, lying [fallen] in the field, *and* it be not known who hath  
 2 slain him: Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain: And it shall be *that* the city *which* is next unto the slain man, even the elders of that city shall take an heifer which hath not [yet] been wrought with, *and* which hath not [yet] drawn in  
 4 the yoke; And the elders of that city shall bring down the heifer unto a rough valley [a perennial brook]<sup>11</sup> which is neither eared nor sown, and shall strike off  
 5 [break] the heifer's neck there in the valley; And the priests the sons of Levi shall come near, (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord,) and by their word [mouth] shall every  
 6 controversy and every stroke be *tried*; And all the elders of that city *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded [whose  
 7 neck is broken] in the valley: And they shall answer and say, Our hands have not  
 8 shed this blood, neither have our eyes seen *it*. Be merciful [Forgive] O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge [into the midst of thy people Israel]. And the blood  
 9 shall be forgiven them.<sup>12</sup> So shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do *that which* is right in the sight of the Lord.

#### TEXTUAL AND GRAMMATICAL.

<sup>10</sup> [Ver. 19. Literally: for man the tree of the field to come from thy face in the siege. For the variety of renderings and the plausibility of each, see the *Exegesis*. Perhaps that chosen by our translation—using the parenthesis—will commend itself as the best.—A. G.]

<sup>11</sup> [Ver. 4. The literal rendering is that of *Sonnabend*, but the other part of the verse seems to require that of our version, and the Hebrew admits of it.—A. G.]

<sup>12</sup> [Ver. 8. Shall be covered to them, atoned for, in this way.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 1-13. With chap. xix. the discourse passes unquestionably to the sixth commandment. Other commands are alluded to only as they may be connected with this. Ver. 1. Comp. xii. 29; xvii. 14. Ver. 2 refers undoubtedly to Canaan. Comp. upon iv. 41 sq. [The three East Jordan cities had been already named. Moses now gives direction for the three West of Jordan.—A. G.] Ver. 3 directs that the way to the cities of refuge (collectively) should be put into a proper condition, and kept in it, so that there should be no hindrance in this respect. "According to tradition, the way must be level, thirty-two cubits broad, and marked by finger-posts, bearing the words Refuge, Refuge." *HERXHEIMER*. [The same tradition tells us that the magistrates were to send out surveyors and repair these ways annually on the 15th of the month Adar; that every obstacle must be removed, and no stream left unbridged.—A. G.] The direction, Num. xxxv. 14, was carried out,

through the threefold division of Canaan, with reference to the point in view. The three prescribed three refuge cities in Canaan are placed now one each, in the smaller parts, equally near to all sides, and thus the way first becomes practical. *These*, as ver. 2, brings out the personal use and obligation in regard to the designed preservation of life, and prevention of bloodshed in Israel. Comp. further upon i. 88; (iii. 28; xii. 10) iv. 42. Ver. 4, as xv. 8. Comp. upon iv. 42. Ver. 5 illustrates by example the more general statement in ver. 4. Compare Num. xxxv. 22 sq. *דֵּשָׁן* wood for burning or building. *לִשְׁלֹחַ* vii. 1, casts out, here used intransitively, falls off. Others (transitively) and the iron is drawn from the wood—a piece which hits. At its close ver. 6 discloses the object of the arrangement. *לִשְׁלֹחַ* is the redeemer who both on account of some possession belonging to the family is a member interested, and in a special sense, on account of blood kindred, has to save, redeem, avenge the bloodshed of the family according to the divine, as according to the hu-

man and natural right of retaliation. This private justice, as is very natural, must be somewhat restrained both on account of the personal feelings of the subject, and from the first heat of grief and anger. The refuge offers its convenient situation to the pursued generally, but especially to those overtaken. (xiv. 24). *וְשָׁל*, the prominence of life, for whose sacredness it is here provided, and to which the succeeding words *whereas he was not worthy of death*, SCHROEDER, literally, and there is not to him the right of death, correspond, i. e., death does not belong to him as a right, as a legal right, or the judgment of death, death penalty, or the case is no legal case of life and death, no breach worthy of death. Ver. 7. The more emphatic statement with regard to the three cities in Canaan, while the three East of Jordan, as set apart, and arranged by Moses, are not again alluded to. Ver. 8 connects itself with ver. 7, but passes on to that which is still wider, and in a way to recall xi. 24; i. 7. Comp. xii. 20 (Gen. xv. 18). The method of the discourse, ver. 9 (iv. 6; v. 1; vi. 5; viii. 6; xi. 22) also forbids us to hold with HANSTENBERG that the three cities more are the three cities in Canaan, mentioned, ver. 2, beside these three described, iv. 41 sq. Neither is it true that the three new cities (*КНОВЪ*) are those West of the Jordan, and the three East of the Jordan those spoken of in ver. 2. The three cities here are rather in the prospect of the promised future, which prospect was obscured by the failure to fulfil the conditions with which it was connected. (If thou shalt keep, sq.). There remain thus only six (instead of the nine, to which the prospect here enlarges) of which the discourse treats. SCHULTZ rightly emphasizes the wider horizon of Deuteronomy in this regard as Mosaic. ["It is obvious that such a passage as this could not have been penned in the times to which rationalist critics assign Deut. No one living in those times would think of treating as a future contingency ("If the Lord thy God enlarge, sq.) an extension of territory which at the date in question had in fact taken place long ago, and been subsequently forfeited." BIS. COM.—A. G.]. Ver. 10 resumes now the thread broken off at ver. 7; vers. 8, 9, being regarded as a parenthesis. Innocent blood was that of the slayer, upon whom death is visited, not with judgment or right, (ver. 6). Comp. ver. 8. In such cases, if there were no refuge, blood, i. e., the guilt of blood would be upon Israel. Vers. 11-18. Insert the contrast. Comp. Gen. iv. 8; Ex. xxi. 14; Num. xxxv. 16 sq. Private justice must follow upon, be connected with, and subordinated to public justice. The elders form the fitting mediation for this purpose, partly as they are the (more revered) fathers, corresponding to the domestic element in the blood-revenger, partly as the city magistrates who represent in general the executive power of the State, and from whom also, as from the priests and Levites the judges were to be chosen (xvi. 18). Thus the still ruling custom among the Arabians, of blood-revenge, was legally bounded and civilized, just as out of the predominant family life by and by the orderly state springs. Ver. 18, as vii. 16; xiii. 9, 6; v. 30 (xv. 16). Comp. Num. xxxv. 31 sq.

2. Ver. 14. It is characteristic for the Mosaic view of the wife as a possession, that the discourse passes over the seventh command, and in ver. 14 comes on the contrary to speak of the eighth command from the point of view of the sixth command, i. e., of the earthly life. Thus light is thrown upon the eighth command from the application of the sixth; significant both for Deut. and for the total view of the law.—Each district, as it comes into your inheritance, with thy neighbors as with thine own, is thus connected with the family life, and comprises its livelihood; the lessening or disturbance of these limits is simply a question of existence therefore. The possession, particularly the landed, is the ground which yields to man its produce for his support. Thus it shares in the sacredness of life, which is preserved by it; entirely like xx. 19, 20. The penalty of the offence is hinted, xxvii. 17. *They of old*, SCHROEDER, *predecessors*. Either in time, and thus also in succession, or in honor, the leaders. What the first possessors, the fathers, Joshua and the renowned elders, determined, should be observed down to the most distant future. Comp. still upon ver. 8 and Intro., § 4, I. 17. [*They of old time*, is an unfortunate rendering, as it seems to imply a long residence in Canaan, when this direction was given. The original contains no such intimation. It is the heads, chiefs. Vulg., *priores*. The immediately following clauses make it clear that the direction was given while the land was not yet in possession.—A. G.].

8. Vers. 15-21. A similar illumination of the ninth command from the sixth. In the first place, the importance of the witnesses before the court, in regard to the life of a neighbor, is established by this, that the testimony of one was not sufficient for condemnation. Num. xxxv. 30. Ver. 15. *וְיָ* perverseness, wrong, guilt; as sin is a deviation from the right, from the law. *וְ* denotes the reference generally. *וְ* the concrete case. Comp. xvii. 6. In the second place, in the special case of "false witness," Moses places life for life, in any case the like punishment. Ver. 16. Treats a peculiar case; a witness of violence, who will do violence to his neighbor by his testimony. *וְיָ* designates both the beginning and the reply in conversation, hence; to answer before the court in regard to any falling away (comp. xiii. 6; xvii. 7) from God, or the law. The suspicion against the witness has been proven in the lower court, as the Talmud understands *וְיָ* of a case which was far off from the witness, strange to him, since he cannot prove his presence at it. Ver. 17. Comp. xvii. 8 sq., an example of the causes which were difficult or hard. [*Both the men*, the parties to the original suit. Before Jehovah cannot be, as *КНОВЪ*, the lower court. The false witness was borne in the court below, and now comes before the supreme court at the sanctuary.—A. G.]. Ver. 18 as xiii. 15. Ver. 20. Comp. upon xiii. 12 (xvii. 18). It is not the punishment as such, which is the means of alarm, but that before Jehovah the purpose, is as the deed (ver. 19) and generally the decided earnestness of the *lex talionis*, as it is solemnly and impressively an-



nounced in ver. 21. (Ex. xxi. 23 sq.; Lev. xxiv. 19 sq.). The rest as in ver. 18.

4. Chap. xx. 1-9. Out of the sacredness which attaches to human life, light is thrown upon the warfare (chap. xx.) which Israel even in the occupation of Canaan (Intro., 4, I. 17) could not avoid. Israel should rejoice especially in the protection of God, to whom the life of man among his people is of such value. [BIS. COM.: "Reverence for human life was to show itself with respect to the Israelites levied for war, vers. 1-9; to the enemy (10-15) the Canaanites excepted, (vers. 16-18) and in respect to the property of the vanquished, 19, 20.—A. G.] Ver. 1. **Horses and chariots.** These forces are those which would strike the eye of Israel, not equipped in a like way (xvii. 16), and make the impression of superior power on the part of the enemy, (vii. 17): at the same time are characteristic of the Egyptians, Canaanites, Philistines (Josh. xvii. 16; Judg. iv. 8; 1 Sam. xiii. 5) and Syrians (2 Sam. viii. 4). With these was illustrated and proved historically. Ver. 2. As they are now, having departed from their homes, drawn up in order, to advance to the battle. The priest is the one commissioned for the purpose, according to the Talmud one anointed for the war, as Phinehas, Num. xxxi. 6; the field preacher, not the high-priest. (Num. x. 8, 9). The Lord's servants, give to His people a more definite, solemn, and formal expression of the duty of fearlessness out of regard to Him (ver. 1). Ver. 3, (i. 21, 29; vii. 21). Israel its name of honor, Is. xli. 8, 14 (Gen. xxxii. 28). Ver. 4, (iii. 21) comp. i. 80. Represented by the taking of the ark of the covenant, 1 Sam. iv. 8. **Save,** to rescue you, and generally to insure the victory. SCHULTZ lays undue force upon the expression. Religious encouragement follows the worldly conduct, as it appears in the actual relations (vers. 5-7), and in the personal deportment in the case (ver. 8). **Officers, Shoterim:** Comp. upon i. 15. These officers might have the genealogies and tribal rolls. (Comp. HENGSTENBERG: *The Books of Moses*, p. 90.) How truly the idea of the sixth command is the animating idea here, appears in the statement of the independent human life in the three beginnings: house building as the first foundation; the planting of the vineyard as the first enlargement of the relations of life; the betrothal as the first completion of the independent position in life. **Who** may also signify whoever the man is, who, sq., thus: whoever, any one. **He shall (not barely may) go.** Every one in Israel—there were no involuntary levies here—if he had made efforts for life, should first rejoice in the result of his efforts. It was as humane as prudent. Such a depletion of the host not merely prevented the disheartening of the others through a homesick soldier, but testified on the part of God in this actual way, His high estimate of the value of life, so that it might inspire confidence in the timid, and increase the courage of the brave. **Let** to fit, thus to arrange, to occupy, KNU and SCHULTZ, remind us of a consecration, and by a transfer from the temple, (1 Kings viii. 68) of a solemnity, at least a feast, for which there is no occasion other than the fancies of the Rabbins. The three times re-

peated **lest he die** brings out clearly the purpose in view. Ver. 6. **Field** is any field of noble plants; an olive, or fruit garden. **According** to GEMEN. refers to common use in the fifth year, since in the fourth year it was sanctified to the Lord (Lev. xix. 23 sq.). According to others, with the same reference, it is to release. KNOBEL: To open, to enter upon. (Perhaps also to cut, to take the clusters). Ver. 7 completes xxiv. 5. For the whole, comp. xxviii. 30, and perhaps also Luke xiv. 18 sq. Ver. 8 introduces the other class, who in like manner are to be dismissed with this distinction, that here the reference to the other soldiers comes into view, and indeed as the object, (lest his brethren, sq.). The faintness of heart may be explained as fearfulness, as natural weakness, and not so much moral cowardice, or as i. 28. Ver. 9. **Let** to inquire, inspect, to muster, and so it may be rendered: and thus the captains of the host shall hold a muster. The distinction between **Shoterim** and the Shoterim (officers) which indeed is obvious, may somewhat account for the absence of the article which KNU so misses. But the Shoterim have scarcely finished speaking, the doing may still follow, and according to Num. iii. 10 (although the **there** is wanting here) and iv. 27, the meaning is, to take order for a still closer inspection. The mustering also actually occurs after the dismissal of those previously mentioned. SCHULTZ: "The captains of the host should lead, carry out the command," which is not demonstrable, rather: should have the oversight. The captains of the host are the chiefs of particular bands, which the Shoterim are not named, so much as they are simply appointed under charge of the Supreme Head (Josh. i. 10 sq.; iii. 2 sq.), so that upon them rests the obligation to secure the preparedness for war.

5. Vers. 10-20. The required dismissal of the two classes in Israel, ver. 5 sq., applies, the importance of human life in relation to God, as it was shown in war, to the advantage of his neighbor, namely, in Israel itself. Ver. 10 sq. now makes this reference availing over against the enemy, first with regard to his person, then as to his property. They are summoned by heralds to the walls, in order to bring about a peaceful surrender and subjection. The first case is that of a corresponding answer and conduct. Ver. 11. **Tax, tribute,** thus an obligatory tribute, and that indeed of personal service. Thus a sparing of life. In the second case, ver. 12 may be viewed altogether as the antecedent: **And thou shalt besiege it, and the Lord thy God hath delivered,** sq.—the destruction, ver. 18, is simply of the males (xiii. 16) who would otherwise threaten Israel with death; on the other hand the others might contribute to his enjoyment of life, and were therefore to be spared. Ver. 14. The following limitation shows that the previous two cases could only occur with enemies, not Canaanites. Ver. 15. For the third case: Canaan ver. 16, the curse rules. Ver. 17: Comp. vii. 1 sq. **all living,** i. e., all men (Josh. x. 40; xi. 11, 14). Ver. 18. Comp. still xii. 81; xviii. 9. Eternal life is of more value than the temporal. Matt. xvi. 26.—Never-

theless (comp. xiv. 21) the fruit trees are to be spared because, and so far as, they are useful to life. Ver. 19 presupposes the more comprehensive directions for the siege, and hence the temptation to use even the fruit trees for the purpose (SCHULTZ). Comp. xix. 6. Since פֶּחַל denotes the fruit trees in the gardens and orchards of the cities, it is clear that הָעֵץ הַזֶּה is used with reference to the wild trees in the region around, the field in the wider sense, which is made more definite in ver. 20. Other renderings: "for (the life) of man is the tree of the field" (synonymous with פֶּחַל) thou mayest eat thereof, for the life of man is preserved through the tree, thou mayest not cut it down. SCHULTZ: "For man is connected with (depends upon) the tree of the field," xxiv. 6. КНОБЕЛ and КНИЛ: "For is the tree of the field a man, to come before thee in the siege?" using the הָ interrogative. Thus: thou mayest besiege men, but trees are not thy enemies; thou mayest rather eat of them, they are useful in thy purpose with the city in the work of the siege and destruction. Others still render it in the vocative: for O man the tree of the field cannot offer resistance, sq. or: it is there for this purpose, namely, your support, that it (the city) may be besieged by you. Some regard הָעֵץ הַזֶּה כִּי הָאָדָם as a parenthesis and connect וְאָמַר לֹא הִכֵּרְתָּ with לֹא-; thou shalt not cut down the tree that it may serve in the works of the siege. The last clause is also explained: that the tree of the field go from thy face (be destroyed) in the siege; or: must go from before thee (be saved) in the fortifications. Ver. 20. עַד יִרְדָּה עַד until it be overthrown, cast down, xxviii. 52. Others: Until thou hast subdued it. [While there is this variety in the renderings, in order to meet the necessities of the text, the sense is clear and substantially the same whichever construction may be adopted. The contrast between vers. 19 and 20, as to the trees alluded to, makes it clear that the trees in ver. 19 are fruit trees, and that they were to be spared in the siege. The rendering in our version accords well with the original text, and brings the sense out clearly, and is therefore to be preferred. See further BIR COM.—A. G.]

6. Chap. xxi. vers. 1-2. Closes the treatment of the sixth command, with a ceremony impressively symbolising the sacred worth of human life. Ver. 1. אֲדָמָה comp. upon v. 16. The case is that of unknown murder. Hence ver. 2, beside the elders of Israel (19, 12) i. e. those supposed especially to have knowledge in the case, judges also come into view, both probably from the neighboring cities. The elders of the city, ascertained by these as nearest to the dead, are laid under obligation and indeed as its civil representatives. Not that the murderer was probably from that city (КНОБЕЛ), nor because it has maintained so poor a police (SCHULTZ), but because blood-guiltiness was upon Israel generally (xix. 10), so especially upon the places in the neighborhood of the murder. Hence the transaction with the young heifer, like the institution of the cities of refuge, is to be viewed as a solemnity expressing the abhor-

rence in Israel, at the shedding of innocent blood. Vers. 8-9 show that in the nature of the heifer, the sacrificial qualities are near at hand. Comp. upon xv. 19, and Num. xix. 2. The reference of the requisites in ver. 8 to the not enfeebling of the vital force by toil (КНИЛ), is too remote, in any case the necessary thought of a peculiar sanctification for the end in view lies nearer, since the thought of life is symbolised, both in the age, and in the female (life-bearing) sex. To this sanctity of the victim corresponds the locality to which it is to be led, ver. 4, the common (v. 13 sq.) toil of men (as ver. 8) can neither plough nor sow there; generally a waste valley where nothing fruitful is done, where there was no arable ground for seed; it can at the same time represent the absence of any human participation and knowledge in the murder (ver. 7) and give a vivid representation of the shedding of the blood of the fallen unknown man. For that there, in the bottom of that valley, untouched by men, the heifer's neck was to be broken, plainly states the assassin-like manner in which the one found fallen backwards was killed. The elders by their acts, partly express for their city, that as it lies nearest it comes into account with respect to the murdered one, partly announce their abhorrence as to what has occurred (Ex. xiii. 18; Isa. lxvi. 8); not so much that they may symbolically execute the punishment due to the murderer, (КНИЛ), nor even testify in act as much as in them lies, that they are pure from any participation in the guilt, as they have devoted to death something of their own, from which they have not enjoyed any gain, all its profit being still in anticipation (SCHULTZ). The latter ideas scarcely entered into the truly profoundly thoughtful, and yet simple rite. The abhorrence of the murder, as it is directly announced in the mode of the victim's death, has clearly the object, on the part of the city, represented by its elders, of removing in the most formal and solemn manner the guilt of blood. According to the form the valley must be נַחַל אֵיתָן, i. e. a brook-valley (wady) which has everflowing (from נָחַל firm, strong, enduring) water (Ps. lxxiv. 15; Ex. xiv. 27) which may take away for ever the shed blood of the heifer, in resemblance of the murder, (comp. ver. 6). [There is no incongruity between the rendering rough valley and perennial stream, since the narrowest gorge would be skirted by some barren, rocky strips which could not be ploughed or sown.—A. G.] We may either render with JOHNSON: hard, rocky ground, which is the positive side, of which the following expressions are the negative, or with КНОБЕЛ: the firm ground, which designates very little "the firm administration of justice by the judge," which does not come into view here, but rather the firmness of the elders in their abhorrence of the deed. The idea of life in the warding off of death, the thought of the living water (КНОБЕЛ) indeed upon the "lasting verdure" (SCHULTZ), must have been derived from Num. xix. 17; Lev. xiv. 6. The presence of the priests, who could be brought from the nearest Levitical cities, (comp. Intro. § 4, I. 22, and upon

chap. x. 8; xviii. 5; xvii. 8-12) is in entire accordance with the ceremony. They appear with respect to the transaction itself, its religious and symbolical character, as well as with respect to the ethical and legal case to which the transaction refers. As to the first, it is apparent from the close approach to a sacrificial act; they represent in some sense the sanctuary. Comp. Num. xix. 3, 4. The further ceremony, the washing of the hand with water from the brook in the valley, a symbolical declaration of innocence (Ps. xvi. 6; lxxiii. 18; Matt. xxvii. 24), is performed, by the elders of the nearest city, with reference to its participation in the guilt, over the heifer, which had been treated like the murdered man, and with direct reference to him. But the solemnity of the whole ceremony culminates in the prayer which follows, and in which the explanation of the washing of the hands appears. Ver. 7. Answer (xix. 16) to the question to them contained in the murder, i. e., the accusation, or, they mutually speak, the elders, ver. 7, and the priests, ver. 8 (xxvii. 14). They neither did the crime, nor knew of it. **This blood**, as it was represented in that of the heifer, which would otherwise be laid upon them as a capital crime, as if they would say, we know not the murderer, so that we can meet his guilt with a corresponding punishment, ver. 8. **to cover, conceal, here; the blood, the guilt of it, i. e., to forgive.** The essential significance of the ceremony is thus apparent. It represents on one hand what was done by the murderer to the murdered, and on the other hand expresses in the most solemn form the abhorrence of the crime, and the innocence of the city called to account for it. The nature of the act was expiatory, not because the heifer was the substitute of the murderer, but because the city most concerned substituted it for the share of the guilt cleaving to it. Hence the prayer, out of the very nature of the transaction, grounds itself in the redemption from Egypt, whose import with regard to expiation in Israel, for the whole sacrificial service down to its fulfillment in Christ, is thus made apparent. (Comp. xv. 15) **וְלֹא-יָרָא** either with most, lay not the guilt and punishment of innocent blood upon Israel, or, literally, let not such blood appear further in Israel. The result is the actual expiation in every case of the specified crime. The granting of the request cannot be assured. There will ever be innocent blood in its midst, but ver. 9 **וְלֹא-יָרָא**, Israel as far as possible should put it away (xix. 18) if not through an expiation upon the murderer, still through the prescribed expiatory act, either, because it should do right, sq. or: when it will do right, sq. (xii. 25-28). The latter interpretation opens, at the same time, a view as to all the consequences.

#### DOCTRINAL AND ETHICAL.

1. Since the refuge cities are expressly cities of the Levites (Num. xxxv. 6) they share in the significance of the dispersion of the Levites among Israel; "that they may be a great but divided place of testimony;" (בְּאֶרֶץ חֵטְא II. 51) i. e. they may afford in particular places what the dwelling of Jehovah, the altar, affords generally.

(1 Kings i. 50 sq.; ii. 28 sq.; Ex. xxi. 14). As knowing the law, and truly as judges, the priests and Levites are brought into view; they knew whether it was murder or a mere casual killing. "The separation of these cities of refuge 1) reminds us of the distinction between wilful and unintentional sins, and also of a distinction as to the punishment of sins." PISCATOR. The O. T. city of refuge is no asylum for the murderer, still less for the insolvent debtor, or the fugitive slave as among the Greeks and Romans; neither was it merely to secure the manslayer from the avenger of blood, for if he left the city before the high-priest's death (Num. xxxv. 26 sq.) he was exposed to the avenger, but held over him an exile, which was merely an expiation of his deed. ("The separation of the cities 2) is a type of our wretched condition, and of our redemption through Christ our High-Priest." PISCATOR.

2. Since the discourse takes this occasion to treat of war, under the sixth command, the objections against war drawn from this command are without force. The word of God takes the world, as it lies in wickedness, and so regards war as a necessary evil for the present. It speaks to the individual and aids him to peace, it holds out firmly the final prospect of peace generally, only however through crises and wars, which cannot endure. What is possible and what ought to be are different things, Rom. xii. 18. There are unrighteous wars, which grow out of hatred, selfishness, lust of power, etc. But wars of conquest may also be carried on in the service of a great idea, and rightly become destructive. The war against Canaan (xx. 16 sq.) was a sacred war. Comp. Doct. and Eth. upon i. 6; iv. 40; par. 9, and upon chap. vii. par. 2. Was it a war expressly commanded by God, Ex. xvii. 14 sq.; Num. xxiv. 20; xxxi. 2 sq.; xxv. 17, then it is not merely permitted as the Rabbins distinguish, to make war. It is a duty to make war if there is no possible deliverance otherwise. Defensive wars are necessary. Offensive wars may become obligatory. The so-called "blood-letting" carried on under the plea of political advantage, the most demoralizing civil wars, should be prevented, but viewed in their higher relations, they have their missionary character, even civilization and Christianity follow them. "What does not Christendom, as to its spread in the world, owe to those dialectical popular movements, which are wars, leaving out of view even the fact that war has its destination, to reveal the finite nature of all things, to raise the world to greater piety, and to help it to the knowledge of the one thing needful." (MARSHALL theol. moral p. 829). [The wars of Israel generally though not always were wars of the Lord. Their enemies were His since they were His people. But the war with the Canaanites was peculiarly a war of the Lord. These nations had filled up the measure of their iniquities. The time of judgment had come, and Israel was called to execute that judgment. The command to kill everything that breathed was a judicial sentence. There is nothing in such a command more difficult to explain than in any of the judicial providences of God. And this character of the war must be borne in

mind when we are considering the unwonted severity which marked it.—A. G.]

3. "Moses insists as little as any other writer upon ordinary courage. The O. T. indeed has not cultivated that idea. It puts confidence in God generally in its room; and in the room of warlike courage more definitely confidence in God, who regards human life as sacred and valuable, and therefore preserves it. It corresponds alone also with its religious peculiarity, by virtue of which it was not fitted to cultivate the usual warlike virtues as such, but truly the other less conspicuous but doubtless higher virtues. The rules of war which chap. xx. contains, bear a decided religious stamp upon the ground of the sacredness of life, do not spring from the lower sources of prudence, but from the high, sacred fountain in God."—SCHULTZ.

4. "The following commands spring especially from two fundamental thoughts 1) Israel is the people of God, and carries on war therefore only in His name; therefore it should not trust to an arm of flesh, but release from duty in war, every one who either had formed a new relation, or even only whose faint-heartedness had taken away that courage of faith which is the strength of the hosts of the Lord. 2). Peace should be dearer to the people of God than war. It never needed to yield to the lust of conquest, and with the exception therefore of the righteous punishments, which as a trust of the Lord it must execute, it must offer peace constantly, and even spare the fruit trees in the fortification and siege."—V. GERLACH.

5. Since all expiation in Israel is connected with a sacrifice (Lev. xvii. 11), the expiatory rite, chap. xxi. must have a sacrificial character. But as BAUMGARTEN remarks it cannot possibly be literally a propitiatory sacrifice "since then it might easily mislead to the idea that a murder could be expiated by a sacrifice." The guilt also is only indirect and relative. It is therefore on the other hand correct to regard the ceremony (ver. 5) as belonging to the sphere of law and justice into which the murderer has fallen.

#### HOMILETICAL AND PRACTICAL.

1. Chap. xix. ver. 8. STARK: "Thus God prepares the way by His word and Spirit, and by His servants, to His refuge, His Saviour, that nothing may prove a hindrance in the way; as he did through John the Baptist, Matt. iii. 8. But Christ is equally near all His servants, Matt. xi. 28; John vi. 37. BERL. BIB.: "How excellent is the refuge which tempted and troubled sinners have in Him, in whom is the whole fulness of the Godhead; so that no sin, no law, curse, nor Satan, death or hell, can reach them! The finger points to Him. John i. 29. But whoever will have safety in Him must forsake father, mother and all. Ps. xlv. 10; Luke xiv. 26." WURTH. BIB., ver. 10: "Magistrates ought not only to punish the guilty, but protect and save the innocent," vers. 1-18. The place of refuge in Israel a security, but no protection for sin." Ver. 14. PISCATOR: "God cares not only for the body and life of our neighbor, but for all that is necessary for his abode, and pur-

poses that no one shall injure another in this respect." BAUMGARTEN: "With these directions the prohibition as to the landmark is so far connected, as it also has its deepest ground in the character of the land as the possession of Jehovah. Hence Moses returns immediately to the judicial investigation of the murder." BERL. BIB.: "In ver. 14 to prevent civil wars among His people, God forbids any alteration of the limits, once fixed by lot in the division of the land. Each family and tribe should keep within its inheritance." OSIANDER, ver. 20. If the magistrates cannot see the heart, they may prevent the crime from becoming common.

Chap. xx. 1. RICHTER. "This is not the mere natural encouragement of the war song." BAUMGARTEN: "As the heathen occupy all the land, Israel must enter through contest; but its peaceful and happy life, in its most sensitive points, is not disturbed by war." Vers. 2-8. PISCATOR. Example and form of a live field preacher and sermon; is the cause good, are they contending for the word of God and the fatherland, God is present with them and assures the victory." [So especially with Christ's soldiers, and in His cause.—A. G.] STARK: "Although God's hand is in wars displeasing to Him, still He is only to be looked for in His gracious presence, in righteous wars." OSIANDER: "If it is not every man's duty to accustom himself to wars, it is every Christian's duty to carry on continual warfare with the devil, etc. These rules for natural wars are also for the spiritual; they are in force in the wars of the Lord and will be practically shown in the believer. Ver.

4. SCHULTZ: "The Lord will do the work, His people reap the fruits." How are wars victorious: when in the soldiers there is no other fear than the fear of God, when there is no other trust in weapons than trust in God; when above all the Lord is the captain of the host. Ver. 5 sq., RICHTER: "God chooses and will have no constrained soldier, Ps. cx. 8. There is in vers. 5-7 at the same time a full estimate of earthly joys which charm the heart only at the beginning, but whose vanity is soon recognized. Ver. 8, comp. Rev. xxi. 8 and also Jud. vii. 8 sq. Ver. 10. SCHULTZ: Israel, although conquering and transforming the world (ii. 25) is a peaceful people. Its final destination, great end, not destruction, but from the beginning the mediator of blessings. Gen. xii. 8, (Isa. xlv. 14; xlix. 28)" Matt. x. 12, 18. Vers. 11-12. BERL. BIB.: "Has the Lord for so long a time in his patience invited us to peace! But we choose peace in the flesh. He offers that only through righteousness. Isa. xxxii. 17. Let us receive it while there is time. For the Jews who reject Him there remains nothing but the sword," ver. 18. Here only tolerance is injurious and blameworthy. Ver. 19. "May be spiritually explained that we should not contend against those who are for us and not against us." BAUMGARTEN: "The primitive destination of the fruit tree. Gen. i. 29; ii. 9, 16 sq.; iii. 2, 22. Israel a tree, Ex. xv. 17. Humanity even to its extremest limits a charge for Israel. The kingdom of the world is later presented as animal, the kingdom of Israel as a kingdom of men."

Chap. xxi. ver. 2. PISCATOR. "The public

highways should be safe." The organic connection in Israel must appear prominently, precisely when a member has been broken off. God lays the duty upon men, does not refer to the lot, to discover the murderer; he should let himself be recognized, or make himself known, to which the ceremony in its publicity and solemnity might contribute. God is the God of order. The extraordinary interventions of God are kept back, behind the order of salvation for the individual and the world, at the same time behind the order of the magistrates for all. Ver. 8 sq. LANGR: "For the rest we learn here how we may deal with the sins of others, but should

not be partakers in them." Rom. i. 32: 2 John 11. Ver. 6. CALVIN: "As if they placed the corpse of the dead before God." Ver. 9. BEAL. BIS.: "We learn among other things that we should from the heart ask God to pardon our unknown sins of spiritual murder against our neighbor, 1 John iii. 16, and even against ourselves, Eph. iv. 17-19 (Ps. xc. 8), for the sake of the blood of Christ, which was poured out in the deep valley of humiliation and in the great thirst of the forsaking of His heart; that God would not impute to us our blood-guiltiness, but be gracious to us for the sake of His dear Son, and forgive our sin."

### The Seventh Commandment.

#### CHAPTER XXI. 10-23.

- 10 When thou goest forth to war against thine enemies, and the Lord thy God hath  
11 delivered them into thine hands, and thou hast taken them captive, And seest  
among the captives a beautiful woman, and hast [holdest] a desire unto her, that  
12 thou wouldest have [and takest] her to thy wife; Then thou shalt bring [And  
bringest] her home to thine house, and [so] she shall shave her head, and pare  
13 [make, make right] her nails: And she shall put the raiment of her captivity from  
off her, and shall remain in thine house, and bewail her father and her mother a  
full month [so many days]: and after that, thou shalt go in unto her, and be her  
14 husband, and she shall be thy wife. And it shall be, if thou have no delight  
[more] in her, then thou shalt let her go whither she will [go after her soul, desire];  
but thou shalt not sell her at all for money; thou shalt not make merchandise of  
15 her [treat her harshly], because thou hast humbled her. If a man have two wives,  
one beloved, and another hated, and they have borne him children [sons], both the  
16 beloved and the hated; and if the first-born son be hers that was hated: Then it  
shall be, when [at the day] he maketh his sons to inherit that which he hath, that  
he may [see, vii. 22; xii. 17] not make the son of the beloved first-born, before  
17 the son of the hated, which is indeed [om. which is indeed] the first-born: But he  
shall acknowledge the son of the hated for [om. for] the first-born, by giving him a  
double portion of all that he hath [all that is found with him]: for he is the begin-  
18 ning [firstling] of his strength; the right of the first-born is his. If a man have a  
stubborn and rebellious son, which will not obey the voice of his father, or the  
voice of his mother, and that, when they have chastened him, will not hearken  
19 unto them: Then shall his father and his mother lay hold on him, and bring him  
20 out unto the elders of his city, and unto the gate of his place; And they shall say  
unto the elders of his city, This our son is stubborn and rebellious, he will not obey  
21 our voice; he is a glutton [spendthrift] and a drunkard. And all the men of his  
city shall stone him with stones, that he die: so shalt thou [and thou shalt] put  
22 evil away from among you, and all Israel shall hear, and fear. And if a man  
have committed a sin worthy of death, and he be to be put to death, and thou hang  
23 him on a tree: His body shall not remain all night upon the tree, but thou shalt  
in any wise bury him that day; (for he that is hanged is accursed of God [the  
curse of God];) that thy land be not defiled, which the Lord thy God giveth thee  
for an inheritance.

#### EXEGETICAL AND CRITICAL.

1. Vers. 10-14. Moses comes first to speak of the seventh command, its explanation and application, as after the possession of Canaan, thus

entirely as xx. 1, and consequently with reference to enemies not Canaanites (vii. 8), from whom an Israelite might take himself a wife. Ver. 10 (xx. 18). שָׁבִי וְשָׁבִי (ver. 11), *pro concreto*, captives. Ver. 11. Comp. Gen. xxix.

17: xxxiv. 8 (Deut. vii. 7; x. 15). The circumstance was natural and human, but also leads to regulated and enduring relations. And takest, sq., namely to thy wife, otherwise the bringing her home would be out of place. But to this insertion into the home there must follow a not less natural and humane severing of previous relations on the part of the woman. As the head is to be shaven, the clothing in which she was captured to be put off, so the making is to average, set right the nails, i. e. to cut them (2 Sam. xix. 25). Not as the pietists among the Rabbins, to make herself repulsive, and deter the son of Israel from the heathen; nor even as a mourning custom (xiv. 1; Lev. xxi. 5), in which they permitted the nails to grow, unless the cutting was practised under the supposition of colored nails; but as outwardly in the body and clothing, so inwardly she should have time through the mourning to detach herself from her previous relations (comp. Lev. xiv. 8; Num. vi. 9; viii. 7). Her defenceless condition, beyond the pale of law, secures her human sympathy. The transition from heathenism was not indeed symbolised; but in so tender and affecting an indulgence of the human, a preparation for the way to the divine could scarcely fail (Ps. xlv. 10). The marriage relation (ver. 18) is a dominion, xxiv. 1. But because it was marriage, ver. 14, therefore a formal separation (Matt. xix. 8), that she might go out free whither she would (Jer. xxxiv. 16). Comp. Ex. xxi. 8, 11; Deut. xxiv. 7. The humiliation extended to the captivity, the taking to wife (especially xxii. 24). One act of violence should not be followed by another and harsher. [The law was obviously fitted to restrain the violence of lawless passion. The month's delay would test the sincerity and purity of the love or desire. If at its expiration he still delighted in her to take her for a wife, then she was to become his wife; if not, then she was to go out free. He could not treat her as a slave; neither sell her nor treat her with constraint. It was a merciful provision for those who were regarded as the spoils of war.—A. G.]

2. Vers. 16-17. There may be also a second wife which a man takes, and indeed the beloved one; therefore, in the second place, what should be of force in regard to such a marriage—marriage direction (SCHULTZ). Ver. 15. The case was similar to that of Jacob, the father of the people, Gen. xxix. 30. In such a case it depends more and more at last upon love and hatred (Gen. xxix. 31). Comp. Matt. vi. 24; Luke xiv. 26; Rom. ix. 18 (1 Sam. i. 5, 6). Moses, however, must indulge the custom; its morality is not therewith conceded; he limits it in its practical consequences. Thus, moreover, the very natural transfer from the mothers to their sons. The preference, ver. 16, should not give superiority in reference to the inheritance, the position in the family; it must respect the natural right, the priority in this regard must be allowed. על (comp. v. 7) is not while the same remains alive; that is self-evident. The right of primogeniture, ver. 17, פֶּה בֶּן דָּבָר, mouth, two mouthfuls, i. e. one time as much more as to each and every other son, concerns merely the

inheritance. He represents the family generally after the father's death. Comp. still Gen. xlix. 8.

3. Vers. 18-21. As in the foregoing, the direction concerning marriage embraces parents and children, so thirdly ver. 18 sq., the wedded life expressly on the side of the children. There may be a son, who appears to his father worthy of preference, and not merely as before on his mother's account, but who is also rejected by him, and at the same time by his mother, and indeed entirely through his son's misconduct. Comp. upon iv. 8; viii. 5. He disputes the parental, i. e., divine authority in disposition and life, and indeed although it has been held before him, thus with full knowledge and purpose. Ver. 19. The mother agrees with the father so that it is publicly witnessed. With the parental, the civil authority is also endangered, and hence the case passes from that, to this (comp. xvii. 5). The elders do not appear as judges, for ver. 20, the mere accusation, as at the same time proceeding from both parents, is satisfactorily confirmed through the specification: Glutton, sq., (Prov. xxiii. 80; xxviii. 7) and requires no further proof or judicial investigation (Matt. xi. 19). Upon ver. 21 comp. Prov. xix. 18. When the parents are the accusers they should not also cast the stones. When the whole city agrees, the case moreover lies beyond question. Comp. xiii. 11; vi. 12. [Parental authority is upheld, but at the same time guarded. The power of life and death does not vest in the Israelitish father.—A. G.]

4. Vers. 22, 23. Give the conclusion to the deuteronomic completion of the seventh commandment, whose transgression draws after it the death penalty (SCHULTZ). But it is not of the death penalty generally which the discourse here treats in this appendix to the foregoing paragraph, but of a peculiar, significant, intensifying of the death-sentence, as it appears in the procedure with the person executed. The rebellion against the power and glory of God in the parental authority, on the part of a son to be stoned, gives the connection. The surrender of the same, by both parents, to the executive of the city, is already as a curse of God. Ver. 22. Comp. upon xix. 6. The suspending of the body on the tree, (probably a post similar to a cross) raised to some extent the executed from the earth, which he was no longer worthy to tread, and held him heavenwards, as without hope, and for the sorer vengeance of God. (Num. xxv. 4; Gen. xl. 19; Jo-h. x. 26). That day upon which he was slain, and afterwards hanged, before the sunset. קָלַל, the word contains the idea; to reject as detestable, wherefore the one cursed of God must be removed as soon as possible out of sight, from off the land given by God, which is defiled (morally, not physically, not even levitically) by him (Lev. xviii. 24, 28; Num. xxxv. 84). "Then rests the blessing eye of Jehovah ever upon the land of Israel (xi. 12) and this divine blessing must overcome and remove every curse." BAUMGARTEN. Comp. upon Gal. iii. 18. According to the Talmud: "For one hanged has cursed God (because this intense emphatic punishment was usual only in cases of blasphemy)". RASCHI: "For it is an injury to God, sq., when

he who is made in the image of God remains longer so detestable a spectacle. Comp. John xix. 31. ["Suspension whether from cross, stake or gallows, was not used as a mode of taking life, but in cases of peculiar atrocity was added after death to enhance the punishment, and, as the Rabbins held, only for the crimes of idolatry and cursing God. The command, Num. xiv. 4, 5, appears to mean that the rebels should be first slain, and then impaled or nailed to crosses. The word used there is different from that used here." "The grounds of the emphatic detestation expressed in the text against him that is hanged, depend in some degree on the exact rendering of the words. The case attached to קללת (see LIGHTFOOT, *Galatians*, p. 150) may denote either the person who pronounces the curse (Judg. ix. 57), or the person against whom it is pronounced (Gen. xxvii. 18). We may explain therefore either 'he that is hanged is accursed of God,' as SMYTH, VUL., SYR., ST. PAUL, Gal. iii. 13, and most Christian commentators, or he that is hanged is a curse (injury, insult, mockery) to God, as by most Jewish commentators since the second century of the Christian era. There can be no doubt that the former rendering is the original and correct one." BIB. COM. See also LANGEN, *Galatians*, BROWN on *Galatians*, and WORDSWORTH.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. The relations of war offer a fitting occasion for the exercise of humanity (i. 6—iv. 40; Doct. and Eth. 8). The general human love, which as placed by God in the heart of every man is sacred, and is to be heartily esteemed, is made availing directly over against passion, as in the special case, ver. 11. Thus should the sacred ties which bind men to their parents (ver. 18), and the worth and dignity of human personality (ver. 14) have influence with Israel in its relations to the not-Israel.

2. That Israel is elastic enough for a relation of love, even of marriage with foreign women, shows again its destination for humanity at large.

3. The deep, quiet reverence exerts its influence upon the prevalent custom to which Moses refers, and becomes a protection here to the lowly wife, a captive in war, and unable to make any resistance. The passion is elevated in the form of marriage; still more the wife appears, and indeed in her most helpless form, as justified over against her husband.

4. The form of marriage which Moses must allow here for the time, is generally that of polygamy. But its opposition to the original marriage ordinance he has established already, Gen. ii. 22, 24, as Christ also refers to the same original ordinance against divorce. What is self-evident in the woman, as she is brought by God to the man, her entire personal concession to her husband, for which reason he would have her called "woman;" that is the duty of the husband to his wife, since it is not uttered first as a command, but only as an actual fact, as the most natural thing which could occur, Gen. ii. 24. Polygamy, on the contrary, with respect

to the man bears the character of unfaithfulness, instead of "being one flesh," of the restless and unsatisfied lust of the flesh. When on the part of the wife, envy, jealousy, bitterness, appear as the results of the polygamous relation, then we see first the wretchedness, the impossibility of a polygamous institution, to which all the hints of Moses (ver. 15 sq.; 18 sq.) point. Monogamy has its necessity in the very nature of marriage; it is indeed its very idea. Hence there is no necessity that the law should enjoin it, but wait until the custom has developed itself in and through the morality of the idea of marriage. While polygamy draws man to bestiality (BAUMGARTEN: "Because the woman has not yet been restored to her full personality from the fall through the word of the serpent"), is thus therefore far removed from humanity, the humanity of the monogamous marriage reaches perfection in the mystery (Eph. v. 36) in regard to Christ and the Church. Where there is no mutual esteem of the individual and of the personality, *e. g.*, where the system of slavery exists, there polygamy prevails, and it follows therefore that everything in Deuteronomy which promotes and confirms human rights, strikes a blow at the very root of polygamy.

#### HOMILETICAL AND PRACTICAL.

Vers. 10, 11. WURTH. BIB.: "Parents, partners, children, are often torn asunder in war, and do not see each other again; let us therefore pray diligently: Thou, dear Lord God, preserve us from war and bloodshed." Ver. 14. OSIANDER: "God looks with pity upon the wretchedness of the captive, Gen. xxxix. 8 sq.; 21 sq." Ver. 15 sq. STARKER: "The case is quite different with respect to Cain, Esau, Reuben." TUB. BIB.: "It is the bounden duty of parents to be impartial towards their children." Ver. 18 sq. STARKER: "The Jews infer thence, that God makes no distinction between fathers and mothers. All other duties are included under obedience." BAUMGARTEN: "The true divine ordinance in this region is overstepped in two directions: through strictness, which amounts to cruelty; by levity, which passes into weakness: the former in the periods of rude unbroken society; the latter in those more civilized. The law of Moses here given is a bitter but wholesome pill to the base and shameful tenderness under which we suffer and are corrupted at present. According to the Talmud this law was never executed. Comp. further 2 Sam. xviii. 17. What the rod of the parents neglects or does not reach, oftentimes makes a demand upon the hangman." Ver. 22 sq. BAUMGARTEN: "That this removal from the earth may be designated as an exaltation and redemption (John iii. 14; xii. 82) requires the whole divine almighty power of Christ, who overcame even the abyss of hell, and takes possession of heaven." SCHULTZ: "In the New Testament the death-penalty for the child vanishes with the received possibility of conversion. The disfiguring of the executed after his death finds its discharge in the death of the Redeemer upon the cross. Is the death-penalty, viewed in relation to the atoning death of Christ, still Chris-

tian?" **RIGHTER:** "The removal from the cursed tree, and the burial have their goal also in Christ, in whom guilt and the curse are done away, the law has its satisfaction, the earth is purified, that the blessing may come upon all nations, Gal. iii. 14." **CALVIN:** The destination of the human race is to be buried, both as a pledge and symbol of the resurrection, and that the living may be spared the sight, and escape contamination from such a spectacle. ["Christ was made a curse for us, Gal. iii. 18, and thus redeemed us from the curse of the law, not only dying for our sins, but suffering that particular kind of death which the law had specified as that of those who were under a curse of God.

He summed up all mankind in Himself, being the second Adam, and by being in the likeness of sinful flesh (Rom. viii. 3), and yet perfectly sinless, He paid a sufficient penalty and made adequate satisfaction for the sins of all whom He represented by shedding His own most precious blood, and bare our sins in His own body on the tree (1 Pet. ii. 24), and took them upon Himself, and took away from us the curse of the law under which all mankind lay for disobedience; and by His perfect obedience in our nature presented us in a state of acceptability with God, and became the Lord our Righteousness, in whom we are justified before Him." **WORDSWORTH.**—A. G.]

### The Eighth Commandment.

#### CHAP. XXII. 1-12.

- 1 **THOU** shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case [rather thou shalt] bring them again unto thy brother.
- 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek
- 3 after it, and [then] thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise:
- 4 thou mayest [canst] not hide thyself. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely [much
- 5 more shalt thou] help him to lift *them* up again. The woman shall not wear that which pertaineth unto a man [a man's utensils, dress], neither shall a man put on a woman's garment: for all that do [every one that does] so *are* abomination unto
- 6 the Lord thy God. If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting [rests, broods] upon the young, or upon the eggs, thou shalt not take the dam with
- 7 the young: *But* thou shalt in any wise [Rather shalt thou] let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest pro-
- 8 long *thy* days. When thou buildest a new house, then thou shalt make a battlement [inclosure, railing] for thy roof, that thou bring not blood [blood-guilt] upon
- 9 thine house, if any man fall from thence. Thou shalt not sow thy vineyard with divers [two sorts of] seeds: lest the fruit [marg.: fulness] of thy seed which thou hast sown, and the fruit [ingathering, produce, harvest] of thy vineyard, be defiled.
- 10, 11 Thou shalt not plough with an ox and an ass together. Thou shalt not wear [draw, put on] a garment of divers sorts [of mixed textures] *as* of woollen and
- 12 linen together. Thou shalt make thee fringes [tassels, laces] upon the four quarters of thy vesture [cover, mantle] wherewith thou coverest *thyself*.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 4. Lifting, thou shalt lift. Perhaps the idiom in this case may include the idea of repeated helpings, as the Rabbins explain it.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 1-4. How profound is Moses' comprehension of the command as to the possessions of our neighbor! How thoughtfully he goes down into the very nature of things, into their peculiar properties, which should be preserved

among the people of God! Vers. 1-4. In the first place the property of our neighbor, from which, according to the eighth command, they should remain far off, and yet not far off! Ver. 1. The case of a stray animal, either great or small, from the herd, even only one, when one might think that the brother could afford the loss, especially when his want of care or neglect



might lead to the reflection that it was driven (iv. 19) from him (Ex. xxiii. 4). Comp. 1 Pet. ii. 25. [WORDSWORTH connects the following note with this reference: "that as Christ came to seek and save the one that was lost, and laid down His life first, there seems to be a spiritual connection between this precept and that which has just gone before concerning Him who became a curse for us, and so saves us from the curse."—A. G.] To take is expressly forbidden, but also to see, not merely in order to take, steal with the eye, but more profoundly: see,

and not at once lead back (עלם, to hide, shun). In the circumstances referred to in ver. 2, one should even guard it, as if it was his own. No objective distance nor subjective uncertainty (as to whose it is, or to whom it belongs) can be a ground of excuse. נָסַח, literally, to separate, thus to separate the separated one from that state, to remove his separation, to remove it in any case as quickly as possible—thus to draw to himself, in love to his neighbor, to join it with thine own in the most secure place in thy house (xxi. 12). The cost of the case should not be counted, although truly the right of use in the mean time was not forbidden, or the final appropriation, if no owner was found. Every thing (ver. 8) which could be lost by our neighbor belongs in the same category whether living or dead (Ex. xxii. 8). As with the preservation and return, so also, ver. 4, a helping hand with the owner concerned (Ex. xxiii. 5). Biding, draft or farm animal.

2. Vers. 5-7. Passing from the property of his neighbor to the peculiar in nature, we come, 1) ver. 5, to the peculiarity of the sexes, and indeed according to the peculiar manner of appearance to that which each has, wears. כְּלִי

(כְּלִי), something prepared, made; raiment, weapons, utensils; not barely clothing, which is emphasized immediately afterward. The concrete expression exemplifies the idea that every invasion of the natural peculiarities of the sexes, every mingling of sexual differences, as it may be rated less in reference to our neighbor than an injury of property, is by so much the more to be regarded in reference to God. It is too narrow a view to regard it as a mere precaution against unchastity, and too wide as an opposition to practices at idolatrous festivals. [The distinction between the sexes is natural and established by God in their creation, and any neglect or violation of that distinction, even in externals, not only leads to impurity, but involves the infraction of the laws of God.—A. G.]

—2) Vers. 6, 7, treat with respect to the irrational creation, the peculiar mother-relation, through which the sexual distinction in nature is realized. The casual meeting excludes of course any designed search. The mother with (over) the young. (It speaks in a human way of the young as children.) To take the mother thus, betrays an inhuman feeling in contrast with the sight presented, is in fact a robbery of nature generally, as it is expressed in the relation specified, but specially because it is precisely the bird. Proverbial expression, Gen. xxxii. 11; Hos. x. 14; comp.

xiv. 21; Lev. xxii. 27, 28. Ver. 7. The significance of the mother in this direction is still more clear from the like promise as v. 16 (iv. 40; v. 26, 80).

8. Vers. 8-12. As what is peculiar in nature, appointed by God, is as it were His property, so now finally He considers property in its remaining third relation, namely as the property of the person himself. As to the newly built house, ver. 8, he does wrong who makes no enclosing and protecting railing to the flat roof often serving for a residence; he takes away security from the house. It is spoken of nearly as if it were a person. Comp. vii. 15; xix. 10. [Tradition fixes the height of the battlement as at least two feet.—A. G.] In ver. 9 as to the vineyard he robs himself, if he does not respect the nature of things with regard to the seeds sown, since each kind should remain by itself, for in the design of securing a mixed product from the

different kinds (Dual from כְּלִי) of seeds, the whole profit of the vineyard for the year in question falls to the priest at the sanctuary.—**Lest the fruit (fulness) (i. e. the fully matured, as the application shows) of thy seed be defiled;** and thus is to be understood as referring peculiarly to the grain-filled granaries of which the seed was indeed the literal cause. It is not only on account of the two kinds of seed, but also because the vineyard, garden, is treated as a tillable field; a supplement to Lev. xix. 19 (Matt. xiii. 25). The sowing leads to the field, ver. 10; also an emphatic supplement to Lev. xix. 19. The unequal strength and step of the two kinds of animals unfit them for use at one plough, and thus it would be only unprofitable to the owner; the ignoring of the distinction between the clean and the unclean animals avenged itself upon him practically, and hence there is nothing further than the mere prohibition. Others regard as the reason "an abhorrence of violence done to the brutes," or of the mingling used by the Canaanites. The spiritual application, 2 Cor. vi. 14. [WORDSWORTH is peculiarly rich in the spiritual application of all these directions, finding analogies everywhere, which although sometimes fanciful and forced, are striking and instructive: e. g., in the restoration of the stray, to 1 Pet. ii. 25, and Christ's seeking and restoring the lost; in the injunction to help, to 1 Thess. v. 14; in the precept as to the clothing of the sexes, a warning against the Church's usurpation of the place and authority of Christ, Eph. v. 2, 24; in the law against cruelty to the dam with the young, to Matt. xxiii. 27, and the conduct of the Jews toward Christ, and to the fact that the mother bird was taken and the brood left; in the direction as to the battlement, to the obligation as to our Christian walk, in the seeds of the vineyard, to the sowing of truth and error; and here as above, to 2 Cor. vi. 14.—A. G.] Lastly, in ver. 11, the law as to our own in property is closed with a reference to raiment. Here also the mere prohibition is sufficient, as Lev. xix. 19; for the coat makes the man, in this case at least, declares that the Israelite in question does not walk in simplicity, has thus robbed himself of his spiritual character. עֵצָה, according to Leviticus, raiment out of

two divers sorts, here more exactly; woolen and linen together; from the plant and animal kingdoms. Sept. *κίβδηλον* (unclean, ambiguous, adulterated). Gks.: probably a Hebraized Coptic word. Mnsr: Semitic word: mingling, double texture. *מִשְׁכָּם* compact, make firm. Coptic: shoniness, i. e. (*byssus fibriatus*). TALMUD: hatched and smoothed, spun and twisted, woven or hooked (upon hooks), stitched. Others: It designates a more costly Egyptian texture decorated with idol figures. JOSEPHUS: which only the priest could wear. The foreign and heterogeneous materials—even the strange expression—agree well with the prohibition. (Comp. KEIL, *Arch. I.*, p. 80 sq.). Ver. 12. The direction here joins itself positively to the foregoing prohibition, and at the same time throws light upon its meaning. *גָּדִיל* (גָּדִיל Hiph., to make great). The Pharisees may have taken occasion from the meaning of the word to introduce their custom. Matt. xxiii. 5.—The *מִשְׁכָּם*, Num. xv. 88, from *צִיץ*, the splendid bloom, with which the deuteronomic designation fundamentally agrees, for the blooming is at the same time the increasing. The mantel, or overcloak, formed out of a four-cornered piece of cloth, should have at its wings, i. e., corners, thus as if growing out from it, tassels, symbolising the one aim of life, reminding the doer of the commands of God, taking himself out of the world, (number four), with heart and eye to have his conversation, his life in heaven, Num. xv. 39 sq. Comp. the similar ordinances, chap. vi. 8 sq. SCHULTZ regards the direction as promoting decency [and holds also that it is a bed coverlet, and not wearing apparel, which is here referred to. His view, however, is hardly consistent either with the passage in Num., or with the actual Jewish usage.—A. G.].

#### DOCTRINAL AND ETHICAL.

1. "Because the love of our neighbor, the more unavoidably and universally it must be recognized as a duty, on account of our indolence and ease, must be more vividly and persuasively presented, Moses finds it necessary for the true representation to descend to particular circumstances, and the lesser relations of life." BAUMGARTEN.

2. Since the mine and thine in the world, as to the right, lie in continual perplexity, are very questionable, not seldom want their moral legitimization on account of sin, love, which seeks not her own, and has the same measure and energy to thy neighbor "as to thyself," is here also the fulfilling of the law.

3. The idea of "brother" is so prevalent among the people of God, that here in Deuteronomy, the reference to the hater, i. e., enemy, is not so much to a natural adversary, but to one who is such through personal acts of hostility (Ex. xxiii. 4, 5), and indeed is not further regarded here. It is self-evident among the people of God that evil must be overcome with good.

4. Since love to our neighbor is so inculcated, it is clear that from his nature, man would never come to the thought, not to speak of the deed, of love to his neighbor; for this is the natural

condition of men through the fall. The inclination in the natural man is to hatred of his neighbor; hence in society the might of the physically strongest is decisive, and through wisdom and will, prudence and activity, this natural enmity becomes potent in hostility, so that the man finds his pleasure and happiness in evil tricks and acts. SCHELLING, indeed, asserts that the love of an enemy is an irrational love.

5. As a certain angularity, one-sidedness, exaggeration is peculiar to the proverb, which gives it a striking character, so the directions ver. 5 sq. have an externality, nearly symbolical, which will allure beyond the mere letter, to the apprehension of the idea, and one not confined to the immediate case. Thus BAUMGARTEN remarks upon ver. 5, "that it forbids the manifestation of the primitive unnaturalness and anti-godliness;" "that man (the husband) as the original man (human being) should obey the voice of his wife, the derived man;" thus arose "the first sin." He says further: "In the measure in which man persists in his estrangement from God, this fundamental error will ever make itself felt. Rom. i. 26, 27. Such unnatural conduct has found its way in the cultus (CRAMER's *Symbol. II.*, 84 sq.). But still the wrath of God reveals itself from heaven against every perversion of the sexes, in the perplexing and disturbing results of that wide-spread and ever-spreading female dominion, and male servitude."

#### HOMILETICAL AND PRACTICAL.

Ver. 1. STARK: "Should we not leave the straying animal of our neighbor unrestored, how much less can we leave our neighbor himself to lie in his sins. James v. 19, 20; Gal. vi. 1; Rom. xv. 1." (1 Cor. ix. 9, 10). "Love of our neighbor must be practiced on the ground of grace, thus with the needed strength and with all sincerity." BERL. BIB.: "God appoints us, with respect to His great benefits to us, to show the like to our neighbor in return, since God is neither injured nor profited by us." "There is no such impelling cause of love, as love." "Did not the Son of man, and therefore even our brother, come to seek and save that which was lost?" Luke xix. 10. Ver. 5. LUTHER: "This does not prohibit what may be done to avoid danger, remove pain, or deceive the enemy, but generally requires that a woman should tend to her own concerns, and a man his; in short, that each one should be satisfied with his own." BERL. BIB.: "But a teacher who does anything which does not become him, is as one who has exchanged his garments. It is also unfit that a man should imitate the ornaments and dress of the woman. 1 Pet. iii. 8." TUES. BIB.: "Masks and the changing of dress give occasion to many sins. Eph. v. 4." (1 Cor. xi. 4 sq.).—Ver. 6 sq. STARK: "God cares even for the smallest bird, Matt. vi. 28. Although man has the use, he enjoys this right only as a loan, and should not abuse it, Prov. xii. 10." Ver. 8. BAUMGARTEN: "Love has a tender conscience." BERL. BIB.: "God commands us to exercise carefulness in bodily transactions, as otherwise we tempt Him." CRAMER: "To avoid sin, we must avoid the occasion of sin; whoever does injury provokes injury."

Vers. 9-11. STARKER: "Simplicity in thought, word, and act." BERL. BIB.: "The one fitted for the plough, but not for bearing burdens, the other the reverse: two adverse colleagues, whoever puts them together acts unreasonably. The old and new man do not agree." Ver. 11. OSWALDER: "Not half popish and half evangelical."

STARKER: "No unequal marriages." BERL. BIB.: "The robe of righteousness and the spotted garment of the flesh do not agree with each other." (Isa. lxi. 10; Judg. xiii.). [WORDSWORTH: "We must walk in white, i. e., we must not defile the robe of Christ's Righteousness, in which we are clothed, by corrupt doctrine or unholy living." —A. G.].

### The Ninth Commandment.

CHAP. XXII. 13-21.

13, 14 If any man take a wife, and go into unto her, and hate her [after that], And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid [not virginity in her]: Then shall the father of the damsel,<sup>1</sup> and her mother, take and bring forth 16 the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to 17 wife, and he hateth her, And lo, he hath given occasions of speech [lays deeds of words] against her, saying, I found not thy daughter a maid [with respect to her, or in her virginity]; and yet these are the tokens of my daughter's virginity. And they 18 shall spread the cloth before the elders of the city. And the elders of that city 19 shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he 20 may not put her away all his days. But if this thing be true [truth is this word], 21 and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 15. קֶרֶן. Keri הַנֶּעֱרָה and so in vers. 16 and 21. Sept. *vaibbe*. The Keri explains the reading: although, the text is doubtless genuine as the usage in the case is frequent, and a like idiom occurs in other Semitic languages. —A. G.].

### EXEGETICAL AND CRITICAL.

Witness-bearing generally, and especially false witness, has been treated already, xix. 15 sq., from the stand-point of the sixth command; and Moses therefore now speaks briefly as to the ninth commandment. It is rather as a supplement, corresponding entirely with the supplementary existence of the woman, and in connection with what precedes, since the wife is regarded as the property, possession, of the husband. But the ninth command goes down here—and this is the progress—from the judicial witness-bearing (xix. 15 sq.) to the social declaration, to slander, and this with respect to a case both disgraceful and dangerous. Ver. 13. And go, as xxi. 13. After the affection, at least manifested, the aversion (2 Sam. xiii. 15) breaking out through occasions of speech, literally, deeds (עֲלִילָה from עָלָה the completed, finished) of words, i. e., actions with words, in that he

says, or: things which exist only in words, and his words,—or: facts which occasion the words, report, scandal. Ver. 14. (Matt. i. 19.) בְּתוּלִים (בְּתֻלָּה to separate, separated from close intimacy with men) abstract noun: virginity as it was supposed distinguishable (Sept. *παρθένεια* rd *παρθένια*). The parents (vers. 15) for the sake of their child, and for the honor of their training, their household; after them came the first-born brother as the head of the family. נֶעֱרָה, literally, the one thrust out, of the fruit of the human body, hence: the young, as the maiden passes into the young woman. That which they take and bring out of the house (xiv. 28) as a proof of the virginity of their daughter, is, according to ver. 17, the piece of clothing with the distinctive blood stains, the cloth which they had thus in preservation. Comp. further xxi. 19. Ver. 16. The accusation, which in this case was limited truly and designedly to the mere report, in order that the parents should quietly take back

their daughter, *they being* with the motive of the slander, *before* the public forum. Ver. 17. (Comp. ver. 14). The exhibition of the slander in words, its refutation by facts. Ver. 18. Comp. xxi. 18. The Jews understand bodily punishment with thirty-nine stripes, which is not expressed in the words, and is scarcely supposable in the case. He was not punished as a legal witness (xix. 18 sq.) but as a slanderer, and of his own honor in respect to his wife. Hence the chastisement, instruction, is first of all in place. The punishment, ver. 19, consists in the money to be paid to the slandered father [in other cases (see ver. 29; Ex. xxii. 15, 16) the fine was only fifty shekels; the Rabbins hold that if the woman were an orphan the fine came to herself,—A. G.], and in his loss for life of the right of divorce. [The distinction in the punishment here attached to the slanderer of his wife, and the penalty for false-witness, xix. 10 sq., is not to be explained upon the assumption “of the low position and estimation of the woman under the law,” (Bib. Com.), but by the fact above referred to that the case here is not strictly of false witness. The punishment was designed apparently to meet the motives in which the slander originated, “either a wanton desire for another marriage, or an avaricious desire for the maiden’s dowry.”—A. G.] Vers. 20, 21. Connected with the foregoing, but the very opposite, and as to the penalty, literally a case belonging to the seventh command, where the man brings his case before the elders of the city and establishes it by the whole unmaidenly conduct of the bride generally, and not only by the fact that the proofs (ver. 17) could not be found. (Comp. xiii. 15; xvii. 4). To the slander, now follows the deceit. Ver. 21. *They*, either the elders (ver. 18 sq.), or one shall, sq., out of the deceived husband’s house, or from some other place, but only to, before the door of the father’s house for a testimony against it, so far as it was a participant in the guilt through defective discipline, oversight, perhaps even in the deceit, in any case to suit the punishment to the guilt: the sin went out across this threshold, *etc.* לְדָלֵךְ presumptuousness, shamelessness, godlessness, especially of unchastity (Gen. xxxiv. 7), which is not compatible with Israel’s dignity, and which thus concerns the body of the people in its spiritual character (1 Cor. vi. 18, 19 sq.; Matt. v. 32). Further comp. xiii. 6.

## DOCTRINAL AND ETHICAL.

1. Slander is the act, with reference to our neighbor, introduced through falsehood; here touches the neighbor next to his own life, i. e., touches his own wife, where indeed even nature requires truthfulness. Thus nature vindicates itself against the lying, slanderous husband: the nature of the maiden, and the natural protection of father and mother, become her legal representatives and defence.

2. The method of proof in this case rests essentially upon the ground that nature will not deceive, much less lie. It appears as it is; it conceals nothing; it does not even deface anything when it presents itself to view.

3. Man who deceives may lie, but should not. The veracity of a man as to himself is in the thought, his inward recognition of the truth; as to others, in word and deed, his external confession of the truth. Thus appear, ver. 14, *deeds of words*.

4. Man is free only as he maintains veracity; the lie destroys his true freedom. The Israelite should learn this with respect to the freedom of divorce from his wife granted to him (Matt. xix. 8), forfeiting it in the case of the lie, the slander, against his wife.

5. Where love is presupposed, as here in the relations of man and wife, it demands first entire truthfulness. It is only lust which is followed by hatred, and thus the slander is begotten.

6. Israel must put away evil from among them, as here with respect to the deceitful and false betrothed. The Scripture elsewhere identifies the lie and evil. Here her own conscience must have been imposed upon and hardened before she represented herself to others as being what she was not.

## HOMILETICAL AND PRACTICAL.

Ver. 18. CRAMER: “We should never bring any one into reproach, nor cover them, or impose upon them with groundless suspicions.”

Ver. 16. THE SAME: “Parents should not only care for the support, but the good name of their children, and should cheerfully defend it.”

Ver. 18. STARKER: “God is the enemy of deceivers and liars, and will punish them.”

Ver. 19. SCHULTZ: “Moses must have held a different view of unions in the face of great aversion than that prevalent among us.” HERZHEIMER: “In any case the great disgrace and severe punishment must have awakened in the parents great care in the preservation of modesty and purity.”

## Tenth Commandment.

## CHAP. XXII. 22-30.

22 If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel *that is* a virgin be betrothed unto an husband, and a man find [meet] her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled [abased] his neighbour’s wife: so thou shalt put away

25 evil from among you. But [And] if a man find a betrothed damsel in the field, and the man force her [seize hold of her] and lie with her; then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy of death*: for as when a man riseth [standeth up] against his neighbour, and slayeth him, even so is this matter: For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her. If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found [surprised, caught]; Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days [all his life long]. A man shall not take his father's wife, nor discover his father's skirt.

#### EXEGETICAL AND CRITICAL.

1. As the foregoing directions give the occasion for representing the coveting forbidden in the tenth command, as the lust of the flesh, so this is still more practically the case; the desire cannot be more evident. The discourse, however, recapitulates the sixth, eighth, and ninth commands, although it is directed mainly to the seventh. Ver. 22. כְּעֶלְתָּ-בָּעַל (xxi. 18) *married to an husband, ruled of her lord*, and intimates quietly that lust is of the nature of theft, violation of the rights of property. As they lie together so they shall both die; for the adultery cries out against the one as well as against the other, Lev. xx. 10. The betrothed maiden (ver. 14) is placed on an equality with the married woman, ver. 28 (Gen. xxix. 21; Matthew i. 20). In ver. 22 as in ver. 23, the life, the continuous life of the neighbor in his descendants, was violated. Hence in ver. 24 the like punishment also as in ver. 22, life for life. *She cried not*, a closer modification of in the city, where help could be had. Thus the supposition is of fellowship in the lust. עָנָה (xxi. 14) a violation at the same time of her true honor, thus a breach of the ninth command. In the case stated in ver. 25, the man alone is to be put to death, since ver. 26 presents his violence as a murderous attack upon the betrothed. *No sin of death, which should be punished with death*, (xxi. 22; 1 John v. 16). Comp. xix. 11, 6. The reason is stated still more definitely in ver. 27, either the fact, or its supposition, *she cried and there was none to save her*. The 28th verse is a more precise completion of Ex. xxii. 16, 17. The law can only take cognizance of lust in the constructive deed, otherwise it would open the floodgates to the lust of slander (the ninth commandment). Ver. 29. (Comp. ver. 19) the violation of the property of the father, whose right to refuse his daughter is presupposed in the fifth command, and did not need to be further guarded here on the occasion of the second table. The prohibition of lust closes in ver. 30, with the most aggravated case, of the injured mother (step-mother) and father. Comp. upon Lev. xviii. 8 (Gen. xxxv. 22). Incestuous lust going out from the blood reaches blood. It needs therefore only the prohibition, the specializing of all that is forbidden in this regard occurs elsewhere. Incest is self-injury. The skirt (wing, edge, corner, xxii. 12) the paternal upper garment [Gen.: Coverlet of the bed, so

that to discover the skirt was to defile the bed, —A. G.], (Ruth iii. 9) covering all that belonged to the father, even his widow, bride, as it covered his own nakedness, which was uncovered with that of his wife. Lev. xviii. 6; Ezek. xvi. 8. Comp. Deut. xxvii. 20.

#### DOCTRINAL AND ETHICAL.

1. If the last commandment is directed against covetous desire, as the root of every sin with respect to the second table of the law; so the same was already asserted, v. 18, in reference to the woman. It is not only practically continued, to bring out lust now in its application to the same reference, but as nature divides the race into the twofoldness of the sexes, presents her as the very closest neighbor, at the same time the most natural form of desire of which men are conscious, Gen. ii. 20. The law must address itself the more, to this form of lust, since with its spread there occurs also the spreading of sin, the mystery of life becomes the mystery of death, and the law must not only restrain the excesses of the sinful inclination, but as its final goal must be a way-mark, a school-master to Christ, Eph. v. 82.

2. The twofoldness of the sexes exhibits nothing more than the necessity on the one side, and the prospect of satisfaction on the other. Marriage is the legal and proper removal of the natural contrasts, so much so that any outrage against this, may be regarded as the transgression of lust against all the commands of the second table. In marriage the neighbor is regarded as with regard to his wife, so with regard to his life, property, honor, indeed generally as the individual with respect to the species.

3. Only as the wife of her husband is she apprehended as a person who supplements, completes another person. Regard for this, chastity, preserves her from being regarded and treated as a thing. With this application of lust therefore as sexual, there is connected the apprehension of the personality, that which is the most spiritual in the one nearest, the closest neighbor.

4. The repeated and prominent allusion to the maiden (vers. 27, 28), and as she is the betrothed, may personify chastity, as inclination and desire are glorified and taken up into affection and love. As עֵרָה (Keri עֵרָה) she is the youth, humanity generally in its youthful being. As

בְּתוּלָה she appears as the sexual other being. As the betrothed she represents, in the bride,

the poetry of the first love. Violence in such a case, still more the perversion and corruption when the bride-like yields consent, as over against the ideal of this relation, must be punished as the most flagrant excess and crime, (vers. 24, 25). So also the protection and compassion of the law (ver. 26 sq.) in regard to the tragic fate of one involved in misfortune, helps against overcoming violence.

5. The sexual inclination should (28, 29) through that lasting union, to which attention is called, find its purification, be glorified into love, lose its barbarous and bestial character, be elevated to its moral form and idea.

6. When now the treatment in regard to lust closes with the peculiar crying crime of incest (ver. 30), the man in this case has fallen entirely into the power of the inclination, of the animal man; indeed more, the sexual lust passion, appears as the very thing in view, *etc.* 1 Cor. v. 1 sq. Incest is regarded here in its relation to the universal moral consciousness, for the animal, *e. g.*, manifests no limit of blood. So here in Deut. the instance selected is not from the relation of sister; the marriage of the sister was the closest original form of marriage.

7. Since in what follows the discourse passes over to all Israel, the treatment of lust, as the sexual lust, agrees well with the connection. As the life instinct concerns the individual, his life and support, so the sexual instinct the life and existence of the whole.

#### HOMILETICAL AND PRACTICAL.

As love is the fulfilling of all the commands, so lust is their transgression. Eph. v. 8; Col. iii. 5. Ver. 22. LANGR: "The marriage con-

tract is very far from a mere civil one" SCHULTZ: "The married woman, through harlotry, is viewed in the Old Testament as an adulteress under all circumstances, the married man only, when the wife of another is concerned, as he is the destroyer of another marriage. Laxity in the law leads necessarily to a laxity in practice. The Christian Church, which has no ban for the adulterer other than that of present laws, becomes a participator in his sin."

BERL. BIS.: "The promise and not first the actual dwelling together constitutes the marriage before God." Ver. 25. LUTHER: "The city and field represent conditions; that, in which some help might be near, this when the cry would be ineffectual because unheard." Ver. 26. RICHTER: "What a lightning flash against all unchastity is the close of this verse!" Ver. 27. How much helplessness in the world! How many vain cries for help! In this view human statutes, in regard to many a wretched one, should be mildly enforced.—PISCATOR: "Uncleanness is a dreadful sin, especially among Christians whose bodies should be temples of the Holy Ghost." Ver. 29. RICHTER: "They need not leave each other, as is now repeatedly the case." PISCATOR: "He who had brought her to disgrace, should now cheerfully bring her to honor again." Ver. 30. CALVIN: "Perhaps he looks to the act of Ham, who, publishing his father's disgrace, betrays his own godlessness." [Vers. 23-27. HENRY: "It is presumed that she consented, if it were done in the city, where help would have come had she cried—silence implies consent; if it were done in the field, it is presumed that she cried out; charity and equity require us to do so. It may be presumed that those willingly yield to temptation who do not use the means to avoid it, *etc.*—A. G.]

#### The perfection of Israel.

#### CHAPTER XXIII. 1—CHAPTER XXVI. 19.

#### The Commonwealth of Jehovah.

#### (CHAPTER XXIII. 1-8).

- 1 HE that is wounded in the stones, or hath his privy member cut off [one through bruising injured or emasculated] shall not enter into the congregation of the Lord.
- 2 A bastard shall not enter into the congregation of the Lord; even to his tenth generation [member] shall he not enter into the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:
- 4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they [he, the Moabite] hired against thee Balaam
- 5 the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curse
- 6 into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace, nor their prosperity [welfare, margin: good] all thy days for ever.
- 7 Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an
- 8 Egyptian, because [for] thou wast a stranger in his land. The children [sons] that are begotten of them shall enter into the congregation of the Lord in their third generation.

## EXEGETICAL AND CRITICAL.

After the close of this exposition, application and completion of the decalogue, there is indicated now a delineation of Israel in the most varied aspects, especially as the *Kahal* Jehovah from the beginning to the close of the section. Ver. 1. Wounded, sq., through crushing, (the pressing and rubbing of the testicles) designates the eunuch as the crushed *ôðladiac*, (Septuagint). Cut off, the urethra, the completely castrated. The refusal to admit them into the communion of the covenant is explained by the congregation of the Lord, the community consecrated to Him. If of animals, Lev. xxii. 24, how much more of men! Comp. Lev. xxii. 18 sq. Israel is a priestly (Lev. xxi. 17 sq.) community. Comp. Ex. xx. 22. Only the un mutilated image of God as in its creation can come before Jehovah, the Elohim, and the people who should be permanent must possess the fitting organs of generation (Num. xvi. 8; xx. 4); comp. Isa. lvi. 8 sq.—[They could not be admitted to the full privileges of the congregation of Jehovah; but they were received as proselytes, Acts viii. 27; and the prophets show that this ban was to be removed when the reason for this restriction should be done away by the fuller presence and work of the Holy Spirit.—A. G.]—There was somewhere ever human guilt in the circumstances. So also with the *מְזִימָה*, ver. 8 (only elsewhere in Zech. ix. 6). *MIZIM*: 1) a foreigner, 2) heterogeneous, i. e., bastard; *KNOBEL* (*KNIL*) in the sense of corruption, foulness, filth, one stained in his conception and birth; *DEUTERONOMY*: equivalent with mongrel; *OTHERS*: as contracted from *מִזְרָם* and *וְ*, or from *מִזְרָם וְ*. Sept. and Vulg., as the child of fornication, which neither agrees with the connection here nor with the rest of the Old Testament; rather as the Syriac: the conception of adultery; still better: the child born of incest [so *KNIL*, *WOGU*, the Br. Com., and the Rabbins.—A. G.], (Gen. xix. 30 sq.), whence the religious and political application to the mingling of the Israelites and heathen may be more fully comprehended. Comp. Isa. lvi. 3; John viii. 41. (The Jew *SALVADOR* designates Jesus as a mamser)—To the tenth generation, the number 10 denoting the perfect, absolute exclusion from Israel, as also, ver. 8, the addition forever. If the ground in ver. 1 is found in the human deed upon the body, so now in the immorality through the human will. With the physical, the moral, there is now connected, ver. 3, the religio-political, with respect to the theocratically forever-excluded Ammonites and Moabites (Lam. i. 10). Ver. 4. The reason: the still freshly remembered hostility restrained only by fear on their side, as on the side of Israel by the respect enjoined upon them ii. 19 sq.; 9 sq. (4 sq.; 29). In violation of every custom of hospitality (even in savage tribes, Isa. xxi. 18 sq.), not to speak of the natural affection of kindred, they did not meet Israel with the necessities of life. This is the point which is made against both. As the Moabites only dwelt in Ar (chap. ii.), so now

the transaction with Balaam on the part of Moab in which the intense hostility against Israel appears, is viewed as common with both. Comp. upon Num. xxii. [See SMITH'S *Bib. Dic. Art. Ammon*.—A. G.] As the singular, *מֶלֶךְ*, is used of Moab, represented by its king, so also Israel is spoken of in the singular, *אֱלֹהִים*. Forasmuch as against persons, God himself must intervene, ver. 5; there is no failure in the will of Moab. The designed cursing of Israel, as the highest degree of hostility, God turns to blessing, and uses the service of the prophet in doing it. It is only the necessary line of Israel's conduct, therefore, which, ver. 6 announces, since according to the promise of God resting upon Israel, Gen. xii. 8, which Balaam himself must repeat, Num. xxiv. 9, this could not cease at the present stand-point of this growing (werdens) and wrestling soldier of God. Comp. still Ezra ix. 12. Matt. v. 44; Luke vi. 28; Rom. xii. 14, are possible first in Christ, in whom David reaches perfection in Solomon. It is not "malicious seal" (*KNOBEL*), or even national hatred or revenge, which is spoken of here, comp. ii. 9, and also the immediately following direction. Comp. further Jer. xxix. 7; Neh. xiii. 1 sq. (In reference to Ruth, the Talmud limits the exclusion to males.) Comp. also 2 Sam. x. for personal exceptions.—[Br. Com.: "Such a law would certainly never have suggested itself to the mind of a writer after the time of David, whose great-grandmother was a Moabitess."—A. G.]—Ver. 7. *אֲנִי*, the expression for the technical theocratic abhorrence, e. g. xxii. 5. In the case of Edom the tie of brotherhood should prevail, notwithstanding all its acts of hostility; in Egypt, the hospitality they had received, although they had been oppressed by Pharaoh. Comp. Doct. and Eth. 6, upon i. 6—iv. 40, HENGSTENBERG, *Moses and Egypt*. "In a statement springing from a view of the living relations, the contrasts or opposition which actual life every where presents are suffered to appear; in a mythical statement they would be carefully obliterated." Such motives as are here urged were only near and of force at the time of Moses. Ver. 8 concerns the great-grandsons of those who had united with Israel by circumcision, or who had settled among them. *OTHERS*: the grandchildren.

## DOCTRINAL AND ETHICAL.

1. Circumcision, not concision, or the entire excision. Phil. iii. 2 sq.
2. "How great the contrast between Jehovah and the heathen gods, in whose service the very mutilation in this respect availed as a peculiar consecration and holiness." BAUMGARTEN.
3. The moral blamelessness of the Lord's people, and its sacred nobility of birth.
4. Ammon and Moab as they are one in their origin, so throughout in their relation to Israel. Leaving out of view their incestuous origin, with which they are not charged, they were still, as to their origin, much farther removed from Israel than Edom. Their opposition to Israel is not in their origin, but rather out of their origin, as it asserts itself immediately in the disposition, in conscious enmity. In Edom

the injustice done to their tribe-father may humanly be regarded as an excuse. Still more love may hope for a solution of the conflict between natural revengefulness and the divine choice. The fear of Edom before the divine in Israel need not strengthen itself into hatred. In any case Israel must hold its privileges open to Edom, which is directly forbidden with reference to Moab and Ammon through their conscious enmity; they are by demonic reflection what Amalek was by demonic passion. As to what is warlike, Ammon gave the tone to the beautiful and tragico-comical Moab. Its hostility to the Lord's people continues to the end. Lust and cruelty characterize its religion. Comp. SCHULTZ, p. 164 sq.

5. ["God shows here that He regards nations as having a corporate existence, and deals with them according to their national acts. Egypt was to be kindly dealt with for its past favors to Israel. Former kindnesses were to be remembered, and past injuries to be forgotten."] WORDSWORTH.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 2. RICHTER: "Ideally no one can attain to heavenly citizenship who is not born of God in the true way," John iii. Ver. 8. REICHEL:

"The Moabites hated the promised kingdom of God as such, and would have it curled through out. On the other hand, they were not so ignorant as the other heathen, but sinned against their better knowledge. Whoever wishes good to such enemies, he helps to condemn and persecute the people of God," 2 John 10. Ver. 4. RICHTER: "Thus many a one still draws down upon himself the anger of God. Balaam, Balak, have their places in the Apocalypse." Ver. 5. OSIANDER: "God's love, not ours, is the cause of all blessedness" Ver. 6. SCHULTZ: "It is opposition to godlessness, indeed to enmity to God, which is not removed even by Rom. xii. 18, which is here fundamentally regarded." Ver. 7. The import of kinship. THEODORST: "He will teach us never to forget former kindnesses." OSIANDER: "Early kindnesses should avail with us above later injuries." SCHULTZ: "Notwithstanding all hostility, we should recognize the good in our opponents." Ver. 8. STABER: "In the Old Testament even the door of grace stood open to the heathen; the partition wall is done away in Christ, Eph. ii. 12-14." BERL. BIR.: "This also has its spiritual significance for the congregation of believers in the New Testament, Eph. v. 27. Hence all must be put away who are unfruitful in good, who are of no use to their brother in bodily or spiritual things, all rough worldly men," etc.

#### Israel in Camp.

##### CHAPTER XXIII. 9-14.

9 When the host goeth forth against [upon] thine enemies, then keep thee from  
10 every wicked thing. If there be among you any man that is not clean by reason  
of uncleanness that chanceth him by night [clean from accident by], then shall he  
11 go abroad out of [beyond] the camp, he shall not come within the camp: But  
[And] it shall be, when evening<sup>1</sup> cometh on, he shall wash *himself* with water:  
12 and when the sun is down, he shall come into the camp *again*. Thou shalt have  
a place [room—literally hand] also without the camp, whither thou shalt go forth  
13 abroad: And thou shalt have a paddle upon thy weapon<sup>2</sup> [beside thy weapon];  
and it shall be when thou wilt ease thyself<sup>3</sup> abroad, thou shalt dig therewith, and  
14 shalt turn back, and cover that which cometh from thee: For the Lord thy God  
walketh in the midst of thy camp, to deliver thee, and to give up thine enemies  
before thee; therefore shall thy camp [and thy camp shall] be holy: that he see  
no<sup>4</sup> [and he shall not see] unclean thing in thee, and turn away from thee.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 11. MARG.: turning toward, literally at the turning of the evening.—A. G.]

<sup>2</sup> [Ver. 13. Sept. and Vulg.: upon thy girdle. Heb.: sharp-pointed utensil. Some MSS. have the plural: among thy utensils. So GEMINIUS.—A. G.]

<sup>3</sup> [Ver. 13. MARG. literally: thou sittest down or in thy sitting down.—A. G.]

<sup>4</sup> [Ver. 14. SCHROEDER as the MARG.: nakedness of a thing.—A. G.]

#### EXEGETICAL AND CRITICAL.

The civil sanctity of Israel has its corresponding manifestation, and indeed first of all in the field, ver. 9, upon the march to war. It must then be so, more than in Num. v. 2 sq., since

they then stand opposed to the heathen, and indeed in their noblest manhood (chap. xx.). רָעָה, comp. xvii. 1, here defilement, ver. 10, as explained Lev. xv. 16 sq. (1 Sam. xx. 26). No further specification, because sufficiently clear from the earlier law-giving. Ver. 11. (Gen. xxiv. 68.) At sunset he might come into



the camp. Ver. 12 respects not only cleanliness, but stands as a representative of purity in every sense. "Not everywhere, and still less in the camp." KNOBEL. Ver. 13. *וְנִי*, the fixed, stable, hence the wooden nail, the tent-peg, but also to fix fast; hence the thrusting, penetrating instrument. *וְכֵל*, furniture, war-weapon or utensil. Ver. 14. The presence of Jehovah is the reason for the sanctity, and therefore for the sanctification of the camp, xx. 1, 4; i. 8 (2 Cor. vi. 16).—Unclean (nakedness, from *עָרֵו*) of a thing, i. e. any nakedness, which could not exist without destroying or injuring the reverence for Jehovah.

#### HOMILETICAL AND PRACTICAL.

Ver. 9. Times of war are usually times of girdled, straitened life. RANDGLOSSE: "That you may not be censurable, and so lose the victory, as a punishment, as at the time of Eli and Saul." PISCATOR: "How can we contend successfully with our enemies? When the soldiers put away evil from themselves." [BIB. COM.: "The ordinary rules of religion and morality were relaxed in times of war among other nations; but Israel must then shun every wicked

thing." WORDSWORTH: "The Lord of battles walks in the midst of camps; the soldier's life should be a holy and religious one. Our unholiness makes our enemies powerful against us."—A. G.]—Ver. 10. STARKS: "Soldiers should cultivate assiduously every virtue, especially that of purity." Ver. 11. STARKS: "Without real purity and holiness no one can enter the heavenly camp, Eph. v. 5." Vers. 12, 13. SCHULTZ: "Since heedlessness, indeed rudeness with respect to the community, manifests itself in these trifling and most external things, as well as in those which are greater, the ordinance is of great importance even now, although the conduct in the physical region may not now be regarded as a preparatory exercise with respect to moral conduct." Ver. 14. STARKS: "He who is not ashamed before men, disgraces himself before God." BERL. BIB.: "We have here a sensible representation of the militant Church of God." PISCATOR: "The Christian Church is a holy camp of the eternal sons of God wherein God dwells, and nothing disgraceful should be seen." [WORDSWORTH: "The Lord Christ dwelleth and walketh in the midst of us, and preaches to us all: 'Be ye holy, for I am holy,' Rev. i. 18."—A. G.]

#### Israel at Home.

##### CHAPS. XXIII. 15—XXV. 19.

- 15 Thou shalt not deliver<sup>1</sup> unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, *even* among you in that place which he shall choose in one of thy gates where it liketh [good for him, *so* margin] him best:
- 17 thou shalt not oppress him. There shall be no whore<sup>2</sup> [consecrated, devoted one] of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God
- 19 for any vow: for even both these *are* abomination unto the Lord thy God. Thou shalt not lend upon usury to thy brother [lay upon thy brother]: usury<sup>3</sup> of money, usury of victuals, usury of anything that is lent [accustomed to be lent] upon
- 20 usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou
- 21 settest thine hand to in the land whither thou goest to possess it. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord
- 22 thy God will surely require it of thee; and it would be [and it is] sin in thee. But
- 23 if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; *even* a free-will offering [freely, voluntarily] according as thou hast vowed unto the Lord thy God, which thou hast promised
- 24 with thy mouth. When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure [as thy desire (soul) is]; but thou
- 25 shalt not put *any* in thy vessel. When thou comest into the standing-corn of thy neighbor, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbor's standing-corn.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 15. Literally: Thou shalt not shut.—A. G.]

<sup>2</sup> [Ver. 17. Margin: Sodomites. Literally: sanctified, or a holy one. Words expressive of consecration were applied by the heathen to designate those sunk in peculiar sins.—A. G.]

<sup>3</sup> [Ver. 19. The Hebrew word is expressive from the root, to bite, as if any interest was biting or oppressive.—A. G.]

CHAPTER XXIV. 1-22. WHEN [If] a man hath taken a wife, and married her, and it come to pass that [if] she find no favor in his eyes, because he hath found some uncleanness [nakedness of a thing] in her: then let him write her a bill of divorcement,<sup>4</sup> and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement [a separating writing], and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband which sent her away, may not take her again [return to take her] to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin [make it sinful] which the Lord thy God giveth thee for an inheritance. When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business<sup>5</sup>: but he shall be free at home one year, and shall cheer up his wife which he hath taken. No man shall take the nether [the hand-mill] or the upper<sup>6</sup> mill-stone to pledge: for he taketh a man's life to pledge. If a man be found stealing any of his [a soul (person) of his] brethren of the children of Israel, and maketh merchandise of him [constrain him violently] or selleth him; then that thief shall die; and thou shalt put evil away from among you. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that [as] the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that ye were come [in your coming] forth out of Egypt. When thou dost lend<sup>7</sup> thy brother anything, thou shalt not go into his house to fetch<sup>8</sup> his pledge: Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee: And if the man be poor<sup>9</sup> [a bound, oppressed man], thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment [over-cloak, mantle], and bless thee; and it shall be righteousness unto thee before the Lord thy God. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it [lifteth his soul unto it]: lest he cry [and he shall not cry] against thee unto the Lord, and it be sin unto thee. The fathers shall not be put to death for [with, on account of] the children, neither shall the children be put to death for the fathers: every man shall be put to death for [in] his own sin. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge: But thou shalt remember that [And remember, for] thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing [word]. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again<sup>10</sup> [search the boughs after thee]: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest [cuttest off] the grapes of thy vineyard, thou shalt not glean it afterward [after this]: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

## TEXTUAL AND GRAMMATICAL.

<sup>4</sup> [Ver. 1. Literally: and he shall give unto her a roll, writing, of cutting off. The accents in the original do not justify the colon in this verse; and the construction requires that the periods at the end of vers. 1 and 2 should be removed.—A. G.]

<sup>5</sup> [Ver. 5. Margin: more literally: not any thing shall pass upon him.—A. G.]

<sup>6</sup> [Ver. 6. Hebrew: the chariot or rider.—A. G.]

<sup>7</sup> [Ver. 10. Margin: lend the loan of anything.—A. G.]

<sup>8</sup> [Ver. 10. To pledge his pledge. SCHROEDER: that he may pledge his pledge.—A. G.]

<sup>9</sup> [Ver. 20. Margin: Thou shalt not bough it after thee.—A. G.]

CHAPTER XXV. 1-19. IF there be a controversy between men, and they come [near (hither)] unto judgment, that [and] *the judges* may [omit may] judge them; then [and] they shall justify the righteous, and condemn the wicked. And [Then] it shall be, if the wicked man *be* worthy to be beaten [a son of stripes], that the judge shall cause him to lie down, and to be beaten before his face, according to his fault [what his fault requires] by a certain number. Forty stripes he may give him, *and* not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. Thou shalt not muzzle the ox when he treadeth out [lit. and marg.: in his threshing] *the corn*. If brethren dwell together, and one of them die and have no child [son], the wife of the dead shall not marry without unto a stranger: her husband's<sup>10</sup> brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the first born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. And if the man like not to take his brother's<sup>11</sup> wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then [And] the elders of his city shall [om. shall] call him, and speak unto him: and *if* [om. if] he stand to it, and say, I like not to take her, Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer [reply], and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed [the bare-footed]. When men strive together one with another [together a man and his brother], and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity *her*. Thou shalt not have in thy bag divers weights [stone and a stone. So the marg.], a great and a small: Thou shalt not have in thine house divers measures [an ephah and an ephah, marg.], a great and a small: *But* thou shalt have a perfect and just weight, a perfect and just<sup>12</sup> measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all [every one] that do such things, *and* all [every one] that do unrighteously, *are* an abomination unto the Lord thy God. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he [who] met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary: and he feared not God. Therefore [And] it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

#### TEXTUAL AND GRAMMATICAL.

<sup>10</sup> [Ver. 5. The margin: next kinsman is not so literal as the text. It is rather an interpretation than a reading—A. G.]

<sup>11</sup> [Ver. 7. The text is to be preferred to the margin.—A. G.]

<sup>12</sup> [Ver. 15. Literally: a full stone and righteousness shall be to thee, a full ephah and righteousness shall be to thee. So SCHROEDER.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 15-18. The previous directions for war, offer the point of union here, since in the time of war servants might easily escape from the enemy. It occurs, however, when Israel was abroad in the field; but now he is at home, ver. 16; hence there is a return so far to vers. 1-8, as (ver. 15) the dwelling of a heathen servant might be hazardous as to the sacred character of the people of God. But the escaped (who will rescue himself) to Israel desires the very same thing which Israel himself had experienced at

the hand of God (ver. 15, לַיָּד); without considering, that the individual ownership, the right of possession, even according to Egyptian ideas, "ceases when that of the whole people comes to an end." (SCHULTZ). If Jehovah delivers the enemy before Israel, Israel should not deliver any one, even a slave, into hostile, and at the same time arbitrary power. וְיָד הִפְחִיל delivered to be shut up, in order to be held more securely, perhaps even at first to be cruelly punished. Ver. 16. But even in Israel itself such a fugitive should not be made to feel his position by oppression, fraud, defamation, etc., (Ex. xxii. 21; Lev. xix. 38), but should be permitted to do as

he likes, as a fellow-dweller in the good land of Jehovah. Comp. upon i. 16; x. 18 sq.; xiv. 29 (xiv. 21). "No active efforts for the conversion of the heathen were enjoined." BAUMGARTEN. Such a reception of one escaping from the heathen meets however, ver. 17, immediately its limitations. This consecrated (prostitute) belonged to the Phœnician, Syrian goddess of love (Astarte, Mylitta). Prostitution might awaken in Israel a like religious service with that existing of old in Canaan (Gen. xxxviii. 21) so that the designation (Kedeshah) becomes an honorable title for a prostitute, (Lev. xix. 29). There were Sodomites also, Lev. xviii. 22; Job xxxvi. 14 (1 Kings xiv. 24; 2 Kings xxiii. 7). Still less should they deliver to Jehovah (ver. 18) the gift or hire. נָתַן from נָתַן to depart from the true form of the sexual life, marriage; to digress, to commit excesses. Such gifts were a reward for religious iniquity, a present in which the God of Israel was treated as a lust idol. The special gift was a kid of the goats, Gen. xxxviii. 17 sq., but also money, hence the price of a dog, not the money received for a dog sold, but the reward of gain of Kadesh (*κίναδος*) a Sodomite, one who endured, "what one dog suffers from another." KNOBEL. Used here figuratively, because it had grown into a *terminus technicus* (Rev. xxii. 15; xxi. 8). Upon house of the Lord. Comp. Intro., § 4, I. 28. For any vow, as Phœnician lewdness, dedicated especially these fruits of the body to idols. Even both these, the gift and the giver.

2. Vers. 19–20. The discourse passes from God to our neighbor, as in ver. 20, at the close, back again to God, in a genuine deuteronomic way, showing the profound understanding of the law, of the connection between the two tables. Ver. 19. שָׁנָה (from שָׁנָה to bite) literally something biting, oppressive, the Hiphil is not to give interest, but to take, as Ex. xxii. 25; Lev. xxv. 36 sq.; for if the taking was forbidden, the obligation not to give is of course evident, especially since only the necessity of a brother could bring him to borrow, in the simple relations of Israel, and unselfish love should have arranged for this. We are not to think here of the speculations of trade. Ver. 20. Comp. xv. 8, 6; xiv. 21; for the rest xii. 7. The stranger is perhaps one passing through Israel for purposes of trade, not one (גֵּר) remaining or dwelling for a time among Israel. The Phœnicians, Arabians certainly, took interest from Israel. [The permission to take usury (interest) from the stranger carries with it of course the principal. And it is probable that the loaning of money at fair and easy rates, to aid or accommodate a brother, is not here prohibited. And even if prohibited here, it is only for the special cases, and in the peculiar circumstances of the ancient people of God.—A. G.]

3. Vers. 21–23. נָתַן, kindred with נָתַן to set apart, in Niphal: to abstain from anything, to consecrate oneself to anything, hence נָתַן a devoted thing. The fulfilling must follow. Comp. xv. 2. If sin, then of course the demand with penalty. On the other hand the vow, even when near at hand, and customary, may be discontinued. For it is, ver. 23, voluntary, or a free-will offering; but the freedom before it is ut-

tered, makes the obligation still stronger afterwards. שָׁמַר as always to preserve. נָתַן voluntariness, here without the נָתַן (Hos. xiv. 5), merely voluntary, from נָתַן to move, to give freely, intrans. movable, to be willing, generous, אָשַׁר generally what was vowed, especially the utterance, or vow. Comp. moreover Lev. xxvii.; Num. vi. 80.

4. Vers. 24–28. The freedom over against God (with respect to that belonging to Him) leads now again to a corresponding freedom in regard to the property of our neighbor: the more comprehensible as Jehovah is the literal and permanent owner of the promised land. These verses relate to the thirsting and hungry, the former standing first here as the deepest and most painful necessity. The needy one therefore is not the laborer, but rather the traveller, the passer by. It is expressly forbidden that any one should make out of this freedom a means of support. The literal poverty in Israel is not in view here. Comp. further xii. 15, 20 sq.; xiv. 26. Fill thy desire. שָׂבַע, full, be satisfied, satisfaction. Accusative of the closer limitation. Ver. 25. Comp.

upon xvi. 9. נָתַן the ears as standing out. [Gzs.: as out off]. (Matt. xii. 1; Luke vi. 1). Usually roasted, Lev. xxiii. 14. Thus take no store along with them.

5. Chap. xxiv. 1–5. This chapter leads us into the home of the Israelite, into his domestic life. Vers. 1–4. Of divorce. Ver. 1. Comp. xxii. 18; xxi. 18. To marry a wife, according to this, is to take property into possession, hence to become her lord. The divorce was thus as a matter of fact supposed, and indeed in the case which Moses, in this view of the wife, must leave as it is—when in the closer and daily intercourse of life she was not pleasing to the husband—and thus entirely as in subjection to him who had power over her. Her not finding favor with him must truly rest upon a previous finding on his side with regard to her, and through this has its ground and motives. While the latter finding is always put into the husband's hands alone, it must still be something that is nakedness (uncleanness) and not might be nakedness (xxiii. 14). Thus a physical or moral occasion for divorce. The school of HILLEL at the time of Christ interpreted it as *karê pãov airalav* (Matt. xix. 8), i. e., any thing which may not be pleasing to the husband—purely subjective. The stricter school of SCHAMMAI confined it to some immodesty, shamelessness, lewdness, adultery. But this latter was a capital crime. KNOBEL holds correctly, no doubt, to some physical defect. Upon the writing see HENGSTENBERG. Auth. I. 460. In connection with the supposed spread of the art of writing among Israel, this divorce does not appear to have been directly made more difficult by the כָּתָב (letter, writing) of divorce-ment, although this may have been the case when "the learned priest or Levite must be brought, who would seek to reconcile the husband." HERXHEIMER. Such a form of divorce, gave only into the hand of the divorced wife that which would show, that she was legitimately dismissed, and so free, both generally and before

other men, and over against her husband hitherto (ver. 4). Ver. 2. Is a description of her freedom. Ver. 3. In direct continuance of the preceding, vers. 1, 2, this verse now utters more fully the case, which is literally in view here. Comp. xxi. 15; xxii. 18. A decided hatred alternates with what is said. ver. 1, which as to the rest is repeated, except that the case of a wife freed again by the event of death is further supposed here. The apodosis now follows with the condition or limitation of the divorce. [See textual notes. The sentence should be read as one, vers. 1-4. The pointing in the original makes it clear that Moses does not institute or command divorce. The pointing in our version implies that he does so. He is merely prescribing limitations or regulations to a prevailing custom, which was not in accordance with the institution of marriage, and was only permitted there in this limited sense, and under these restrictions, "for the hardness of their hearts." At the same time all these directions tend evidently to prevent any hasty or passionate rupture of the marriage bond, and to guard the interests of the wife as the party most needing protection. For while it seems probable that the wife might initiate the divorce, it was very seldom done.—A. G.] It is worthy of notice,

that the original husband is designated *על*, while the second is always called merely *שני*. But although the idea of marriage according to its institution (Gen. ii. 28 sq.) may not be brought out in this connection, yet still the prohibition, this legal impossibility to take her again, would serve without doubt to check a hasty divorce, the degradation of the woman, and especially the bestializing of the sexual relation of man and wife. Reconciliation is possible, indeed may be silently read between the lines (comp. 2 Sam. iii. 14), but not the taking her again to wife, after that (*אחרי* referring to the *איש*, ver. 2), she is defiled. *Bothpaal*: Suffered herself to be defiled. *Polluta est alius concubitu*. J. H. MICHAELIS. [Thus it is clear even in these verses. As the B. B. Com. remarks "that divorce whilst tolerated for the time contravenes the order of nature and of God. The divorced woman who marries again is defiled." This of course is subject to the interpretation of our Lord, who Himself makes divorce valid, and the innocent party free, on the ground of adultery. Our Lord's teaching on this subject is found in Matt. v. 31, 32; xix. 8-9; Luke xvi. 18; and Mark x. 2-12. It seems to be clear that we are here taught that while marriage is an indissoluble compact between one man and one woman, which cannot be dissolved at the mere arbitrary will of either party, or indeed of both parties, it may be dissolved by the sin of fornication on the part of either. If a man puts away his wife for any other cause, he commits adultery; if upon this ground he is not guilty of any offence. Where divorce takes place upon this ground there is no sin, even if the man marries again. He is free; as the bond has been annulled by the sin of the other party, and so *vice versa*.—A. G.] See Lev. xviii. 20; Num. v. 13 sq., of adultery. Man and wife are one flesh, Gen. ii. 24. To become the same with a third party is not barely a levitical

(Lev. xv. 18) but a moral desecration of the marriage union. So fundamentally and essentially, Matt. v. 32; xix. 9. As the second marriage of the divorced was defilement, so here remarriage with her first husband is abomination before (in the face of) Jehovah; expressively said in every case as vii. 25; xii. 81; xxii. 5. Comp. further Lev. xviii. 25; Jer. iii. 1 sq.—Ver. 5. The newly formed marriage. A new wife, in distinction from the old, just forbidden him, from whom he had divorced himself; a first or a second wife, perhaps even a divorced or a widow. *אנף* a concentration of the soldierly or warlike manhood, xx. 7. While the betrothed must present himself, and then be dismissed, the newly-married is naturally not first marched out for a like release. To the previous prohibition limiting and making more difficult the marriage separation, now we have a positive relaxation in the interest of the marriage union, showing at the same time liberal indulgence to the fresh marriage band. *על עבר* to break in upon, to pass over any one. Job xiii. 18. Here generally no public burden. *לכל* as in xiii. 18. At home, for the good of his just established domestic life. And cheer up his wife instead of causing her sorrow through the exposure of his life, or burdening her with care of any kind.

6. Vers. 6, 7. The founding of a home leads naturally to its preservation. Ver. 6 *חבל* to bind, by the taking of a pledge, to pledge. *רחם* the handmill, the dual, to indicate the millstones, literally the grinder, from *רחן* to rub, crush. Neither the whole was to be so taken, nor the *רחן* in the sense of fixing—the lower stationary—or in the sense of moving [or as the rider] the upper movable stone. The daily preparation of the daily bread depended upon this, and consequently the life (soul) of the poor who had only the most necessary utensils. F. BOVET, in a description of a house at the village of Bireh, says: "the furniture consists of a handmill and a large earthen vessel containing the grain. The mill is a stone mortar, in which they turn a millstone by means of a handle, as in our corn-mills." [See THOMSON, *The Land and the Book*, pp. 294-296, for the structure and mode of using the mill.—A. G.] Ver. 7. The house should not only be preserved for the Israelite, but the Israelite at his home. *שם* introduces the transition. Comp. further xxi. 14. The harsh, violent treatment, is, as a true deuteronomic and real explanation, inserted between *אנף* and *אנף*. Ex. xxi. 16; (1 Tim. i. 10; Rev. xviii. 18). Comp. still xiii. 6. [WORDSWORTH: "St. Paul transcribes 1 Cor. v. 18, the words of the Sept. here, and thus teaches us to apply these Levitical laws to spiritual things."—A. G.]

7. Vers. 8, 9. The case, when an Israelite must leave his home, is: in the *נע*—time (upon the skin as from a blow) of *צרת* (from *צרע* to break forth) i. e., of the eruption, thus at the first appearance; as more precisely explained, Lev. xiii. sq. SCHULTZ and KEIL understand the *נע* needlessly as if: take heed because (of the cost) of the plague of leprosy (as a punish-

ment, *i. e.*, do nothing to incur it). LUTHER, as the Vulg. takes  $\beta$  for  $\beta$ , from before. They should exactly and strictly observe ( $\text{שׁוּרִים}$ ) hold fast, what Moses had commanded the priests and Levites (Intro., § 4, I. 22). They thus direct only (xvii. 10) according to the law, when they in case of the leprosy remove any one from his home and separate him from the people (Lev. xiii. 45, 46). The strictness of the admonition is followed by an equally stringent command to obedience, and this, ver. 9, is enforced by a reference to Miriam, Num. xii. 10 sq. In the case of Miriam the leprosy was the punishment for her rebellion against Moses; but it is not the leprosy, but what Jehovah had done to her (Num. xii. 14), her separation beyond the camp, which is here in view. The onward march of the people was at that time restrained by her course, Num. xii. 15. Neither the rank nor the person could be regarded.

8. 10–13. For the rest, the home of a fellow-Israelite must be respected. Ver. 10. Comp. xv. 2, 6. JOHNSON: In order to take his pledge. HENKHEIMER: To seize from him a pledge or security. The lender should not invade or disturb the home of the debtor, he is not to act as a landlord. It presupposes better relations than ver. 6. According to ver. 11 the borrower defines what the pledge shall be; that he can do without it, is also presupposed according to ver. 6. For if it is something which he can spare, indeed, but only for the day, so it may be taken from him only for the day. Ver. 12 sq.; Comp. Ex. xxii. 25, 26. Ver. 13. Comp. upon vi. 25. [The directions here given are to guard the poor and unfortunate from oppression. Their homes could not be violated. The creditor must stand without and wait for the pledge to be brought. But the right to the pledge is recognized. It must be brought. And doubtless the law or custom would regulate what pledge was sufficient. Within these limits the creditor would have the right to judge.—A. G.]

9. Vers. 14–22. The mention of the debtor leads, vers. 14, 15, to the similarly placed laborer, but with this to the still wider and varied methods how Israel must deport itself at home. Vers. 16–22. For  $\text{וְיָ$ , ver. 14, as ver. 12 (comp. xv. 11), and upon the added  $\text{וְיָמָּה}$  (comp. xv. 4).  $\text{שָׁעָה}$ , to cut, to defraud, comp. upon Lev. xix. 13.  $\text{וְיָ}$  collectively. Ver. 15. He was usually a day-laborer (Matt. xx. 8).—Upon it, *i. e.* the wages which are still deferred (Eph. iv. 26). So also upon it, *i. e.* he raises, lifts up his desire upon that, which to each day is its fitting reward. Comp. further xv. 9 (James v. 4). The condition and expectation of the poor should Israel consider at home, and hence, ver. 16 does not confound the justice of God (v. 9) with that of men, nor visit the death-penalty upon the closest kindred of the guilty, as the physical connection carried with it the punishment among the Persians and other heathen nations.  $\text{וְיָ}$  (xxii. 6), upon, *i. e.*, on account of. In such wretched cases Israel must regard and spare the family band, which might impel to like heathen practices (2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 80; Ezek. xviii. 20). Ver. 17 regards the condition of the poor in its wider

relation; comp. xvi. 10; x. 13, 19; xxvii. 19. Upon the whole passage, comp. Ex. xxii. 21 sq.; xxiii. 9; Lev. xix. 38 sq. The righteousness, ver. 13, leads at first in vers. 14, 15, to that which is privately right and reasonable, but then, ver. 16, to the public justice; so we pass in ver. 17 from right generally in the private relations, to the right as connected with security or pledges (ver. 6). In Israel right should be maintained publicly and privately, and indeed according to righteousness as it is love, or better still, grace and mercy, as man becomes ac-

quainted with it in God (ver. 18,  $\text{וְיָ יְיָ}$ ), as Israel especially had already grown acquainted with it in his God. The widow, the womanly, is noticed with peculiar tenderness; her raiment may be viewed as a whole history of poverty (ver. 12). Upon ver. 18, comp. xv. 15; v. 15; vii. 8. Vers. 19–22. These verses respect the state and even expectation of the poor which they are justified in cherishing, from their position under Jehovah, the landlord of Canaan. Comp. Lev. xix. 9 sq.; xxiii. 22; Deut. xiv. 29. The olives, when they were not entirely ripe, were beaten off with poles, and then yielded finer oil (Isa. xvii. 6). Ver. 22 as ver. 18. [The three-fold repetition, 19, 20, 21, of these classes who were thus partly provided for, is calculated surely to impress the care and tenderness of God over the poor, and the humanity of the laws of Moses.—A. G.]

10. Chap. xxv., vers. 1–3. To the wretched, not habitually, but for the time, in the ideal connection of this paragraph with the foregoing, belongs also the case of one exposed to punishment. But ver. 1 brings out first of all the prevailing righteousness for Israel. The poor or wretched even in this reference could only be treated righteously. Comp. Ex. xxiii. 7.  $\text{וְיָ}$ , to be firm, straight. Opposed to  $\text{וְיָ}$ , to separate, to turn aside. Whoever in any given case is righteous, the opponent is unrighteous, *i. e.* guilty, not however in the moral sense, but *sensu forensi*. Ver. 2.  $\text{וְיָ יְיָ}$ , *i. e.* before the judge, who should observe the number and the kind of stripes, and perhaps also limit the dishonor in the case, through such a form of proceeding. Bover, who regards the tabernacle “as the tent of justice standing in the centre of the people,” before which “the Lord of Israel cites His people,” describes the mode in which justice is pronounced and executed in Egypt to-day; the whole scene now aptly illustrating that which we may suppose to have occurred here.  $\text{וְיָ}$  (comp. xv. 8), according to the measure, with reference to the number, *i. e.* as many as the crime demands according to the *ius talionis*. Ver. 8. Forty, *i. e.*  $4 \times 10$ , thus according to all the world, on all sides, a perfect measure. (“From Gen. vii. 12 it is the full measure of the development of judgment.” KRIL.)—Not exceed, *i. e.*, not more than forty. Anxious not to overstep this extreme limit, the later Jews fixed the number of stripes at thirty-nine (2 Cor. xi. 24).—[And yet they did not hesitate to use the whip or scourge, instead of the stick or rod.—A. G.]—Any excess over these would be too many stripes—not so much in reference to what a man can endure, as with respect to

its spiritual, humane side or aspect. In such a case there would be no limit to the arbitrary will; the sufferer, as to why he was still punished, would not be under the law, but barely under the rod; he would not be even under the protection of the law. Moreover, he would suffer loss in the eyes of his brethren, if it was not retribution nor even dishonor, but the stripes merely which were in view here. נִקְלָה, from קָלָה, to rub open, sweep away [Gzs.: roast], *s. g.* by fire, hence light, to make small, despicable, so that it is not necessary to render the Niphal with מִיָּדָה to be ruined.—[Brs. Com.: "The son of Israel was not to be lashed like a slave at the mercy of another. The judge was to see that the law was not over-passed."—A. G.]

11. Ver. 4. The treatment of a man as a brute, if we can think of such in an unlimited scourging, gives occasion for the mention of the brutes even, according to righteousness, ver. 4. If his wages are to be given to the hired laborer daily, so also the laboring animal should be permitted to eat of the grain which it treads out, or over which it draws the threshing-cart (Winer, *Lex. I.*, p. 276). Comp. upon this the present usage in the East; HENGST., *Moses and Egypt* (1 Cor. ix. 9; 1 Tim. v. 18). Such a reference to animals makes the reference to the dead brother in the following paragraph to appear more appropriate.—[WORDSWORTH dwells upon the use which the Apostle makes of this passage, "not only as showing that the Levitical law has a spiritual sense, in which it is still binding upon all, but as giving us the key by which we may unlock the casquet and take out of its treasures." But this opens wide the door to a very loose and fanciful exposition. It would need great sobriety and judgment to keep at all within bounds on the principle here stated. We cannot safely argue from what the apostle did, and justify ourselves in a like course. And the Apostle seems to use the words rather as illustrative of the truth he was teaching than as assigning to them a figurative and spiritual sense.—A. G.]

12. Vers. 5-10. The Levirate marriages. It is not the dead brother alone, but the widow also, who with him claims special notice here. In the following primitive institution there is no allusion to the "taking possession of the landed property." KNOBEL, and hence, ver. 5, the dwelling together cannot be placed as a condition to the obligation, with KNOBEL, KEIL [Brs. Com.], but only brings to bear from the beginning, the actual position, the local nearness of the brother-in-law as giving rise to it. It was customary to dwell together, if not in the same house, yet upon the same paternal inheritance. לֹא-יָרֵד, according to Jewish tradition, without child or grandchild, Matt. xxii. 24; Mark xii. 19; Luke xx. 28. That a son was alluded to here, and expressly in ver. 6, is only natural. But if the dead left behind him even a daughter, it was, according to Num. xxvii. 4; xxxvi. 8, sufficient. The widow was not free to marry any one belonging to a family beyond the tribe or kindred (Num. xxxvi. 8).

Comp. Gen. xix. 81. דָּבָר, literally, allied, related by marriage, *levir* (δαίρ), in the Jewish interpretation: the own brother on the father's side, if unmarried? דָּבָר, Piel, act the part of the brother-in-law. Ver. 6. Shall succeed [SCHROEDER: stand up], not to the name of his own father, but to that of his dead uncle, and so be registered in the genealogical table, *i. e.* as is self-evident, be enrolled as his heir. Others hold that he should not only thus perpetuate the name of the dead, but that he should be literally named after him. But comp. Ruth iv. 10, 17, for the refutation of this view.—

לֹא-יָרֵד, from יָרָד, to wipe off, namely, from the genealogical tables. As *s. g.* Obad (Gen. xli. 10; Ex. vi. 15; comp. with Num. xxvi. 12; 1 Chron. iv. 24). Thus also it was not so much the marriage of the widow which was in question, as much more the preservation in this way of the name, and therewith the person of the dead. But while the law makes valid this custom, coming down from the time of the patriarchs (Gen. xxxviii. 8), it is still only in its prevalent form a custom, and therefore without constraint. It leaves the inclination free, permits the refusal. Ver. 7 delivers it from pure arbitrariness, regulates its expression (comp. xxi. 19; Num. xvi. 12-14), in the way of notice, accusation, public hearing and treatment by the magistrate, ver. 8, at which the marriage of the brother-in-law, as also the loss to his own inheritance (Ruth iv. 6), and even the perpetuation of his own name (Gen. xxxviii. 9), may find public utterance, and ordains, in case the disinclination continues, no strictly legal punishment, but permits a temporary disgrace through the act of the sister-in-law, ver. 9, and a permanent disgrace in the community, ver. 10, both of which, however, could be maintained with the custom itself, or grow feeble, if they did not fall away with it.—In the presence of the elders, *i. e.* publicly, and because he must submit to what follows. The loosing of the shoe from his foot by the sister-in-law—in distinction from Ruth iv. 7, 8, in which case it was not the own natural brother, and in which also the redemption of the inheritance was especially in view, and thus the kinsman himself could loose his own shoe—divested the unwilling brother-in-law of his rights with respect to the widow. HUFFELD: Ps. lx. 8 says correctly, it was the symbol of renunciation. The reproach put upon her is compensated by the spitting in his face (Lev. xv. 8; Num. xii. 14; Job xxx. 10); she now contemns him on her side. The TALMUD weakens it into: spit before him on the ground. Upon עָנָה, comp. upon xxi. 7; xix. 16, and also Gen. xvi. 2; xxx. 3; Ruth iv. 11. The founding and establishment of the family! Hence the reproachful title extends even to his house, and thus the occurrence becomes a lasting remembrance and reproach. But still not as KNOBEL, KEIL, "a bare-footed abject," since it is not as bare-footed, as without possessions, that he is infamous, but as one from whom his sister-in-law has loosed his shoe.—Vers. 11, 12, limit the interference of a woman permitted in the above custom (comp. קָרָה with וָשׁ, ver.

9); upon the other side, morality required such a limitation. Freedom, but not shamelessness, especially in regard to what the sister-in-law had precisely claimed (comp. Ex. xxi. 22). The attack was, moreover, dangerous to life. Hence the severe and strict penalty which the Rabbins change into a penalty corresponding to the worth of the hand. Comp. xix. 21; vii. 16 — ["It is of course to be understood that the act was wilful, and that the penalty was inflicted by the sentence of the Judges. This is the only mutilation prescribed by the law of Moses, unless we accept the retaliation prescribed as a punishment for the infliction on another of bodily injuries, Lev. xxiv. 19 sq." BRS. COM.—A. G.]

18. Vers. 18-19. How Israel should proceed according to righteousness in trade, vers. 18-16, and in their intercourse with others, vers. 17-19. Ver. 18. כִּסְיָם. As they usually had a purse at the girdle for this purpose, Micah vi. 11. The repetition: stone and stone [divers weights], (ver. 14: Ephah and Ephah [divers measures]), as is immediately explained, designates the diverse, the two kinds of weights, the large used in the purchase, and the small in selling (Ps. xii. 2; Amos viii. 5). As with the weights, so it should be also with the grain-measures (from קָצַף, to collect, gather, hold, whence: vessel). As in the purse, so in the house, i. e. neither to use, nor even to have. Ver. 15. לֹמֶץ is unhurt, complete, whole, both all together, and each one by itself, must be just. For it concerns righteousness. Comp. Lev. xix. 36. The promise the same as in v. 16 at the close of the first table. The more solemn conclusion follows in ver. 16; comp. xviii. 12; xxii. 5. The injunction passes from the particular trade to every transaction of the kind generally. עָלָה, to contract, distort, Arabic: to overstep the right measure. With this ver. 17 joins the exception, which is still however only according to the righteousness of God, and thus also forms the conclusion to this whole section. The case befel the Israelites on the way. Comp. Ex. xvii. 8 sq. Ver. 18 gives the closer description of the iniquitous conduct of Amalek from the recollection of an eye-witness, who had experienced it. שָׁוָה, to extend, to swerve, in the Piel: to bend aside, injure, destroy the tail, the rear. This inhumanity shows already that there is no fear of God with Amalek. Comp. on the other hand Ex. xv. 14; xviii. 1. Ver. 19. Comp. xii. 10; Ex. xvii. 14; Deut. ix. 7. The execution follows in 1 Sam. xv.

#### DOCTRINAL AND ETHICAL.

1. Israel itself "rescued from bondage," realizes in xxiii. 16, 18, "a command to humanity" (KNOBEL), but a humanity which appears to be stamped with the highest ideas of human nature. As according to its original destination, it was "to be a blessing to all the families of the earth," so it is in Christ the asylum of enslaved humanity.

2. From the Old Testament stand-point, "the conversion of the Gentiles rests in the depths of hope and desire." BAUMGARTEN.

3. The element of lust in the heathen religions

still in Mohammedanism. The dangerous character of religious fanaticism in this aspect. The sobriety of the religion of Israel.

4. Interest must be distinguished from usury; but also the persons, whether it is the poor borrowing from necessity, or others borrowing for gain.

5. Compare L. WIESE, upon the Vow in the evangelical sense, Berlin, 1861. MOSHEIM (*Ethics VI.*, p. 177) distinguishes: either to omit things which otherwise could be done innocently, or to perform something which (or binding to some kind and manner of observance) the law does not require. The purpose: gratitude, desire to devote ourselves to God, zeal in sanctification. Vows should be maturely considered beforehand. BEN. PICTET, *Morale Chret.* I. Book III., Chap. xvi.: The vow is a solemn promise to God to do some special thing in His service, and to His honor. Thus not as to the general life, as in baptism and in prayer.

6. When Moses comes to speak of divorce, the bill of divorcement is a סֵפֶר כְּרִיתוֹת, a record literally of the cleaving apart, cutting away, namely, one from the other, of those who together were one flesh. Thus throughout according to the idea of marriage, which is its ethical spirit and end. The writing of divorcement is likewise also something more than the mere utterance or declaration of the husband; thou art dismissed, repudiated, as occurs among other Oriental nations. It is here treated especially in the interest of the ideality of marriage, see the Exegetical Notes. "The law-giver," KNOBEL remarks, "appears to have regarded divorce unfavorably (ver. 4), and therein to have agreed with the prophets, Mal. ii. 16." Israel is therein considered in its perfection, although the ordinance of Moses must imply the hardness of their hearts, as is truly the case (comp. LANGE, Matt. v. and xix.). The negative character of the divine law has, in like manner as its pre-supposition, what we are ever prone to in our evil nature. Israel according to its nature separates the kind of his wives, but that he does so in opposition to the nature of true marriage, that appears manifestly; and therewith "the rays of the full divine truth and revelation break through the dark veil, under which the actual life of Israel is permitted provisional room and scope." BAUMGARTEN.

7. As a militant church Israel must not however interfere with or prevent the inward peace and joy, ver. 5.

8. "Generally in the last discourses of Moses love is presented clearly as the innermost spirit of the law" (BAUMGARTEN). A parallel: the last discourse of Jesus in the gospel by John.

9. How has the Mosaic law-giving obviated from the very first the violent measures which in Greece and Rome from time to time, were found necessary to correct the hard and intolerable relations of the poor debtor!

10. "When Moses who so strongly, and before all things, urges purity and holiness of heart, does not hesitate to consider the somewhat hard treatment of an animal (xxv. 4) in the midst of the most important laws, he stands at the divine central point of the world, from which straight lines lead to all creatures." (BAUMGARTEN).



11. The Levirate marriage has indeed no connection with the general human "needs and desires of immortality" (KELL), although a similar custom is found among the Mongolians, Circassians, Druses, Abyssinians, and others. This necessity was not indeed distinctly felt by Israel, (hence the Sadduceean pretence, Matt. xxii. 24 sq.), but it is truly from Abraham on entirely included in the promise, as Christ asserts, Matt. xxii., and indeed the promise of this life, for the Word must become flesh. Thus the custom lying at the basis of the legal regulation is an old and honored one in the chosen family. Indeed the main line of the tribe of Judah, the peculiar line of promise, Matt. i. 8 sq., springs from that forced or surreptitious marriage of Thamar (Genes. xxxviii.). LUTHER, *Herr. Enceyl.*, VIII. 858. Compare beside the Levirate marriage of Ruth. In Israel all is directed with reference to the name and the house, and not so much generally "to a continuous life in posterity" (SCHULTZ). Hence beyond the law, and even those more distant than the brother are allowed to act. The Goel appears as the husband's brother, Ruth iv. Hence even against the law (Lev. xviii. 16), incest [Blutschande] is blood-honor; love as the fulfilling of the law. [It should be rather, that in this case and for the ends in view, to preserve the name, the house, the ordinary rules as to inter-marriage were set aside. Such a marriage was not incest.—A. G.].

12. For Amalek comp. Doct. and Eth. upon i. 6 sq. 6. What was said as to Israel at home, closes significantly with a recollection of the Edomite Amalek; for thus it is said that a man's enemies will be those of his own house, and that Israel as the people of Jehovah must remain in the camp. Israel's perfection is not merely secured through the promise in the future, but in the way of duty made dependent upon its development in obedience.

#### HOMILETICAL AND PRACTICAL.

Chap. xxiii. 15, 16. The letter of Paul to Philemon. Ver. 18. LUTHER: "Thus all gains by sin are unacceptable to God; He will be honored with reverence. BERL. BIB.: "Even everything devoted in some measure to the Lord, on account of curish quarrels and bitterness among each other is also an abomination to the Lord." Vers. 19, 20. OSIANDER: "If we decline a gain to please God He will in turn restore it to us in another place and way." Vers. 21-23. God loves a free-will service. Promises create obligation, and our acts should correspond with our words. Vers. 24, 25. WURTH. BIB.: "God gives the blessing upon our fields not for ourselves alone, but for our neighbors also." BERL. BIB.: See the community of goods! It is all yours. But if thou takest for thyself unreasonably, with a false freedom, it applies not to thee.

Chap. xxiv. 1. BERL. BIB.: "The tying together of Samson's foxes sets all in a flame." WURTH. BIB.: "God often suffers that to happen in which He has no pleasure, in order to avoid greater evil and distress, Matt. xiii. 30." BERL. BIB.: "Christ wills that among believers, whose disposition is not so harsh, there should be obedience to the first institution, that all opposition

should be obviated by love and reasonable endurance, all crosses and sickness should be patiently borne, and the marriage state preserved in faithfulness to the end of life." SCHULTZ: "Lycurgus, Solon, and Numa, permit according to Plutarch a change of wives." Comp. Isa. i. 1. God receives back again, Jer. iii. 1. [WORDSWORTH: "Here was God's love made manifest. He invites the people generally of spiritual adultery to return to him."—A. G.]. Ver. 5. OSIANDER: "Woe to those who forbid to marry, 1 Tim. iv. 8." BERL. BIB.: "God spares young Christians heavy tests, and gives them some sweet foretastes of knowledge and consolation." Ver. 7. STARKE: "Judas took his own life, Acts i. 18." BERL. BIB.: "The slave trade." OSIANDER: "We should learn prudence from the loss of others, rather than by our own misfortune." BERL. BIB.: "That the whole lump may not be leavened. 1 Cor. v. 2, 6, 13." [WORDSWORTH: Ver. 13. He who injures the poor does violence to God.—A. G.]. Ver. 15. BAUMGARTEN: "Thus was the master put in the place of his laborers. But such feeling is possible only through love, which alone knows how to feel for others, to feel as they feel." Comp. James v. 4. OSIANDER: "He is a thief in the sight of God." Ver. 16. BAUMGARTEN: "If only strict righteousness rules then no child of Adam can hope for salvation or life; thus this iron link of the natural connection must be broken, which occurs only through divine grace. (Jer. xxxi. 29, 30; Ezek. xviii. 20)." Ver. 17 sq. Strangers, fatherless, widows; these three classes are here four times recommended. Ver. 19. The forgotten sheaf the sheaf of the Lord. In this point they should not have a good remembrance, but a good conscience. OSIANDER: "Pious generosity brings no loss." Ver. 22. LANGE: "God reveals the grounds of His will, to convince us so much more fully of its reasonableness; thus man should not require a blind obedience.

Chap. xxv. 1. RICHTER: "An image of the righteousness of God, 1 Kings viii. 32." BERL. BIB.: "The judicial office, a characteristic of God, is often made to be a characteristic of the devil." STARKE: "One may thus come before the judgment with a good conscience in case of need." Ver. 2, HERXHEIMER: "Every one was equal before the law in Israel." SCHULTZ: "This punishment fails in the modern idea of dignity, but not with respect to the knowledge of that worth or dignity, even in the body, grounded in the inward relation to Jehovah. The divine law requires that when a man has put off his own worth the delusive appearance of it shall be taken away also. Corporeal punishment, because of the moral earnestness and sense of truth." Ver. 3. The offender still a man. SCHULTZ: "The guilt of the individual should bring to mind the guilt of all. The number forty characterizes the humiliation, the temptation, and the wandering as ordained by divine power. Comp. Gen. vii. 12; the forty years in the wilderness; Deut. ix. 9, 18; Lev. xii. 1 sq.; Jonah iii. 4; Ezek. iv. 6; 1 Kings xix. 8; Matt. iv. 2. Comp. BAHR II. 490." Ver. 5 sq. BAUMGARTEN: "In the duty of mutual love and aid, the external communion first reaches its real truth and significance." The levirate marriage has ceased

among the Jews. WURTE. BIB.: "Blood relatives should truly receive the widows and fatherless left behind, and aid them in word and deed." Vers. 9, 10. BERL. BIB.: "Each family should be preserved by this law, that we may better recognize the Messiah, who should be born from the entirely humbled or sunken family of David." Ver. 11 sq. STARKE: "Every immodest touch is sin." Ver. 13 sq. SCHULTZ: "The most customary and daily transactions are the most important; where there is the most sin there will be the most sighs. Mammon is always a mammon of unrighteousness." ["It is noteworthy that John the Baptist puts the like duties in the forefront of his preaching, Luke iii. 12 sq.; and that

the prophets, Ezek. xiv. 10-12; Amos viii. 8; Micah vi. 10, 11, and the Psalms, insist upon these duties." BIB. COM.—A. G.]. RICHTER: "1 Thess. iv. 6. The curse of God is the righteous penalty for such secret sins. Israel must have just balances as God in His sanctuary." BERL. BIB.: "Not two kinds of words in thy mouth." BAUMGARTEN: "These manifold directions of love and indulgence, end in this sharp point, that love and indulgence may never blunt in Israel the sense for the opposition to all evil." SCHULTZ: "As the development of the world cannot end but in the dualism of heaven and hell, so neither the development of the law, without this dualism of love and hatred."

### Israel before the Lord.

#### CHAP. XXVI. 1-19.

- 1 AND it shall be, when thou *art* come in unto the land which the Lord thy God
- 2 giveth thee *for* an inheritance, and [thou] possessest it, and dwellest therein; That
- 3 thou shalt take of the first of all the fruit of the earth, which thou shalt bring of
- 4 thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt
- 5 go unto the place which the Lord thy God shall choose to place his name [to cause
- 6 his name to dwell] there. And thou shalt go unto the priest that shall be in those
- 7 days, and say unto him, I profess this day unto the Lord thy God, that I am come
- 8 unto the country which the Lord sware unto our fathers for to give us. And the
- 9 priest shall take the basket out of thine hand, and set it down before the altar of
- 10 the Lord thy God. And thou shalt speak [answer] and say before the Lord thy
- 11 God, A Syrian [An Aramæan] ready to perish [lost, lost, wandering about]<sup>1</sup> *was*
- 12 my father; and he went down into Egypt, and sojourned there with a [in] few,
- 13 and became there a nation, great, mighty, and populous: And the Egyptians evil-
- 14 entreated us, and afflicted [oppressed] us, and laid upon us hard bondage: And
- 15 when [*om.* when]<sup>2</sup> we cried unto the Lord God of our fathers, [and] the Lord heard
- 16 our voice, and looked on our affliction, and our [heavy, exhausting] labour, and
- 17 our oppression: And the Lord brought us forth out of Egypt with a mighty hand,
- 18 and with an outstretched arm, and with great terribleness, and with signs, and with
- 19 wonders; And he hath brought us into this place, and hath given us this land,
- 20 *even* a land that floweth with milk and honey. And now, behold, I have brought
- 21 the first-fruits [first of the fruits] of the land, which thou, O Lord, hast given me:
- 22 and thou shalt set it [or the basket] before the Lord thy God, and worship before
- 23 the Lord thy God: And thou shalt rejoice in every good *thing* [all the good
- 24 which] which the Lord thy God hath given unto thee, and unto thine house, thou
- 25 and the Levite, and the stranger that *is* among you. When thou hast made an
- 26 end of tithing all the tithes of thine increase [in] the third year, *which is* the year
- 27 of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the
- 28 widow, that they may [and they eat] eat within thy gates, and be, [and are] filled:
- 29 Then thou shalt say before the Lord thy God, I have brought away the hallowed
- 30 things out of *mine* [the] house, and also have given them unto the Levite, and unto
- 31 the stranger, to the fatherless, and to the widow, according to all thy command-
- 32 ments [commandment] which thou hast commanded me: I have not transgressed

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 5. Literally, perishing was my father. The rendering adopted by our version is not only most nearly literal, but best agrees with the history referred to.—A. G.]

<sup>2</sup> [Ver. 7. The word when is not in the original, and should have been in *italics*.—A. G.]

- 14 [of, from] thy commandments, neither have I forgotten *them*: I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use [in uncleanness (unclean condition)]<sup>3</sup>, nor give *ought* thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore [and thou shalt] keep and do them with all thine heart, and with all thy soul. Thou hast avouched<sup>4</sup> the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people [people for a possession], as he hath promised thee, and that thou shouldest keep all his commandments: And to make [give] thee high above all nations which he hath made, in praise, and in name, and in honour [splendor, glory]; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

<sup>3</sup> [Ver. 14. SCHROEDER's rendering is the most literal and obvious, and gives a better sense than others proposed, or adopted.—A. G.]

<sup>4</sup> [Ver. 17. Literall., caused to say—caused him to say.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 1–11. Upon ver. 1 comp. xvii. 14. Ver. 2, partitive. (Gen. iv. 4). According to Jewish tradition a part of the seven kinds of the fruits of Canaan. viii. 8. SCHULTZ: Not all the first-fruits, generally, were to be delivered at the sanctuary. KZIL: Only those necessary for the following purpose or end. Comp. upon Ex. xxiii. 19. and besides xviii. 4. מִן הַמִּנְחָה from מִן הַמִּנְחָה, to weave. For the rest comp. xiii. 11, 5, (xvi. 17). Ver. 8. Either the priests collectively, or the one who was officiating, comp. xvii. 12. The declaration (saying) is the explanation of the basket with the first-fruits, as a completed actual acknowledgment of the possession of the land, and as an expression of corresponding gratitude. Ver. 4. Comp. ver. 10. Before the altar of burnt-offering, Ex. xxvii. 1 sq. Ver. 6. Comp. xxv. 9. To the profession before men, there is joined a wider retrospective and comprehensive prayer before the Lord. Jacob (Israel) nominally and virtually the ancestor of the twelve-tribed people, (Is. xliii. 27), an Aramæan because of his long residence in Mesopotamia, whence Abraham removed, Gen. xi. 31, (xv. 20; xviii. 5; xxi. 20, 24), and because he there grew to such a family. Comp. Hos. xii. 18 sq. מִן הַמִּנְחָה losing himself, who not only wandered about, led a nomadic life, but ran the risk of being lost. (Ps. cxix. 176; Jer. i. 6). *Duro servitio primum* (Gen. xxi. 40) *deinde fame* (Gen. xlii. 2; xliii. 8). J. H. MICHAELIS. Comp. Gen. xxv. 8. KZIL against the accents: A lost Aramæan was my father. LUTHER (VULG.). The Aramæan (Satan) would destroy my father, as if the reading was מִן הַמִּנְחָה. The Sept.: ἐν ἑαυτῷ ἀπέλκεν ὁ πατήρ μου. 2 the beth essentialis. x. 22. מִן הַמִּנְחָה (*Plurali tantum*) מִן הַמִּנְחָה from מִן הַמִּנְחָה to extend, i. e., the extended, grown, adult, men. מִן הַמִּנְחָה from מִן הַמִּנְחָה to rub away, small, diminutive of few men. Comp. Gen. xxiv. 80. In himself nothing, with his own, few, and yet! Comp. vii.

1; ix. 1. (Ex. i. 7, 9). Ver. 6. Comp. Ex. i. 11 sq. Ver. 7. Comp. Ex. ii. 28; iv. 31. Ver. 8. Comp. iv. 34; v. 15; vi. 21 sq. Ver. 9. Comp. vi. 8. (Ex. iii. 8). The offering brought by the individual private Israelite, ver. 10, corresponds to this bringing of the people into the land on the part of Jehovah. Comp. ver. 2. The setting it down either as resuming the closing remark of ver. 4, or implying that the offerer had taken up the basket with the first-fruits during the prayer. Ver. 11. The solemn festal joy, xii. 7, 12; xvi. 11, 14; xviii. 4. The first-fruits, as the first-born and the tithes (xv. 19 sq.; xiv. 28).

2. Vers. 12–15. The making an end and all the tithes, ver. 12, refer to the second tithe in the third year. (Comp. xiv. 28). The year of tithing, because the whole tithe obligations, even to the special application, was completed in each third year. Comp. xiv. 29. Hence ver. 18, after such a close, an account is to be rendered, perhaps when they appeared before the Lord at the feast of tabernacles in the third year. KZIL understands the saying, avowal, here as before God generally, (Gen. xxvii. 7), a view which ver. 15 certainly favors. Brought away, not as an obligation, or debt (SCHULTZ, KZIL), but as something which does not belong to me, to annul, wipe away all title to which, it is brought out from the house; spoken with emotion. Hallowed things, i. e., whatever is devoted to God, as it was to be conveyed or disposed of in the legally defined way. The whole command, to wit, whatever could generally come into account here. The individual commands are alluded to in what follows. Neither wilfully nor consciously. (מִן הַמִּנְחָה closed to the consciousness). Ver. 14. The further conscious deduction in definite contrasts. I have not eaten thereof, in a case of sorrow, or mourning for the dead (some hold in respect to the Egyptian mourning in the offering of the first-fruits to Isis, or the like); nor in any other way as legally unclean, have I taken it out from the house, ver. 13); nor even (xiv. 1) have sent from it into a friendly house of mourning. Comp.

Hos. ix. 4; Jer. xvi. 7 sq.; 2 Sam. iii. 35. Sept.: Given from it to the dead. There is no necessity for holding with SCHULTZ, to some "superstitious application." As ver. 5 sq., unfolds into thanks, so ver. 15 into prayer. It may moreover rightly be urged against that exclusive assertion of the earthly sanctuary foisted upon Deut. by the critics. Comp. Isa. lxiii. 15. Whoever preserves the hallowed things holy, may make his claim before the holy place of the Lord. The prayer for a blessing relates to the organic whole, keeps in mind the whole people.

8. Vers. 15-19. The prominence of the law generally as a basis upon which such a prayer rests, now and always, while it is called to-day. Ver. 16. Comp. iv. 1 sq.; v. 5, 1, vi. 1 sq., and indeed as to what kind of fulfilling of the law, comp. vi. 5; x. 12. Ver. 17 intimates at the same time the covenant relation of Israel. If the Hiphil **הִאֲכִירָה** is retained, i. e., bring under obligation, made to say, since Israel had said that he hears and does (v. 24—comp. also ver. 14 above) he thereby secures Jehovah as his God. Others regard it as a strengthened form of Kal.: to promise or to accept; to extol, glorify. GASEN., KNOBL, KSEL: thou hast let Jehovah say, declare, promise. Comp. for the rest of the verse viii. 6; v. 26. Ver. 18. The same applied to God. Comp. vii. 6; xiv. 2; Ex. xix. 5. Since Jehovah requires all, as is stated, ver. 1 sq., He makes Israel sure as His people, according to the promise; but when Israel has shown his faithfulness to all the commands, then first follows the exaltation of Israel above all the nations, also created by God (Jehovah is also Elohim, not only the God of Israel). His faithfulness naturally produces praise, renown, and the glorification from the Lord. Comp. Jer. xiii. 11; xxxiii. 9; Zeph. iii. 19 sq.; Ex. xix. 6. [An holy people.—This was the design and end of the divine choice in regard to Israel, as it is still of the personal choice or election of believers. Comp. Eph. i. 4.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. Two formulas of prayer, ver. 1 sq. and ver. 12 sq., enclose the perfection of Israel; it is comprehended by them in its most inward and holy aspect. The fulfilling of the law completes itself in prayer, as inversely the idea of prayer is realized only through the fulfilling of the law (ver. 16 sq.).

2. Prayer appears at the very summit of the life of Israel, at the same time as the most essential thing, as the very soul of all thought and deeds which only find their strength and growth here, and thence—

3. The given formulas of prayer, with which compare the Lord's prayer, include generally reverence, and particularly praise, thanks, petition, intercession, all the elements of prayer. The personal prayer appears hence as the common (ver. 15).

4. In this direction, as to the first fruits (ver. 2) and the tithes (ver. 12), the service of God in Israel appears, by the way, as the worship of God, in which man gives God the honor of that with which God has first honored him. "Ye must at all times (preaches ZINZENDORF), at the

very front, begin with declaring to what straits your father had been reduced,—how he went down to Egypt, was a stranger there, and evilly entreated—until God at last redeemed him, made him a great people, and brought him to this wished for land."

5. The duty of prayer is thus truly the grace of prayer, which man must yield, and whatever can hinder must be put away (ver. 18 sq.).

6. Prayer in truth is through God even, not so much because in its expression it brings before God the thoughts and word of God (ver. 5 sq.; 18 sq.), but rather because in its inmost spirit it is the consecration of the whole man to God. Otherwise all the subjective and objective relation of life (ver. 13), the personal as the social condition (ver. 14), would not be pervaded and made serviceable to the kingdom of God.

7. As the object and end of prayer is the union of my will with that of God—not my will but thine be done—so prayer manifests itself through obedience to the law, through faithfulness in covenant relations (ver. 16 sq.). His service is moreover our blessedness, the true honoring of God, the glory of men (ver. 19). "Instead of closing at its end the way of God, the law points in that respect directly to that which is new and greater." (SCHULTZ.)

#### HOMILETICAL AND PRACTICAL.

Ver. 1. KOHLBRÜGG: "We come into the land as soon as we believe; then it typifies to the believer, heaven, the everlasting and full enjoyment of all blessedness, Heb. iv. 11; Eph. ii. 5, 6. It is all a free gift. It is the nature of God to give, to be good to the poor, Gal. iii. 18, 29." Ver. 2 sq. THE SAME: "Diversities of fruit. Comp. 1 Cor. xii. 4 sq.; Eph. iv. 7; Phil. i. 11; Gal. v. 22; 2 Pet. i. 8 sq. He gives a fruitful land, Eph. ii. 10; and there should not be any exotic fruits, Gal. i. 7, 8." Ver. 3. STARK: "Thanksgiving and prayer are sisters which should never be separated." KOHLBRÜGG: "The confession of the mouth disburdens and warms the heart, awakes a joyful faith. Thy God who has put thee into office to praise the name of God, His faithfulness and truth before the people,—thus from my confession to take occasion to comfort and encourage others, that God will not forsake the work of His hands. The priest takes the basket, as he must ever bring before the throne whatever the people offer, Jer. xxx. 21. The altar of burnt offering a figure of Christ and His cross." Ver. 5 sq. BAUMGARTEN: "Israel is in himself nothing more than the receptive subject of the grace of Jehovah. This is plain for all the future in the twofold beginning of his history. First, Israel the individual man, whose loneliness in the three patriarchs is three times inferred; no violent, lawless Nimrod, but an Aramman stranger and shepherd going through the regions of kings and nations (Ps. cv. 12, 13), and exposed to their assaults. As Jehovah prevented this, He alone established this beginning—for Israel, as a lost man, had no strength in himself. So also in the second beginning, where Israel became a great people, but thus given into the power of a strange and harsh king, he was lost again. In measure

indeed as Israel had grown to a great mass, the grace of Jehovah became grander and more wonderful." [WORDSWORTH: "We must remember our past miseries as well as our present mercies; what we were by nature as well as what we are by grace."—A. G.] CRAMER: "Alms are not given from vanity, but from faith." RICHTER: "Ver. 7 praises the omniscience of God, ver. 8 His power and righteousness, and ver. 9 His goodness and faithfulness." Ver. 10. STARKS: "The first to God, and not to Satan. Ye young men and maidens, devote to God the bloom of your years." Ver. 11. BAUMGARTEN: "With the first fruits for the priests (Num. xviii. 18) they were to bring others also, free-will offerings and what was joined with them, ch. 12." Ver. 18 sq.: "Like the Pharisee, Luke xviii., but not the same, indeed unlike." Ver. 14. RANDGROSSE: "The sacrifice to God should be joyful, pure and holy." Ver. 15. SCHULTZ: "If a living

prayer ascends to God, a certain obedience, as well as a certain experience of grace, is necessary." BAUMGARTEN: "Because He who dwells in the earthly sanctuary is at the same time enthroned in the heavenly sanctuary, so He must be called upon in every house of Israel. What freedom and variety in Israel, in connection with all earnestness for the unity of the sanctuary, and the sacredness of the priesthood and its position." Ver. 16. OSIANDER: "For the fulfilling of the commands, God requires the whole man." Ver. 17. STARKS: "Great similarity with the question in the baptismal covenant, 1 Pet. iii. 21." Ver. 19. RICHTER: "To be for the praise of God (Eph. i.) is the ultimate end of all the revelations and forms of the kingdom of God." V. GERLACH: "In the first fruits there is a continuous homage and acknowledgment with reference to all earthly possessions. The second tithe changed every Israelitish home into a sanctuary."

### The Instructions for the Stone Monument as a Pause to the Second Discourse.

#### CHAPTER XXVII. 1-8.

- 1 AND Moses with the elders of Israel commanded the people, saying, Keep all the
- 2 commandments [the whole commandment] which I command you this day. And
- it shall be on the day when ye shall pass over Jordan unto the land which the Lord
- thy God giveth thee, that thou shalt set thee up great stones, and plaster them with
- 3 plaster: And thou shalt write upon them all the words of this law, when thou art
- passed over [in thy passing over], that thou mayest go in unto the land which the
- Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord
- 4 God of thy fathers hath promised thee. Therefore it shall be when ye be gone over
- Jordan, that ye shall set up these stones which I command you this day, in mount
- 5 Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar
- unto the Lord thy God, an altar of stones: thou shalt not lift up [swing over
- 6 it] any iron tool upon them. Thou shalt build the altar of the Lord thy God of
- whole [complete] stones: and thou shalt offer [cause to ascend] burnt offerings
- [whole offerings] thereon unto the Lord thy God: And thou shalt offer peace-offer-
- 7 ings [salvation offerings], and shalt eat there, and rejoice before the Lord thy God.
- 8 And thou shalt write upon the stones all the words of this law, very plainly.

#### EXEGETICAL AND CRITICAL.

Ver. 1. And the elders—because they had it to perform (i. 1). The whole commandment is the following command for the erection, plastering, and inscribing, etc., in all its compass. Its keeping is symbolical for the keeping of all the commands generally. (KNOBEL, SCHULTZ, KEIL, of the whole law.) Comp. *Introd.* § 2. The time limit in ver. 2 places at once the entrance upon Canaan, to which all refers here, as the day for the fulfilment of the command, as it corresponds to the day of the command (דִּבְרֵי, דִּבְרֵי). The closer restriction follows in ver. 4. Plaster—either with gypsum or lime-wash generally—to fit them for the in-

scription, ver. 8; for the cementing of the stones with mortar—was either evidently included in the command for their erection, or perhaps was unnecessary from their great size. The writing follows upon the plastering, and thus is to be inserted upon the plastered stones, and not to be out in the stones, and then whitewashed or covered. For the Egyptian usage comp. HENGSTENBERG, *Auth.* I. p. 464 sq. They carved or painted upon the smooth surface. The inscription was not for posterity, but as a testimony to their cotemporaries. All the words of this law—*Introd.* § 2. The obedience to the law so declared and attested justified the conquest of Canaan to their cotemporaries. Ver. 4. A resumption of ver. 2 for the purpose of defining the locality, that the command there, should be

restricted to the midst of the land. Ebal, for which the Samaritan Pentateuch designates substitutes Gerizim, on account of vers. 12-13 (xi. 29). The Samaritan temple stood upon Gerizim. Comp. HENGSTENBERG, *Authen.* I. 87. Ebal, which was at least a hundred feet higher than Gerizim (ROBINSON, *Researches*, Vol. III., and *Later Researches*, pp. 181, 182), and was better fitted both for the stones and the altar, ver. 6. Comp. upon Ex. xx. 22; Josh. viii. 80 sqq. (*Introd.* § 4). That the altar was not to be built of the stones already mentioned is the more clear since the stones of the altar are in ver. 6 whole stones (xv. 16)—thus stones untouched by human hands (1 Thess. v. 28). As the altar for the sacrifices, so it gives a more solemn stamp and completion to the symbolical transaction, vers. 2-4. Burnt offerings (Lev. i. 8 sq.) as those ascending wholly to God in the high places, designated and expressed the entire consecration of the offerer to the Lord. The peace-offerings (Shelamim) express the enjoyment of salvation the more distinctly, since here also the portion in this sacrifice belonging to the offerer for the joyful meal is expressly noticed. Comp. the similar transaction, Ex. xxiv., in the first law-giving, as also here in the repetition, Deut. v. sq. As ver. 4 resumes ver. 2, for the purpose of the local determination, so now ver. 8 resumes again ver. 3, for a closer description how the words should be written. Comp. upon i. 5, HENGSTENB. *Auth.* I. p. 482 sq. (ix. 21). In good, distinct characters, so that every one may see and understand.

#### DOCTRINAL AND ETHICAL.

1. "In the first place, the necessity that the people should appropriate the law to itself is thus expressed. Its writing stands over against the writing of God, ver. 2; the writing of Jehovah has thus penetrated the mind of Israel. But, on the other hand, this rigid stone writing, these hard letters, show that the law, even after the preceding appropriation, remains still an external law, standing over against the people. But the sacrifices bring the act of inscribing inwardly to the consciousness—make it a real appropriation." BAUMGARTEN.

2. The paternal city of Hesiod honored his memory by engraving his great poem in full upon lead tables (PAUSANIAS 9, 81). Comp. the descriptive pillars of Darius at the Hellespont (Herod. iv. 87). Στήλη was a post or pillar erected by the state, inscribed with laws, ordinances, decrees of the council or of the people. There were also metal pillars inscribed with laws. Hence παραβήναι τῶς στήλας is a kind of proverbial expression in POLYBIUS for the transgression of the laws.

3. "That the law should be set up upon Mount

Ebal, from whence the curse should be proclaimed, has essentially the same ground, as the fact that Moses gives only the formula for the curse, ver. 15 sq., as the fire upon Sinai, as the prominent position of the threatenings in the law. The law speaks more impressively to sinful man in connection with the curse. Fear must be first awakened. The curse manifests itself throughout in human life—most unquestionably in death. To see the blessing belongs often to other eyes than those of the natural man. It was, moreover, not concealed from Moses that the curse, for the most part, should come through the law, xxxi. 16 sq. As the curse is connected more clearly with the law, so the blessing first with him whom God should send (Acts iii. 26)." SCHULTZ. According to BAUMGARTEN, "the curse appears to be wiped away through the sacrifice; for in the sacrifice Israel judged itself that it should not be condemned by God (1 Cor. xi.). Hence the eating with joy of the peace-offerings, the completing, finished offerings, and that before the face of Jehovah." KEIL (as the BERL. BIB.); in order to show how the law and economy of the Old Testament would denounce the curse lying upon the whole human race for sin, in order to awaken the desire for the Messiah, who should take away the curse and bring in the true blessing.

#### HOMILETICAL AND PRACTICAL.

Ver. 1. CALVIN: "This command tends to the same end as the commands with respect to the door-posts and the fringes of the garments. The stones should be a monument in the land, from which the people should learn that they dwelt there purely to honor God. As the individual dwellings, so the whole land should be holy to God, as a sanctuary of heavenly truth." Ver. 8. PISCATOR: "God holds His law as the unchangeable rule of wisdom and righteousness, and will have it so held." The stones should speak, if Israel were silent. TUB. BIB.: "The O. T. upon the stones, the new upon the tables of the heart, Jer. xxxi.; 2 Cor. iii. 8." [The stones so inscribed were a testimony on the part of the people: 1) that they took possession of the land by virtue of the law; 2) that they held it only as obedient to the law; 3) that these stones should witness against their unfaithfulness.—A. G.] Ver. 5. LANGE: "In this simple, unartistic form, God is well pleased, for the sake of the Messiah, who presents Himself in the form of a servant, altar, priest, and sacrifice." PISCATOR: "In the service of God we should not do any thing out of mere human good intentions, but abide in the simplicity which God has prescribed." Ver. 7. J. GERHARD (just prior to his death): "Such joy is the foretaste of that eternal joy which we shall share in the other world through the death of Christ."

## Transition to the Last Third Discourse.

## CHAPTER XXVII. 9-26.

- 9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed [keep silence] and hearken, O Israel, this day thou art become the people of the Lord thy God. Thou shalt therefore obey [hearken to] the voice of the Lord thy God, and do his commandments and his statutes which I command thee this day.
- 11, 12 And Moses charged [commanded] the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan:
- 13 Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: And these shall stand upon [in] mount Ebal to curse [SCHROEDER, as the margin: for a cursing]; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. And the Levites shall speak [answer] and say unto all the men of Israel with a loud [high] voice, Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth [setteth it up] *it* in a secret *place*: and all the people shall answer and say, Amen. Cursed *be* he that setteth light by [despises] his father or his mother: and all the people shall say, Amen. Cursed *be* he that removeth his neighbour's land-mark: and all the people shall say, Amen. Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen. Cursed *be* he that perverteth the judgment [right] of the stranger, fatherless, and widow: and all the people shall say, Amen. Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen. Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen. Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen. Cursed *be* he that lieth with his mother-in law: and all the people shall say, Amen. Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen. Cursed *be* he that taketh reward to slay [slay a soul, innocent blood] an innocent person: and all the people shall say, Amen. Cursed *be* he that confirmeth not [setteth not up] *all* the words of this law to do them: and all the people shall say, Amen.

## EXEGETICAL AND CRITICAL.

Ver. 9. And the priests, *etc.* (*Introd.* §4)—because they were generally the teachers of the law, and were specially to declare the blessing and the curse respectively (x. 8; xxi. 5; Num. vi. 28sq.; v. 19sq.). As xxvi. 16 and xxvii. 6sq. allude to the covenant relation, so we have here the actual transition to it. The repetition of the law, of that which took place at Sinai, through which Israel became a people, and indeed this peculiar people which they were. Comp. v. 1sq.; chap. xxix. Ver. 10. Comp. xxvi. 17. With respect to Jehovah, it must hearken to His law (iv. 12, 30, 36), practically obey it (iv. 1sq.), and especially carry out the following commands which Moses enjoined, ver. 11, through which the erection of the stones for the law, and the setting up of the altar, as also the sacrificing in Canaan, appear not so much in their significance, as in their immediate application to Israel, through which it solemnly adjudges to itself the consequences, the blessings, or the curses, according to its character. Ver. 12. Comp. upon xi. 26sq., 29 (xxvii. 4). The blessings were previously in-

timated, and are to be regarded as blessings corresponding to the curses which are above delivered. The six tribes for blessing are those which sprang from Leah and Rachel (with the exception of Reuben and Zebulun). Gen. xxix. 30. Joseph appears as embracing Ephraim and Manasseh, as in Gen. xlix. 22sq. Comp. Deut. xxxiii. 18sq. The six tribes for the cursing, ver. 13, are those descending from the handmaid of Leah and then those from the handmaid of Rachel (Gen. xxx.), the first preceded by Reuben (the fallen first-born), and last by Zebulun, Leah's youngest son. Since with respect to both, the curse as the blessing, it is said only they shall stand, and accordingly the distance between comes into view, we may certainly think of a representation of the tribes, perhaps their elders, who descend from the two mountains. Through their position they represent only, do not utter, the blessing and the curse. (SEPP, *Pilgerbuch* II. p. 27, remarks that at all times, day and night mountains, light and shadow lands, have been distinguished. The northern half of the Meru is the Himalaya (*i. e.*, winter); the southern the Kailasa (*i. e.*, the summer), mountains; Horeb the hoary (frosty)

stands over against *Sinai*, the burning; so also *Ebal* over against *Gerizim*. The *Arabians* call *Saturn Hobal*, the destroyer, and worship him under the image of the black stone in the *Kaaba*. Then *Ebal* would be called after *Baal Chronos*—(the god of the dead.) Ver. 14. *וְעָלָה*. Comp. upon xxi. 7; xxv. 9. The *Levites*—according to ver. 9, and also from the fact that the tribe has its place upon *Gerizim*, ver. 12—are the levitical priests, to whom the like position and duties are entirely fitting. Comp. *Job*. viii. 88 (*Introd.* § 4). They answer (what perhaps is yet questionable), inasmuch as in the blessings they turned to *Gerizim*, and in the curses to *Ebal*, and say to all the men of Israel, and indeed with a loud voice, as God Himself, v. 19, and as the law was to be written very plainly upon the stones (xxvii. 8). *Knobel* incorrectly refers the loud voice to the people. All the people in the following verses include the more widely distant, congregated masses of Israel. Ver. 15. Only curses here. Comp. *Doct.* and *Eth.* 8 and 4. The number twelve is in accordance with the twelve-tribed people. As the whole ceremony and the special form of the curses are practical, so also the inward peculiar nature of the examples selected. Gross transgressions incur the penalty, but the more secret and refined meet with the curse, "in order to show that God will in any case visit such sinners, and to instil into the hypocrite a terror of his works of darkness" (V. GEBLACH). *מָרַר* (kindred with *מָרַר*)—to sever, reject, curse; one rejected by God and men;—the separation, i. e., to death. The first instance is the secret transgression of the second commandment, whose significance for the thought of the decalogue is again made prominent in this exemplification. Comp. upon v. 8; iv. 16 and ix. 12. Neither graven nor molten. Comp. further xvii. 1; iv. 28; xiii. 7. *אָמֵן*—firm, faithful, certain; i. e., so be it, and so will we heartily keep it (*Num.* v. 22; *Neh.* v. 13; viii. 6; 1 *Cor.* xiv. 16). Do the plurals *וְעָלָה* and *וְאָמְרוּ*, not occurring in the other verses, embrace the six, and six tribes? Or do they correspond merely to the *Levites*? Ver. 16. Next to the character of God comes that of the parents. Upon *קָלָה* comp. xxv. 8. The disposition may represent itself in words or deeds, or in the general deportment (v. 16; xxi. 18 sq.; *Ex.* xxi. 17, 15; *Lev.* xx. 9). Upon ver. 17 comp. xix. 14. Ver. 18. Not: *violorem, qui similis cæco, or ignarum in itinere*, or spiritually, 2 *Tim.* iii. 13, but as *Lev.* xix. 14. Eye diseases are still as prevalent in Egypt as other types of diseases among us. As one, therefore, readily comprehends the eye-salve—*e. g.*, *Rev.* iii. 18—so also the conception of a helpless neighbor, as of one blind. Upon ver. 19 comp. xxiv. 17. Upon ver. 20, xxiii. 1. Upon vers. 21-23, *Lev.* xviii. 20; *Ex.* xxii. 19.

Upon ver. 24 comp. xix. 11; xxi. 1 sq.; *Ex.* xxi. 13, 14; *Num.* xxxv. 20 sq. To the private he now adds ver. 25, the judicial murder embracing both the judge and witnesses. Comp. xvi. 19; xix. 10, 18. Ver. 26. Most comprehensive: to set up, as for others so for himself, as the rule of his life. *Non tantum, ut sciat et rata habeat, sed ut etiam faciat.* J. H. MICHAELIS (*Rom.* iii. 81). Comp. *Matt.* v. 19; *James* ii. 10; *Gal.* iii. 10; *John* viii. 81.

## DOCTRINAL AND ETHICAL.

1. Comp. upon the previous section 8.
2. Israel must by its own words take upon itself the results or consequences of the law (*Luke* xix. 22; *Matt.* xii. 87).
3. Although the exhibition of the curse upon *Ebal* is at the same time, through the altar, a representation of its being overcome or taken away, still it must ever remind Israel of its weakness and of the possibility of its fall. Thus "Reuben, who, through his fall, forfeited his birth-right, stands at the head of the curse-speaking tribes" (*BAUMGARTEN*).
4. "It is the office of the law pre-eminently to proclaim the condemnation" (V. GEBLACH).
5. "Every conscious transgression of the law brings the sinner under the curse of God, from which He alone can deliver us, who was made a curse for us" (V. GEBLACH).
6. "The first and last of the curses have the most comprehensive import—that relates to the outbreaking of the original sin, this embraces all transgressions of the law" (*BAUMGARTEN*).

## HOMILETICAL AND PRACTICAL.

Ver. 9. "Silence and hearing, the key to the word of God, to its understanding, and to an experience of the same." Ver. 12 sq. *PISCATOR*: "The children of the free are for the blessing, as are believers, who are the free children of the promise and heirs of blessing." *STARKE*: "A type of the last judgment. Either under the blessing or under the curse. Even Levi also." Ver. 14. *PISCATOR*: "The faithful watcher for souls stands in the midst between the pious and the wicked." *RICHTER*: "Some think that the blessings are not further mentioned here, because Christ should first utter these, *Matt.* v." *BEEL*. *BIS.*: "They might also observe how our Saviour at another time with the blessings has also announced the curse, as He uttered the woes upon the rich, the full, etc." [Ver. 26. "WORDSWORTH": "Not the bearers of the law are justified, but the doers (*Rom.* ii. 13)."] Vain are the hopes of men founded upon their obedience to the law. The Amen is a condemnation upon ourselves, and shuts us up to Christ, who alone has set up, established the words of this law to do them, and in whom therefore there is blessing instead of the curse.—A. G.]



## The Blessing and Curse and the Renewing of the Covenant—the Last Discourse.

## CHAPTER XXVIII—CHAPTER XXX.

## CHAP. XXVIII. 1-68.

- 1 AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day: that the Lord thy God will set [give] thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake [reach, come to, fall upon] thee, if [because (for)] thou shalt hearken unto the voice of the Lord thy God. Blessed *shalt thou be*<sup>1</sup> [art thou] in the city, and blessed *shalt thou be* [art thou] in the field. Blessed *shall be* [is] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks<sup>2</sup> [young] of thy sheep. Blessed *shall be* [is] thy basket and thy store [kneading-trough: so the margin]. Blessed *shalt thou be* [art thou] when thou comest in, and blessed *shalt thou be* [art thou] when thou goest out. The Lord shall cause [give will the Lord] thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command<sup>3</sup> [May the Lord command] the blessing upon thee [for thy companion] in thy storehouse [gathering places, treasure houses, granaries], and in all that thou settest thine hand unto: and he shall [*om.* he shall] bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee [set thee up, confirm] an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that [for] thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous [superabundance will the Lord let thee have] in goods [for good, prosperity, as margin], in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure [his treasure, the good], the heaven to give the rain unto [of] thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make [give] thee the head, and not the tail; and thou shalt be [thou art] above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after [behind] other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee: Cursed *shalt thou be* [art thou] in the city, and cursed *shalt thou be* [art thou] in the field. Cursed *shall be* [is] thy basket and thy store. Cursed *shall be* [*om.* shall be] the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt thou be* [art thou] when thou comest in, and cursed *shalt thou be* [art thou] when thou goest out. The Lord shall send upon [against] thee cursing, vexation [perplexity (confusion, consternation)], and rebuke, in all that thou settest thine hand unto for to do [which thou wouldest do], until thou be destroyed, and until thou perish quickly:<sup>4</sup> because of the wickedness of thy doings

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 3. The futures, although allowable, are needless, and take from the force of the original here and in the following verses.—A. G.]

<sup>2</sup> [Ver. 4. Literally: the Ashtaroth Astartes of the flocks. See vii. 13.—A. G.]

<sup>3</sup> [Ver. 8. The verb here and in ver. 7 is in the optative, and the literal rendering should be preserved. It is not a command, but a wish.—A. G.]

<sup>4</sup> [Ver. 20. Literally: from the face of. The accents do not justify the colon here.—A. G.]

21 whereby [in respect to which; because] thou hast forsaken me. The Lord shall  
 22 make the pestilence cleave unto thee, until he have consumed thee from off the  
 23 land, whither thou goest to possess it. The Lord shall smite thee with a consump-  
 24 tion, and with a fever, and with an inflammation, and with an extreme burning  
 25 [with a parching, withering], and with the sword, and with blasting, and with mil-  
 26 dew [yellowing (jaundice?)]: and they shall pursue thee until thou perish. And  
 27 thy heaven that is over thy head shall be brass, and the earth that is under thee  
 28 shall be iron. The Lord shall make [give (as)] the rain of thy land powder and  
 29 dust: from heaven shall it come down upon thee, until thou be destroyed. The  
 30 Lord shall cause [give] thee to be smitten before thine enemies: thou shalt go out  
 31 one way against them, and flee seven ways before them; and shalt be removed<sup>a</sup> into  
 32 all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the  
 33 air [heaven], and unto the beasts of the earth, and no man shall fray them away.  
 34 The Lord will smite thee with the botch [ulcer, sore (elephantiasis)] of Egypt, and  
 35 with the emerods [buboes, tumors], and with the scab, and with the itch, whereof thou  
 36 canst not be healed. The Lord shall smite thee with madness, and blindness [daz-  
 37 zling blindness], and astonishment of heart: And thou shalt grope at noonday, as  
 38 the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou  
 39 shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou  
 40 shalt betroth a wife, and another man shall lie with her [humble her]: thou shalt  
 41 build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and  
 42 shalt not gath-<sup>r</sup> [break, cut off] the grapes thereof. Thine ox shall be slain before  
 43 thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away  
 44 from before thy face, and shall not be restored to thee [shall not return to thee]:  
 45 thy sheep shall be given unto thine enemies, and thou shalt have none to rescue  
 46 them. Thy sons and thy daughters shall be given unto another people, and thine  
 47 eyes shall look, and fail with longing for them all the day long: and there shall be  
 48 no might in thine hand [and not to God is thine hand]. The fruit of thy land, and  
 49 all thy labours [toil], shall a nation which thou knowest not eat up: and thou shalt  
 50 be only oppressed and crushed always: So that thou shalt be mad for the sight of  
 51 thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in  
 52 the legs, with a sore botch that cannot be healed, from the sole [ball] of thy foot  
 53 unto the top of thy head. The Lord shall bring thee, and thy king which thou  
 54 shalt set over thee, unto a nation which neither thou nor thy fathers have known;  
 55 and there shalt thou serve other gods, wood and stone. And thou shalt become an  
 56 astonishment, a proverb, and a by-word [taunt], among all nations whither the Lord  
 57 shall lead thee. Thou shalt carry much seed out into the field, and shalt gather  
 58 but little in: for the locust shall consume it. Thou shalt plant vineyards and dress  
 59 them, but [and] shalt neither drink of the wine, nor gather the grapes: for the worms  
 60 shall eat them. Thou shalt have olive-trees throughout all thy coasts, but thou  
 61 shalt not anoint thyself [thy body] with the oil: for thine olive shall cast his fruit.  
 62 Thou shalt beget sons and daughters, but thou shalt not enjoy them [they shall not  
 63 be for thee; belong, remain]: for they shall go into captivity. All thy trees and  
 64 fruit of thy land shall the locust<sup>1</sup> consume [take possession of]. The stranger that  
 65 is within thee shall get up above thee very high [higher and higher]; and thou  
 66 shalt come down very low. He shall lend to thee, and thou shalt not lend to him:  
 67 he shall be the head, and thou shalt be the tail. Moreover, all these curses shall  
 68 come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed:  
 because thou hearkenedst not unto the voice of the Lord thy God, to keep his com-  
 mandments and his statutes which he commanded thee. And they shall be upon

TEXTUAL AND GRAMMATICAL.

<sup>a</sup> [Ver. 25. Literally: for a shaking, agitation. Keri holds that  $\text{לְרָגַל}$  is here in its original uncontracted form, and not a transposed and lat. r form of  $\text{לְרָגַל}$ .—A. G.]

<sup>a</sup> [Ver. 30. Margin: prepare, use it as common food, or appropriate it to common uses.—A. G.]

<sup>1</sup> [Ver. 42. Literally: the buzzer, from  $\text{לְרָגַל}$ . They were a peculiar kind of locusts—apparently more destructive than others.—A. G.]

47 thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst  
 not the Lord thy God with joyfulness and with gladness of heart, for the abundance  
 48 of all things; Therefore [So thus] shalt thou serve thine enemies which the Lord  
 shall send against thee, in hunger, and in thirst, and in nakedness, and in want of  
 all things: and he shall put [give] a yoke of iron upon thy neck, until he have de-  
 49 stroyed thee. The Lord shall bring a nation against thee from far, from the end  
 of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not under-  
 50 stand [margin: hear]; A nation of fierce countenance [margin: strong of face],  
 51 which shall not regard the person of the old, nor shew favor to the young: And he  
 shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed:  
 which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine,  
 52 or flocks of thy sheep, until he have destroyed [utterly destroyed] thee. And he  
 shall besiege thee in all thy gates, until thy high and fenced [firm, fortified] walls  
 come down, wherein thou trustedst, throughout all thy land: and he shall besiege  
 thee in all thy gates throughout all thy land which the Lord thy God hath given  
 53 thee. And thou shalt eat the fruit of thine own body [margin: belly], the flesh of  
 thy sons and of thy daughters which the Lord thy God hath given thee, in the  
 54 siege and in the straitness wherewith thine enemies shall distress thee: *So that* the  
 man *that is* tender among you, and very delicate, his eye shall be evil toward his  
 brother, and toward the wife of his bosom, and toward the remnant of his children  
 55 which he shall leave [keep, as a remnant, save]: *So that* he will not give [Than  
 that he should give] to any of them of the flesh of his children whom he shall eat:  
 because he hath nothing left<sup>a</sup> him in the siege and in the straitness wherewith thine  
 56 enemies shall distress thee in all thy gates. The tender and delicate woman among  
 you, which would not adventure to set the sole of her foot upon the ground for deli-  
 cateness and tenderness, her eye shall be evil toward the husband of her bosom, and  
 57 toward her son, and toward her daughter, And toward her young one [margin: af-  
 ter birth] that cometh out from between her feet, and toward her children which  
 she shall bear: for she shall eat them for want of all things secretly in the siege and  
 58 straitness wherewith thine enemy shall distress thee in thy gates. If thou wilt not  
 observe to do all the words of this law that are written in this book, that thou mayest  
 fear this glorious [revered, glorified] and fearful name THE LORD THY GOD;  
 59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even*  
 great plagues, and of long continuance, and sore sicknesses, and of long continuance.  
 60 Moreover, he will bring [turn back] upon thee all the diseases of Egypt, which thou  
 61 wast afraid of; and they shall cleave unto thee. Also every sickness, and every  
 plague [stroke] which is not written in the book of this law, them will the Lord  
 62 bring [margin: cause to ascend] upon thee, until thou be destroyed. And ye shall  
 be left few in number [in few people], whereas ye were as the stars of heaven for  
 63 multitude; because thou wouldest not obey the voice of the Lord thy God. And  
 it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to mul-  
 tiply you; so the Lord will rejoice over you to destroy you and to bring you to  
 nought; and ye shall be plucked from off the land whither thou goest to possess it.  
 64 And the Lord shall scatter thee among all people from the one end of the earth  
 even unto the other; and there thou shalt serve other gods, which neither thou nor  
 65 thy fathers have known, *even* wood and stone. And among [under] these nations  
 shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord  
 shall give thee there a trembling heart, and failing of eyes, and sorrow of mind  
 66 [panting of soul]. And thy life shall hang in doubt [hang up over against thee]  
 before thee: and thou shalt fear day and night, and shalt have none assurance of  
 67 thy life [believe in thy life]: In the morning thou shalt say, Would God [Who will  
 give?] it were even! and at even thou shalt say, Would God it were morning [who  
 will give the morning]? for the fear of thine heart wherewith thou shalt fear, and  
 68 for the sight of thine eyes which thou shalt see. And the Lord shall bring thee  
 into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt  
 see it no more again: and there ye shall be sold [he will give you there for sale]  
 unto your enemies for bond-men and bond-women, and no man shall buy you.

<sup>a</sup> [Literally: from there not being left to him, all, any thing.—A. G.]

## EXEGETICAL AND CRITICAL.

1. Vers. 1-14. As the blessings were not specified in the symbolical direction with respect to Gerisim and Ebal, so the following detailed statement of the blessing and the curse occurs here in its proper place. It is inserted as a commentary upon xxvii. 12 sq., before the renewal of the covenant, xix. 1 sq., which is connected specially with xxvii. 6. Comp. the parallel passages from the earlier law-giving. Ex. xxiii. 20 sq.; Lev. xxvi. (Deut. xi. 28 sq.). Vers. 1-14. The blessing—Vers. 1, 2. Introductory. Ver. 1. Comp. vii. 12 and other passages. To hear and obey the voice of Jehovah, as to which Israel alone is taught (chap. iv.) is repeated again, ver. 2, as an indispensable condition, and in another form is emphasized in ver. 9, at the middle, and again at the close, ver. 18 sq. For the rest comp. xvi. 19, (ii. 25). In ver. 2 "the manner of the exaltation of Israel is intimated," SCHULTZ, so far as the way in which it comes to pass, for the blessing of Jehovah enriches without sorrow. Prov. x. 22. The blessings and the curses also, vers. 15, 45, are personified, because God Himself is, as it were, in them. Thus the condition, promise, and way to its fulfilment, form the introduction. Ver. 8. Within and without in its whole life. Ver. 4. Comp. vii. 18. Ver. 5. See xxvi. 2; Ex. xii. 84. Ver. 6. Comp. Num. xxvii. 17; Ps. cxxi. 8. Spoken of the individual and of the whole people. (xx. 1). Ver. 7. Comp. Lev. xxvi. 7 (ii. 25). The advance is in regular order, the flight in entire dispersion. Comp. vii. 20 sq. Seven because of the covenant. Ver. 8. The optative form renders it more suggestive and impressive. (Lev. xxv. 21). Comp. further xii. 7. Ver. 9. Comp. vii. 6; xvi. 19; Ex. xix. 5 sq., and viii. 6. As the name of the Lord is to be acknowledged by Israel, in its blessed condition in its own land, so also in ver. 10 by all the nations beyond. (iv. 6 sq.). The name of Jehovah, *i. e.*, Jehovah Himself in His revelation, is called upon Israel, *i. e.*, impressed upon it as the definite characteristic of the people. Not "that it is transformed into the glory of the divine nature" (KAIL) which is not taught even in Isa. lxiii. 19; Jer. xiv. 9, but simply that Jehovah is its husband (Isa. iv. 1) its king, has and holds it as His possession (xii. 5; Num. vi. 27.) The knowledge of Jehovah, His kingly power and glory, His priestly blessing is over Israel. The fear on the part of the nations is the first result, but that is only the one aspect. Comp. upon ii. 25. Ver. 11, according to OTHERS, to give the pre-eminence. Gen. xlix. 4; *ut quasi primogenitus omnibus excellat*, sq.; J. H. MICHE. Comp. for the rest vi. 24; x. 18. It is a return to ver. 4. Ver. 12 is to be explained according to xi. 10 (Lev. xxvi. 4). Treasure, store-house. Comp. Gen. vii. 11. Agricultural labor. Comp. xv. 6; here ver. 13 occurs in a like connection. Position of power and dignity, and indeed continually increasing. *Semper sursum*. Ver. 14. Comp. v. 29; xvii. 11; xi. 28; vi. 14.

2. Vers. 15-68. The curse. Ver. 15, is introductory, as vers. 1, 2. Vers. 16-19 contain a counterpart to the six-fold blessing in vers. 8-6. Ver. 17 is placed more impressively before the

fruit of the body. Ver 20 is analogous in form to ver. 7. Instead of the blessing (ver. 8). As it happened to the enemy, ver. 7, so here to Israel. Comp. vii. 28. Instead of: "the threatening word of the divine wrath" (KAIL) which is scarcely fitting here, others: destruction, injury. מְשֻׁלָּח alluding to שָׁלַח, comp. ver. 8. xii. 7. Ver. 21. דָּכַר from its radical meaning to drive together as a flock, thus on account of its destruction: the pestilence. יָדָבַר represents at the same time the contagious nature of the disease. In ver. 22. שָׁחַת שְׁחָתָה shrunk, shrivelled together. Phthisis. Lev. xxvi. 16. Fever, inflammatory diseases, as also the two following terms. Sword, war, but if we read דָּרַךְ then it is heat, drought, (Gen. xxxi. 40). [Blasting and mildew, to blacken and make yellow. The former denotes the result of the scorching east wind, the latter that of an untimely blight falling on the green ear and turning it yellow." BIB. COM., KAIL.—A. G.] Ver. 23. Comp. Lev. xxvi. 19. Instead of rain, the products of the contrary, dust and ashes—or: "and ashes (עָפָר) the more coherent, although not coarser dust, as sand) shall fall from heaven upon thee." [When the heat is very great the air in Palestine is often full of dust and sand, the wind is a burning sirocco, so that the air resembles the glowing heat at the mouth of a furnace." ROBINSON II. 604.—A. G.] Ver. 25. (Lev. xxvi. 17) in opposition to ver. 7. According to others: ill usage, cruelty, *i. e.*, thou shalt experience such treatment, or: a football, ["a ball for all the kingdoms of the earth to play with," SCHULTZ]. (2 Chron. xxix. 8). Ver. 27. Comp. vii. 15. The עֲפָלִים, as the K'ri עֲפָרִים, are ulcers, boils (עָפַל to swell up). The Rabbinical disease of the anus men, and *in utero* in women, is not alluded to in the text. (1 Sam. v.). לָרֹץ to rub, scratch, דָּרַס from the dryness of the skin. Ver. 28. שָׁנַע from the fettering, binding of the consciousness, thus insanity, madness. עָוָה from the drawing together, closing of the eyes. נִמְכַּח to restrain, to stop the play of the heart. [KAIL holds from the fact that blindness occurs between madness and confusion of heart, that it is mental blindness which is here threatened.—A. G.] Ver. 29. At noonday, either objectively; when the things are doubly clear. (*Dualis*) or subjectively when there is even to the blind some shimmer of light. As the blind, *i. e.*, doubly helpless. Thus it neither hits upon the right nor completes it. מָא as in xvi. 15 only, utterly. Comp. further xxiv. 14. Oppressed and spoiled. Comp. further xxii. 27. Ver. 30. Comp. xx. 5, 6. 7. K'ri שָׁכְנָה, to lie with. Ver. 31. Israel must see it, as helpless, as powerless. Ver. 32. To God (no might) (Gen. xxxi. 29), *i. e.*, thy hand may not, is not strong enough to free them from bondage. Ver. 33. יָרָא as ver. 29. Ver. 34. What it must see with the eye of the body, takes away the eye of the spirit. Ver. 35. Comp. with ver. 27. According to KNOBEL, KAIL, the joint leprosy; but the latter clause is against that view. Ver. 36. Comp. xvii. 14 sq.; xviii. 33; iv. 28. ["The leprosy excluded from fellowship with the Lord, and is hence followed by the

dissolution of covenant fellowship. This thought connects ver. 36 with ver. 35." KEIL.—A. G.]. With ver. 37 at the end, comp. iv. 27. Ver. 38. See Ex. x. 4. Ver. 39. Either: not once gather, or: still less, collect, lay up. Ver. 40. Instead of fall off, cast (KNOBL, vii. 1), SCHULTZ, KEIL, "thine olives shall be rooted out," (xix. 5), by the weather, or by the hand of the enemy. (J. H. MICHAELIS). According to others: thine olive trees shall cast off (the berries). Ver. 42. צלצל from the buzzing tone, or rapid movement of the wings, a peculiar kind of locusts. Ver. 44 is a counterpart of ver. 12 sq. Ver. 45. Comp. vers 2, 15, 20. Ver. 46. Comp. xiii. 8. עולם is that which is hidden in the distant time before or after, here used in reference to the people, and not concerning the individual. [The term forever cannot with KEIL, be limited "to the generation smitten with the curse." It is rather to be limited by thy seed in distinction from the holy seed. Thy seed, seed of evil doers, involving themselves in iniquities of their fathers—upon such the curse rests forever. There is a remnant here also according to the election of grace.—A. G.]. Ver. 47. With joyfulness, which thou hadst, and it went well with thee, (vi. 11; viii. 7 sq.) or with joy and a good heart, heartily. Ver. 49. Shadowing with broad wing, flying easily and rapidly, rushing with a violent thrust upon the prey, seizing with his sharp claws, the eagle swoops upon the carcass; fitting well even to the Roman power, and to all such enemies. Assyrians, Chaldeans (Is. viii. 8; Jer. xlviii. 40). Indeed the more distant, by so much the more barbarous. As Israel would not hearken to the voice of Jehovah, which it understood, it must now hear a language of men which it could not understand, whence instead of any verbal mediation or palliation, the rough, unsoftened violence gives the blow in the case. Ver. 50. According to others: shameless countenance, or: bold in aspect, or: fierce in look. It is well rendered: of firm, hard, features immovable to any mildness, which even the weakness of old age, and the tender years of youth, cannot touch (Isa. xliii. 18; Dan. vii. 7, 23). Ver. 51. Comp. vii. 18. Ver. 52. Comp. xx. 20. Ver. 53. As the siege was so comprehensive (ver. 52, in all thy gates, through all thy land) so it will be exhaustive, there will be no provisions. Comp. 2 Kings vi. 26 sq.; Lam. ii. 20. The conquest of Jerusalem by the Romans, (Lev. xxvi. 29). בכצור ובמצוק, a paronomasia. Others: in the anguish and distress. Ver. 54. He who had formerly despised the ordinary food, grudges (xv. 9) now to those allied to him by nature, love, and fortune, any part of the flesh of his children. Ver. 55. Comp. iii. 8. Such is the eager craving of hunger. Ver. 56. The still more awful case of the woman, the mother. She who once for softness and delicacy let herself be carried, rode upon the ass or camel, or reclined upon the cushions of the litter. ХЕНОСТЕНБЕРГ, *Egypt and Moses*, p. 285. צ is here of the persons to whom; ver. 57: with Vav Expl. of the thing which she grudged. Others: on account of, because. Or: even towards the very young, the children just born, which she would rather

consume. נִלָּשׁ is separation generally, and is not necessarily used precisely of the after birth. The description refers to a birth in helplessness and in the distress of the siege. That which is born generally, or indeed sons, of whom the mother is usually proud. Comp. further ver. 48. Ver. 58. Comp. Intro., § 2. A wider outlook to the time when the book form of Deuteronomy has completed the Pentateuch. [The book of the law, the legislative parts of the Pentateuch; including Deuteronomy.—A. G.]. (Comp. vers. 15, 45). It is in accordance with this that Jehovah appears as the name, as He who has made Himself such a name in His progressive revelation. Comp. further Lev. xxiv. 11; Ex. xiv. 4, 17; Lev. x. 8. Ver. 60; see ver. 27; vii. 15. כְּדוּרָה used as a collective noun. Comp. ix. 19. Ver. 62. Comp. xxvi. 5; i. 10. Ver. 63. Is a bold anthropomorphic figure, but spoken from the profoundest view of the truth, since righteousness on the basis of His holiness, as His mercy according to His love, is in full accordance with the nature of God. As He is glorious, so also He is fearful (ver. 58). Ver. 64. xiii. 18; iv. 27, 28. Ver. 65. Comp. Lev. xxvi. 36 sq. They could not procure rest for themselves, and others will not allow them places for rest; thus in unrest externally, as indeed first inwardly. Ver. 66. Their life hangs suspended before their eyes, as upon a thread, which may be sundered at any moment; thou wilt not be able to trust its preservation; have no confidence in it even. Ver. 67 (v. 26): Would it were evening! were morning! Ver. 68: The bringing back to Egypt! (not through the Egyptians) must form the close which Moses makes; as Egypt was the beginning in the very opposite sense. That is the highest, beyond which there is nothing, that Israel should return to Egypt, to a bondage still fresh in its recollections, and even a worse bondage. (ХЕНОСТЕНБЕРГ: "Egypt is a type of future oppressors, as Shinar in Zechariah"). Comp. also Num. xiv. 3, 4. In ships, i. e., with violence packed in slave ships, and without any possibility of escape. By the way, sq. (xvii. 16) as much as to say: back thither whence thou hast come forth never again to see it; a way which they would never have seen again had they been faithful. Even in the slave markets of Egypt, their look, the curse of God, would frighten the buyer away. The fulfillment under Titus, Hadrian. [SCHULTZ: But the word of God is not so contracted. The curses were fulfilled in the time of the Romans, in Egypt, but they were also fulfilled in a terrible manner during the middle ages, and are still in a course of fulfillment, though frequently less sensibly felt.—A. G.].

#### DOCTRINAL AND ETHICAL.

1. The previously unuttered blessings are here immediately and expressly brought out. It is not however merely for the sake of exemplification, when it here, and still more fully in the curses, descends to the utmost particularity, but essentially to bring before us in such an organism of blessing and curse, the most minute providence; that it is not fortune and misfortune, as accidents, or success and failure as the result of

human activity, but that in general, and particular, in all and each one, God Himself rules, works, as a savor of life unto life, and of death unto death.

2. Religion is not barely knowledge, nor merely worship, but is here experience, where one day teaches another.

3. As the blessing, "measured with an obvious moral determination or aim, takes from earthly prosperity its attractiveness; it appears as a gift which may be enjoyed with peace of conscience, as well as with a fear of desecration." (HARLESS.)

4. With a like aim or determination has the temporal distress here, its leading tendency "to repentance and conversion, and the usually morally effective character of the curse and the penalty." (BACK.)

5. "If ver. 12 points to the heavens as the good treasure of Jehovah, then God dwelling in heaven embraces all, and the rain falling from heaven is the sense image of every good and perfect gift, which with divine strength gives success to every work of the hands of men." (BAUMGARTEN.)

6. "That Israel should return to Egypt has the same force as when it is said to man that he shall return to the dust from which he was taken (Gen. iii. 19): is the abrogation and destruction of the history of Israel." (BAUMGARTEN.)

7. If we would understand these curses and blessings, we must retain in Deuteronomy the reference which in Genesis is already directed to the land and the people. This is the theological point of view for this chapter, which proceeds from the promise of God to the patriarchs.

8. [This chapter, in its prophetic declarations, which have been so strikingly fulfilled, contains clear proof of the divine foreknowledge, and of the inspiration of Moses. This is all the more clear since the prophecies relate mainly, and in their extreme and awful particularity, to the curses, which should rest upon the unfaithful people. Moses does not spare his own people, but holds before them the glass of their future defection and sufferings, as he foresaw them. There might have been a motive for dwelling particularly upon their prosperity, but there is no assignable motive for the character of this discourse, unless it is found in the clear foresight given to him of what was to occur.—A. G.]

9. [While God takes no pleasure in the death of the wicked, His holiness and justice demand the punishment of those who disobey His voice, and despise the riches of His goodness. And as He rejoices in all His perfections, so in that

sense He rejoices in these displays of His judgment.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 1 sq. **TUB. BIB.** : "Here is the gospel of the old covenant, which presents to us heavenly blessings under the shadow of the earthly."

Ver. 15. **STARKE** : "O man, thou art troubled about the future, thou questionest the stars and the calendar; take this chapter, which sets before thee blessing and happiness if thou wilt obey God, curse and distress if thou wilt not obey. The horoscope (calendar) for time and eternity."

**BERL. BIB.** : "In the perverted all is perverted." Vers. 29, 31 sq. **RICHTER** : "Believers must often suffer wrong, but they have ever a Saviour. In their hands there is might, even in prayer."

Ver. 36 sq. This is the history of the Jews, written by God Himself. The history of Israel a judgment of God. [Has not all human history this character? Is it not a process of judgment? —A. G.]

Ver. 47 sq. **BERL. BIB.** : "If we will not serve God, then we must be slaves of lust, serve sin, the world, and the devil, and that with a pining spirit, which can find no rest nor satisfaction therein, but must starve in it." The service of the world is a wretched service (as that of the lost son among the swine). How blessed on the other hand is the servant of God, here and hereafter—Israel under the curse of God at home,

ver. 16 sq.; 38 sq.; and abroad, ver. 36 sq.; 47 sq.—Ver. 48. **RICHTER** : "First the stubborn neck, then the iron yoke."—Ver. 49. God has rods even far off for disobedient children.—Ver. 58. The voice out of the fire upon Sinai, to which Israel was warned continually to hearken, began with the name Jehovah; I am Jehovah. Shall we not fear before Him who is the true object of fear; it is the root of all true joyfulness, especially as Jehovah, i. e., Jesus Christ is the same yesterday, to-day and for ever.—Ver. 68. **BAUMGARTEN** : "It is included in the idea of all divine acts, that they are performed with perfect joy."

Ver. 66. Many of the Christian fathers have referred this verse to Christ, the life, whom Israel hung upon the cross, and in whom they would not believe. **BAUMGARTEN** : "This was the condition of the Jews in the Persian kingdom, according to the book of Esther, and is their condition in the Turkish empire down to the present time." (Comp. *DA COSTA, Israel and the Nations*, also the well-known book of **KNIR** for the fulfillment). [See also Dean Jackson on the Creed.

Ver. 46. For ever; yet the remnant, Rom. ix. 27; and the 11th chap. would be saved.—A. G.]

#### CHAPTER XXIX. 1-29.

- 1 THESE are the words of the covenant which the Lord commanded Moses to make [to close] with the children of Israel in the land of Moab, besides the covenant which he made [closed] with them in Horeb. And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land.
- 3 The great temptations which thine eyes have seen, the signs, and those great mira-

4 cles: [And (yet)] Yet the Lord hath not given you an heart to [know, understand]  
 5 perceive, and eyes to see, and ears to hear, unto this day. And I have led [let,  
 made you go] you forty years in the wilderness: your clothes are not waxen old  
 6 upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread,  
 neither have ye drunk wine or strong drink: that ye might know that [(for)] I am  
 7 the Lord your God. And when [Then] ye came unto this place, [and] Sihon the  
 king of Heshbon, and Og the king of Bashan, came out against us unto battle, and  
 8 we smote them: And we took their land, and gave it for an inheritance unto the  
 9 Reubenites, and to the Gadites, and to the half-tribe of Manasseh. Keep therefore  
 the words of this covenant, and do them, that ye may prosper in<sup>1</sup> [fix, fasten, make  
 10 sure] all that ye do. Ye stand this day all of you before the Lord your God;  
 your captains of [om. of] your tribes, your elders, and your officers, with [om. with]  
 11 all the men of Israel, Your little ones, your wives, and thy stranger that is in thy  
 12 camp, from the hewer of thy wood, unto the drawer of thy water: That thou  
 shouldest enter [margin: pass] into covenant with [the covenant of] the Lord thy  
 God, and into his oath [curse, imprecation] which the Lord thy God maketh with  
 13 thee this day: That he may establish [set up] thee to-day for a people unto him-  
 self, and that he may be unto thee a God, as he hath said [promised] unto thee,  
 14 and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Nei-  
 ther with you only [you, you only] do I make this covenant and this oath [this  
 15 curse]; But with him that standeth here with us this day before the Lord our God,  
 16 and also with him that is not here with us this day: (For ye know [ye, ye know]  
 how [that] we have dwelt in the land of Egypt; and how we came through the  
 17 nations [heathen] which ye passed by; And ye have seen their abominations, and  
 their idols<sup>2</sup> [detestable things], wood and stone, silver and gold, which were among  
 18 them:) Lest there should be among you man, or woman, or family, or tribe, whose  
 heart turneth away this day from the Lord our God, to go and serve the gods of  
 these nations [heathen]; lest there should be among you a root that beareth gall<sup>3</sup>  
 19 [poison] and wormwood; And it come to pass, when he heareth the words of this  
 curse,<sup>4</sup> that he bless himself in his heart, saying, I shall have peace [salvation, prosper-  
 ity], though [for] I walk in the imagination [margin: stubbornness] of mine heart,  
 to add<sup>5</sup> drunkenness to thirst [to the end that the drunken may carry away the thirst-  
 20 ing]: The Lord will not spare [release from punishment, forgive] him, but then  
 the anger of the Lord and his jealousy shall smoke against that man, and all the  
 curses [the whole curse] that are written in this book shall lie upon him, and the  
 21 Lord shall blot out his name from under heaven. And the Lord shall separate  
 him unto evil [destruction, ruin] out of all the tribes of Israel according to all the  
 curses of the covenant that are [om. that are] written in this book of the  
 22 law: So that the generation to come of your children that shall rise up  
 after you, and the stranger that shall come from a far land, shall say, when  
 they see the plagues of that [this] land, and the sicknesses which the Lord hath  
 23 laid upon it<sup>6</sup> [with which Jehovah makes sick in it]: And that<sup>7</sup> the whole land  
 thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor  
 any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah,  
 24 and Zeboim, which the Lord overthrew in his anger and in his wrath: Even all  
 nations [The heathen] shall say, Wherefore hath the Lord done thus unto this  
 25 land? what meaneth the heat of this great anger? Then men shall say [answer],  
 Because they have forsaken the covenant of the Lord God of their fathers, which  
 he made [closed] with them when he brought them forth out of the land of Egypt:

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 9. Literally: that ye may act wisely.—A. G.]  
<sup>2</sup> [Ver. 17. Margin: dungy gods, from the shape of the ordure. Literally, thin clods or balls, as that which can be rolled about.—A. G.]  
<sup>3</sup> [Ver. 18. Margin and Hebrew: *שִׁקְקָה*, weed, a plant of bitter taste, but not necessarily poisonous. Most probably the poppy, as we speak of poppy heads.—A. G.]  
<sup>4</sup> [Ver. 19. The same word rendered oath, vers. 12, 14, but which SCHAEFER renders, in every case curse.—A. G.]  
<sup>5</sup> [Ver. 19. *וַיִּשְׁבֹּר* here is not to add—a sense which it rarely has unless followed by *וַיִּשְׁבֹּר*, but to sweep away, destroy, as in Num. xvi. 26; Gen. xix. 15, 17.—A. G.]  
<sup>6</sup> [Ver. 22. Margin: wherewith the Lord hath made it sick.—A. G.]  
<sup>7</sup> [Ver. 23. The italics should be omitted, and we should read: brimstone and salt and burning, the whole land. The nouns are in apposition with strokes, plagues, ver. 22.—A. G.]

26 For they went and served other gods, and worshipped them, gods whom they knew  
 27 not, and *whom* he had not given [literally, divided] unto them: And the anger of  
 the Lord was kindled against this land, to bring upon it all the curses that are  
 28 written in this book: And the Lord rooted them out of their land in anger and in  
 wrath, and in great indignation, and cast them into another land, as *it is* this day.  
 29 The secret *things* belong unto the Lord our God: but those *things* which are revealed  
 belong unto us, and to our children<sup>a</sup> for ever, that *we* may do all the words of this  
 law.

<sup>a</sup> [Ver. 29. The pointing of the Hebrew here is peculiar, as if to draw attention to what is said.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Ver. 1. [This verse is, in most editions of the Hebrew text, added to the chap. xxviii., and regarded as a recapitulation of what had been said. Our version follows the Sept. and Vulg.—A. G.] After the command for the setting up of the law in the land (chap. xxviii. 1 sq.), and after the reception of this act in its whole bearing on the part of Israel (xxviii. 11 sq.) especially since chap. xxviii. has explained so minutely the blessing and the curse, this verse cannot be viewed as closing this full detail of the consequences of the covenant, or the whole discourse beginning with the fifth chapter. "The repetition, inculcation and completion of the divine law" (KNOBEL) cannot be viewed by the author as a "repetition and renewing of the covenant," but rather as preparatory to it, since the law itself is the foundation of the covenant at Sinai. The discourse upon the law, chap. v. sq., closes at chap. xxvi. 16 sq., with a distinct reference to chap. v. 1. This verse, as is expressly said, effects the transition, and forms the title to what follows. Where, *i. e.* on one side God has once more clearly made known His will, and on the other side the people say, Yea and Amen to all, there the way for the making, closing the covenant is prepared, which now therefore occurs.—These are the words, *i. e.* the following words constitute the covenant; only words are now necessary; Moses has merely to speak; for what was to be done besides had been done at Horeb, Ex. xxiv. and Ex. xxxiv. (comp. Deut. v. and x.). That חָצַק, to divide, out, with חָצַק, is literally: to slay the sacrifice of the covenant, does not hinder us from understanding it here according to the whole method of Deuteronomy in a figurative sense, but with a back reference to the literal. It is worthy of notice also, for what follows, that Moses forms or closes the covenant in Moab, just as God did at Horeb. Thus the instrument and the founder are connected together in the prefiguring and prefiguration of the only Messiah. (The comparison with Lev. xxvi. 46 points already to chap. xxx.)

2. Vers. 2-9. Since discourses constitute what follows, as throughout in Deuteronomy, so here, ver. 2: And Moses called, sq. (KNOBEL: "to another day;" HERXHEIMER: "to those already gathered"); comp. v. 1. The forming of the covenant now parallel to that at Horeb. But how it stands with the covenant appears here at once through the recalling that to mind which Jehovah had done for Israel. Since they are reminded of these acts, and first of that all-

fundamental work of the Lord in Egypt, so truly "this covenant, notwithstanding the frequent transgressions on the part of the nation, has not been abrogated on the part of God" (KELL); indeed its strength is generally, that it is the covenant of God with Israel, into which Israel has only to enter or pass (ver. 12). Comp. besides iv. 9; xi. 2. Ver. 8. Comp. iv. 34; vii. 19. Ver. 4. Comp. upon v. 28.—Hath not given—in this connection certainly much as: He could not give, therefore he hath not given. It is not said to excuse the people, but thus the ever-returning allusion to the works and wonders of God finds its ground and motives. Jehovah wrought in Egypt; but what He truly would have done to Israel—not only its external, but its inward real redemption—this gift of God was not actually bestowed; comp. viii. 8, 5. They saw indeed, but they were deficient in the right eye (Isa. vi. 10; Jer. v. 21; Matt. xiii. 13), namely, in heart-knowledge (knowledge out of the innermost life), in the eye of faith, in obedience.—[They had it not because they had not asked for it, or felt the need of it. It was not given because they were not prepared to receive the gift.—A. G.]—iv. 6 (comp. further i. 82; ix. 6; xxiii. 24). As ver. 1 shows, Moses and Jehovah work together (xi. 13 sq.). Ver. 5. Comp. viii. 2 sq. The leading through the wilderness is the building upon the foundation laid in the redemption from Egypt. Ver. 6. Comp. viii. 8; also xiv. 28. Ver. 7 sq. gives the completion of the building through the first east Jordan victories. Comp. ii. 24 sq.; chap. iii.

(iv. 48). Ver. 9. חָצַק, to make sure, firm, *i. e.* so that all you do may be real, have lasting existence, and satisfy you.—[The ordinary sense of the words: to act wisely, prudently, seems better here, especially as to act wisely in keeping the covenant is the sure and only way to real prosperity.—A. G.]

8. Vers. 10-15. After such an introduction, he draws nearer the case in hand.—This day, generally: the time of the deuteronomic discourses, specially according to ver. 2: the day of the words of the covenant in question. Comp. besides i. 15; xix. 12. Ver. 11. Comp. i. 39, 16. Not excluding those devoted to the most menial services, thus not even the Egyptian followers, Num. xi. 4. Ver. 12. עָבַר, to pass, enter, alluding to Gen. xv. 17 sq. (Jer. xxxiv. 18?), as also in unison with the national name (xv. 12), more distinctly than מִצְרַיִם, with צ (2 Chron. xv. 12; Neh. x. 29; Ezek. xvii. 13) of the full, hearty, entire entrance. SCHULTZ correctly says: that this covenant "is not so much between two parties as rather of one, into which the other has



only to enter or pass." Thus the interpretation of this chapter is clear, that it concerns "only a new declaration of the covenant at Horeb" (KEIL), a renewing of the covenant in a discourse, warning and exhorting to faithfulness to this covenant, and does not treat of the repetition of the ceremonial. And this corresponds entirely with the character of Deuteronomy. Thence אֱלֹהִים, from firm, be strong, of the confirmatory oath, usual in the forming of covenants (Gen. xvi. 28), here nearly synonymous with בְּרִית, the oath of the covenant of God, and indeed predominantly upon the side of the curse against the transgressor, thus: the curse-oath, the oath-curse, designates the curse of the covenant (Num. v. 21; Isa. xxiv. 6); and hence as עֲנִי, so also כָּרַת is connected with it. It is not as KNOBEL: "the obligation under oath of Israel to Jehovah." Ver. 18. Comp. xxviii. 9; xxvii. 9. Ver. 14 (v. 2 sq.). Moses in the charge or commission of God. Ver. 15. So comprehensive is the method of God with men (John xvii. 20; Acts ii. 39).—[The covenant was to embrace not merely the descendants of those now living, Israel in its generations, but in its true idea and apprehension, all nations—those far off.—A. G.]

4. Vers. 16-29. Since the covenant has connected with it the oath or curse, so in connection with xxviii. 27 there must be an intimation as to the consequences of an apostasy of the nation from him who will be its God (ver. 18), and all the more so, as Israel had a sufficient experience of other gods, both of their nothingness, and of their contagious nature notwithstanding. Thus ver. 16 confirms (כִּי) what has gone before, and lays the ground for what follows. What one may learn who dwells, goes through, etc.—[Literally: ye know what we dwell, i. e., what our dwelling there showed. Vers. 15 and 16 are not a parenthesis, as in the English version, but are closely connected with what precedes and follows.—A. G.]—Ver. 17. שָׁמַר, the rejected, reprobate, hence abominable, used of the nature of idols, 1 Kings xi. 5. Similarly: מִלִּלִּים, the separated, rejected, detestable. Gzs.: logs, blocks; OTHERS: dung, filth-idols; punning upon מִלִּלִּים (the vain, nought)! Lev. xxvi. 80. Ver. 18. The power of such a spirit of the world; the danger is great, and your weakness not less (ver. 4). So! The discourse is indeed of individual men, but also of individual families, or of a tribe, and as if this day it might be true that such a שָׁמַר, literally, the first shoots of a plant in the ground (deep, root-shoot), were already existing in Israel. שָׁמַר, poison. Gzs.: of the poppy-head, שָׁמַר. The heaped up, pointed. Here bitterness appears rather to form the transition to poison. Hence the connection with wormwood, Heb. xii. 15.—[The rosh appears to have been a poisonous plant growing in the furrows of the field Hos. x. 4, bitter, Jer. xxiii. 15, and bearing berries, Deut. xxxii. 32. Anything more definite is uncertain. The view of GZSEN. is perhaps the most probable. See SMITH'S

*Bib. Dict., Am. Ed., Art. Gall.—A. G.]—The heart turning away from Jehovah to heathen gods is at first compared to the root yielding this bitter evil fruit, and then ver. 18 is introduced, still more clearly speaking to itself in a soliloquy interpreted by God. The case supposed is of one who, when he heard the curse outwardly, nevertheless blessed himself inwardly; in whom thus the stubbornness of unbelief persuading itself of the utmost certainty of the very opposite of that which Jehovah had threatened against the idolater: hence caring for nothing, as seeing nothing, steadily follows the purpose*

of the evil lust. כָּפַח, in the following proverbial expression (as in ver. 18 in the figurative), can scarcely be anything else than: so to say, saying. כָּפַח, to remove, Isa. vii. 20; not precisely, to sweep off, Gen. xviii. 28 sq. It is not so much the results upon others which is spoken of as the person's own purpose with respect to himself. הָרָה is the richly saturated soul which has fully satisfied its lust. Hence the effort of one who has so apostatized is for a satisfaction which should remove the thirst; which should continually remove by satisfying, the constant desire. KNOBEL, KEIL: "To sweep away (to destroy) the saturated (who has drunk the poison) with the thirsty" (who is thirsting after it). (The feminine taken as a collective neuter. A transfer from the land to persons.) SCHULTZ: "to sweep in the saturated (filled with good things and courage) with the thirsting (in this respect), empty souls." BAUMGARTEN: "the watered and the thirsty, all the fruit of the land, all good and welfare, a total ruin." OTHERS: "to hurry away the righteous with the wicked (Prov. xiii. 25), understood even with reference to God;" or: that the over-eated, glutted may corrupt the temperate. The interpretation which regards כָּפַח as to add, enlarge, is not to be thought of, as e. g. JOHNSON: "that the drunkenness may increase the thirst." Comp. not ROSENMULLER, but POOL'S *Synopsis*. To such a purpose now follows ver. 20 sq., the judgment of Moses resting upon the impossibility of any redeeming purpose in God in this case, and carried out to the most terrible completeness.—Shall smoke be not used as a stronger term for the bated breath, but rather as the veil and proof of the fire, which since Sinai is the standing expression for the righteousness of the Holy One in Israel. Comp. upon chap. iv. Comp. for the rest xxv. 19 (Num. xv. 80). Ver. 21 refers formally to the man, but passes essentially to the family and tribe (ver. 18). Ver. 22. Comp. Lev. xxvi. 31 sq. Ver. 23. Comp. Gen. xix.—[The ruin is both physical and spiritual; is true of the land and the people. But the description is borrowed from the locality of the Dead Sea and its surroundings. See KEIL'S *Land of Israel*.—A. G.]—Ver. 24. An amplified continuation of ver. 22. The answer, ver. 25, is formulated by Moses, as if a reply by the questioners themselves. Ver. 26. Comp. xi. 28; iv. 19; xviii. 14. Jehovah would be the eternal portion of Israel. As Moses has inspired the previous answer, so ver. 29 is his closing word, as a drawing back, in pious submission, from so distant a look into

the future. Let us rest, he will say, upon the blessing and the curse, as God has revealed them to us; and it is actual doing, and not knowledge barely, which concerns us. The *puncta extraordinaria* over the *לנו ולבנינו* are emphatic.—[But what the emphasis is, is uncertain. The points are not inspired. And the emphasis, whatever it is, is a human interpretation, and no part of the text.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. KURTZ: "The covenant in Moab res'ns upon the covenant at Sinai, and presupposes it. Although the generation of the wilderness was rejected, the covenant of the wilderness was not; it had remained even during the thirty-eight years of the rejection. Israel in the plains of Moab is a new generation, a renewed Israel, hence the renewing of the covenant; but they are the children and heirs of those at Sinai, and since that covenant was laid upon all the future generations of Israel, so now it has its renewal through the word, but without the covenant-sacrifices and meal."

2. The redemption from Egypt, the leading in the wilderness, and the entrance into the promised land, as it is introduced by the victories, ver. 7 sq., are three stages which have their spiritual reality also in Christ. Upon the one rests the faith, in the other the life, and for the last the hope of the spiritual Israel.

3. Keep therefore. Ver. 9 announces the obligation also of the covenant of God, whose sign and seal is holy baptism (Matt. xxviii. 20), an obligation which has its conscious renewing and acceptance in the confession of faith, in the so-called "confirmation."—[The allusion here is to the rite of confirmation as practised in the continental churches, corresponding very nearly to our term "uniting with the church."—A. G.]

4. In ver. 10 sq. the covenant appears in almost a New Testament form, yet the significant mark of the curse accompanies it, and moreover the expression reminds us of a mediatory sacrifice (Ps. l. 5): thus the fulfilling of that symbolized at Horeb, "the power of an endless life" (Heb. vii. 16) "the blood of Christ who, through the eternal Spirit, offered Himself without spot unto God, to purge our consciences from dead works to serve the living God (Heb. ix. 14) remains in exhortation." Comp. J. H. MICHAELIS upon the passage.

5. The people of God is so connected with the covenant of God, that it must throughout, and over all, appear dependent upon God. Hence apostasy from Jehovah is the sin in Israel. Idolatry appears with it only as the external mould or form at the time; the essential inward reality is the self-hardening consciousness, whose occasional and changing fancies are the abominations of the idol worship. The self-righteousness of man, by nature, and in his whole life unrighteous before God, is not only a great evil, but literally destructive to men.

6. The transition from the individual to the whole, reveals the earnest look of Moses into the corrupt nature of Israel, and what he was solicitous about in the future of his people; at the

same time we see therein the general truth that a little leaven leaveneth the whole lump (1 Cor. v.), and that the Christian Church also is under obligation to exlude the unbelieving and godless, through the office of the keys, for its own good. (*Heid. Cate.*)

7. "It is farther presupposed that in the future, even the heathen should attain to the knowledge of the Lord, and ask the reasons of that which He had done." SCHULTZ. Such a knowledge on the part of the heathen world, indeed, over against the judgment upon Israel, appears as the future of things, hidden in God, as His decree as to the end.

8. "We should be satisfied with what God has revealed to us of His will and nature in the law and gospel." PISCATOR. [The commands, promises, curses, blessings, and our consequent duty with all necessary truth, are perfectly clear. We may well rest with these.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 1. LUTHER: "Moses must live until he has renewed the law with the other generation." STARKS: "Recall here the new covenant, where God has made with man, through the personal union, an indissoluble covenant of grace." Ver.

8. BAUMGARTEN: "As every good gift comes from above, so also the true sense of the Spirit and the flesh. Israel had shown itself through its own guilt, unsusceptible for such gifts, so that he immediately passes to an exhortation with respect to the same in ver. 9. Ver. 4: Give me eyes that I may see Thy rich grace—The wondrous works of God; the most wonderful: a hearing ear, a seeing eye. Prov. xx. 12.—Ver. 9. RANDGLOSSE: Without the Word of God all our doing is folly. Ver. 10 sq. PISCATOR: God's covenant demands obedience in all positions.—What a breadth and length, and depth and height, Eph. iii. 18. BERL. BIB.: "So Christ commands His gospel to be preached to every creature." Ver. 15 sq. Whoever has true knowledge, knows with whom he has to do (the living God) where He is (in the world) and how weak man is in himself. Ver. 19. RANDGLOSSE: "This is the godless word and thought; ay, hell is not so deep it has no want, the devil is not so awful as he is painted; which does boldly and eagerly all hypocritical deeds, and still looks for reward in heaven." STARKS: "It is a certain sign that a man is still under sin if he make light of the threatenings and judgments of God, abandons himself to his desires and lusts, sorrows not, but rejoices in past sins and in godless society, and will not know God, nor has any desire to serve Him, opposes himself to the punishment, and sins against his conscience." (Eph. iv. 19). TRUB. BIB.: "As the dry earth must be watered, so the godless strives, as he would increase the sins for which he thirsts, to satisfy perfectly all his lust. Or as the drunkard seeks for means to quiet the unnatural desires and thirst, to be able above all else to keep himself drunken; so the godless seeks to make himself even worse than he is, as if even thirsting for evil, heaps up sin with sin. (Matt. xii. 43 sq.; Heb. vi. 8; 2 Pet. ii. 20)." "Self-deception and a false conception of the good estate of Christendom leads most men to

hell." Vers. 20, 21. **STARKE**: "Jesus also purges His threshing-floor. Matt. iii. 12." **VOLNEY** breaks out, "I have wandered through this desolated land. Great God! Whence so deplorable changes? Why has fortune turned this region so entirely into its opposite? Wherefore are so many cities laid waste? Why are these lands robbed of their former blessings?—A mysterious God, exercises His incomprehensible judgment! Beyond question He burdens this land with a secret curse." Ver. 23. Sin has destroyed the people, but it is the sin of apostasy from the way of God.—Ver. 27. **RIGHTER**: "For eighteen hundred years till this day." Ver. 29. Comp. Rom. xi. 38. [**WORDSWORTH**: *Secret things*. "Especially God's counsel concerning Israel, both as to the choice of it by God, and its rejection and restoration, both as to its manner and time. *O Altitudo!* exclaims St. Paul. Rom. xi. 38."—A. G.]

## CHAPTER XXX. 1-20.

- 1 AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set [given] before thee, and thou shalt call them to mind [thou turnest it back (takest) to thy heart] among all the nations [heathen]
- 2 whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart [with thine whole heart] and with all thy
- 3 soul: That then [And (So)] the Lord thy God will turn [turns back to] thy captivity, and have compassion upon thee, and will return [so turns he] and gather [gathers] thee from all the nations whither the Lord thy God hath scattered thee.
- 4 If any of thine be driven out unto the outmost [If thy dispersion shall be at the ends] parts of heaven, [even] from thence will the Lord thy God gather thee, and
- 5 from thence will he fetch thee: And the Lord thy God will [cause thee to return] bring thee into the land which thy fathers possessed, and thou shalt possess
- 6 it: and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live [because of
- 7 thy life]. And the Lord thy God will put [give] all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And [But] thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous [cause thee to abound] in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again [will
- 10 return to] rejoice over thee for good, as he rejoiced over thy fathers: If [For] thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written [the written] in this book of the law, and if thou turn [for thou wilt turn] unto the Lord thy God with all thine heart and with all
- 11 thy soul. For this commandment which I command thee this day, it is not hidden
- 12 [too great, hard]<sup>1</sup> from thee, neither is it far off. It is not in heaven [to say] that thou shouldest [needest] say, Who shall go up for us to heaven, and bring it unto
- 13 us, that we may hear it [and cause us to hear it] and [we will] do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and
- 14 bring it unto us, that we may hear it, and do it? But [For] the word is very nigh
- 15 unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set
- 16 [given] before thee this day life and good, and death and evil; In that [Which] I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to
- 17 possess it. But if thine heart turn away, so that thou wilt not hear [obey], but shalt be drawn away [allowest thyself to be drawn away], and worship other gods, and

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup>[Ver. 11. Literally, too wonderful for thee.—A. G.]

- 18 serve them; I denounce unto you [have I you informed] this day, that ye shall surely<sup>2</sup> perish, *and that ye shall not prolong your days upon the land, whither thou*  
 19 *passest over Jordan to go to possess it. I call [have taken to witness] heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing [the blessing and the curse]: therefore choose life [so hast thou to*  
 20 *choose life], that both thou and thy seed may live: That thou mayest [To] love the Lord thy God, and that thou mayest [to] obey his voice, and that thou mayest [to] cleave unto him (for he [that] is thy life, and the length of thy days) that thou mayest dwell in the land [upon the ground] which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

<sup>2</sup> [Ver. 18. The Hebrew idiom expresses both certainty and totality.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. Vers. 1-10. The conclusion of the last discourse of Deuteronomy. Hence ver. 1, the allusion to the blessing with the curse; for although the curse remains the last word, still Israel has not barely, in the fathers, commenced under the blessing, can ever exchange the curse for the blessing, but has lastly the conversion of the children in prospect. (Luke i. 16 sq.). Comp. upon iv. 29, 30. (Lev. xxvi. 40 sq.). For the rest comp. xi. 26. This conversion, which alone takes off the curse of the law, we know as that in Christ. Gal. iii. 13, 10.—Thou shalt call to mind. SCHROEDER, turnest it, *i. e.*, all that is said, and all which it had experienced.—

The heart (from *לב*, that which contracts itself) designates not only the innermost parts, but the chief organ of life, and hence the self-conscious will. (Luke xv. 17), iv. 39, (1 Ki. viii. 46). Comp. xxix. 8, 28, 64. Thus the consideration of its history on the part of Israel goes before the conversion, the return to the Lord, in hearty and perfect obedience. Ver. 2. (iv. 29).

*לך*, not *אל*, not barely the direction, but including the goal as one attained. "The return of the Lord to the captivity, while He had hitherto concealed His face from the wretchedness of His people" (HÄGSTRÖM) follows ver. 8 upon the return of Israel. [The Sept. has the singular rendering, the Lord shall heal thy sins.—A. G.] *שׁוּב* has as in verbs of motion, the goal of the return in the accusative, as in Ex. iv. 19, 20; Num. x. 36. In all the other places in which it occurs, as a proverbial expression, it is derived from this original passage. In any case this view suits the connection, and especially the parallelism with the return to the Lord, better than the other explanation. MEIER, KEIL: To put an end to the captivity, to turn the imprisonment. GRS., HUPF., as already J. H. MICHAELIS, KNOBEL, in a transitive sense likewise, but questionable (since it gives the *Kal* the force of the Hiphil); to turn back the captivity, or the captives. *שׁוּבָת* as it is alternately pointed by Masoretic punctuators) from *שׁוּבָה* to sweep away, to lead captive, is an abstract form designating the condition. It is impossible, in this connection, to take the abstract for the concrete, since the leading back of the captives, the gathering of Israel from the heathen, appears as the consequence of *שׁוּבָת*—

*שׁוּבָה*. Comp. Jer. xxix. 14; xxx. 8, 18. As there the consideration of what had been experienced, *i. e.*, the bringing it back to heart, preceded the return of Israel to the Lord, so now, the leading back of Israel, the gathering of His people out from all the nations, follows upon the return of the Lord to His people. The expression, have compassion upon thee, which as is conceded, appears in the earlier prophets, and has no necessary connection therefore with the Babylonian exile, but as there used refers rather to the time of the Messiah, is moreover satisfactorily explained. (JOHNSON: "Or, so will—have compassion again upon thy captivity?") OTHERS: He will return with thy captives and, *sq.*, (?) The repeated *שׁוּבָה* resumes the thought of the first, and indeed as a return of Jehovah to His people, thus confirming the interpretation given above. The gathering is the resumption of the compassion, but now in its actual experience. KNOBEL (as xxiii. 14) and OTHERS:—And gather thee again. This gathering even from the remotest distance, ver. 4, is their restoration as a people, to which the restoration (ver. 5) to Canaan, the reference to the land of promise must follow; for Moses, from Genesis onwards, regards Israel in these two relations. To this stand-point of Moses, to which that taken by the prophets, and especially the apostles, is related as *πνεῦμα* to *γράμμα*—Moses knows only the entire conversion of Israel as a nation—corresponds now the blessing of the here announced enlargement. Its fulfilment through the Israel *κατὰ πνεῦμα* from all the ends of the world, as was perhaps intimated by the *πνεῦμα Χριστοῦ* in the prophets, first became clear after the outpouring of the Spirit, and is stated with peculiar clearness by Paul. [See also John xi. 51, 52, which seems to be in part a citation from the Sept. here.—A. G.] But Moses comes also to this work of God upon Israel in ver. 6, comp. x. 16; (xxix. 8; Rom. ii. 29; Col. ii. 11 sq.; Jer. xxxii. 39; xxxi. 33; Esek. xi. 19 sq.; xxxiv. 26), except that it is presented in the form of the Old Testament covenant sign. On the other hand, Acts ii. 38 sq. ! Comp. further Rom. v. 5—That thou mayest live; SCHROEDER: because of thy life; iv. 1. Life in every way, pre-eminently the true life (John x. 10).—[The promises in these verses have received their partial fulfilment again and again in the Jewish history. But whether the general conversion of the Jews is to be accompanied or followed by their return to the earthly Canaan, may be well regarded as uncertain. This passage, with others,

seems to point to a national and local return. The objection to this urged by KEIL, WORDSWORTH, that such a local return would be inconsistent with the promise to multiply them above their fathers, since the land could not well sustain a larger number than in the time of Solomon, is of little force. The land might easily be made capable of sustaining larger numbers if the Lord so pleased. But while there is no difficulty in the case if the restoration is promised, there is reason even in this passage for the opinion that these promises—as is certainly true in regard to the original promise made to Abraham, Gen. xvii. 6—are to be fulfilled to Israel, but not to the “Israel according to the flesh,” but to the “Israel according to the Spirit.” It is scarcely possible in any case to limit the promise in ver. 6. It is fulfilled as the Apostle teaches, Heb. viii. 16—quoting the words of Moses as repeated by Jeremiah—in the Gospel of Christ. The presumption is strongly against any such local restoration; but there is room for the diversity of views which prevail here, and for that comparison of the promises and predictions of the word of God, with His providences in relation to this wonderful people, which will ultimately give the clear solution.—A. G.] Ver. 7. The reverse side of these acts of grace, in the manner of Gen. xii. 8. Viewed not merely as rods in the hand of God, but in their persecution of His people, as hating them, and thus haters of God, the judgment which at all times begins at the house of God, passes upon them. Ver. 8. *And thou, sq; or: And thou wilt again hear, sq.* SCHULTZ: A continuation of ver. 6, the human result of that work of God. But after ver. 7 there is no such continuation, since the thought in the verse is there closed, in the opposition which is stated. It rather resumes again, ver. 2, partly to supplement the hearing by the doing, and partly to illustrate in ver. 9 over against what was said in ver. 7 still to be performed, the good promised in ver. 5. Comp. xviii. 11; iv. 68. SCHROEDER: For return, sq., or as in our version, *The Lord will again rejoice, sq.* The same parallel as vers. 2, 8. “*Y* Ver. 10 expresses, in the connection, the condition, which is so much the more emphatic as it is repeated. The condition is, obedience and faithfulness to the law in all cases, and in case of disobedience or apostasy, sincere, hearty conversion. If the condition is not fulfilled on the part of the people (Matt. xxiii. 37; Luke xiii. 34), when the national consciousness of Israel was just precisely the opposite (John xix. 15) the fulfillment of the promise for the people as such fails also. For the people as such, not for the seed in Israel (Isa. vi. 18), which it now was to the world; not for the *ἐκλογή*.

2. Vers. 11–14. The condition is the more earnestly insisted upon, as Moses (and thus he comes to the close of Deuteronomy) himself can say, that after his preaching of the law, Israel has no true excuse; he himself must condemn it (John v. 45). Ver. 11, (vi. 1; xvii. 8). The law as commanded Israel for the rule of righteousness, cannot be designated as extraordinary, difficult, for Israel, either with respect to its knowledge, or its fulfillment (1 John v. 8). But the main thought, that it is not far removed (neither un-

attainable generally, nor attainable only with great difficulty), is illustrated more fully in what follows. The heavens are not mentioned, ver. 12, “on account of their inaccessible height,” SCHULTZ, KEIL, which is too external, nor even because the law “was so high, unintelligible, incomprehensible, and demands superhuman powers” (KNOBEL), which regards too much its inward, real nature, and has been said already; but historically, since the law has been announced through the revelation from God out of heaven (chap. iv.), there is nothing more concealed there. Ver. 13. The sea forms first of all the contrast to the heavens, the deepest depths (v. 8) to the highest heights; but here it is not to go down to its depths, but to cross to the further side of the sea. The contrast is between the divine concealment and that which is humanly remote, distant, i. e. belonging to the other side, the other world, as the realm of the dead (Rom. x. 7). The law has both its divine and human side; as to the latter, it was introduced, explained, made so clear to Israel by Moses, that as it does not need now first to be revealed, so neither does it require any further effort on the part of Israel to appropriate it. The law is Israel’s nationality. Through it, it became a nation at Sinai, and it stands in it, and continues its national life through it, as is clearly shown in Deuteronomy. Thus ver. 14: not far, but very high unto thee, since Israel had not only heard it, thus could and should talk of it (vi. 7), but had expressly confessed it with its mouth (chap. xxvii.; Rom. x. 9). Moses indeed could suppose nothing else than that his preaching the deuteronomic discourse had brought the law home to the heart of the people (comp. iv. 9; xi. 18 sq.).—[As to the exposition of these words in Rom. x., comp. DOCT. and ETH. 7.—A. G.]

3. Vers. 15–20. Ver. 15 as xi. 26 sq., comp. iv. 8 sq. Not only that thus setting before them includes all prosperity and salvation with life, and all adversity and ruin and the like with death; but (as expegetical) Israel’s morality is its life, and its immorality its death. This thought distinguishes this verse from ver. 19, and agrees well with ver. 16, where the good was announced which leads to life (comp. vi. 5; viii. 6, 1), as ver. 17 announces the evil (xxix. 17; iv. 19) which, ver. 18, brings death (iv. 26; viii. 19). In ver. 19 now life and death appear as blessing and curse. And finally, ver. 20 (comp. vers. 15, 16), what or who (Jehovah) conditions the life and permanence of the nation. Comp. further iv. 4; x. 20; xi. 22. The conclusion, the head and point of the whole—[“*He is thy life*, that is Christ, see John xiv. 6; 1 John v. 12, 20; Deut. xxviii. 66; Rom. x. 4–9, which is the best exposition of this text.” WORDSWORTH.—A. G.]

#### DOCTRINAL AND ETHICAL.

1. It is thoroughly Messianic that the land of Canaan, and Israel as a nation, are retained in sight in this outlook. But whether the *restitutio in integrum* of the Jews “is incontestably regarded by Paul, Rom. xi., as national” LANGE. Pos. Dog., p. 1266, appears the more questionable,

since in that case there is no *μυστήριον* referred to in Rom. xi. 25, as this lies clear and on the surface in the passage here.

2. The mystery of the apostle is much more the mystery of Israel, that as Christ is the true Israel, so the true Israel is the humanity in Christ (Gal. iii. 29: 1 Pet. ii. 9, 10).

3. Moses undeniably so announces the dispersion of Israel, that the Roman dispersion may be included, and on the other side it is true that the return from the Babylonian captivity cannot be regarded as the fulfilling of the here foreseen gathering. There remain thus only two views: either we may understand it according to the letter, and then "the conversion of the nation in the totality of its tribes or remnants of tribes" (LANGÉ upon Rom. xi. 25 sq.), must be still future; comp. the express statement by HOFMANN (*Schriftbeweis*, 2d Ed. II. 2, p. 88 sq.), or we may understand it according to the spirit, and then both the nationality of Israel, is that of the people of God, i. e., of the New Testament Church, composed of Jew and Gentile, and the land of Canaan, the earth under the new covenant. It will not do to understand that literally, and this spiritually, as is done by V. GERLACH upon this passage.

4. The direction to the correct understanding which Lev. xxvi. 42 sq. offers reaches on to the covenant, comp. especially ver. 45 with Jer. xxxi. 32, with which also (more especially Jer. xxxi. 38) vers. 1, 2, 6, in this chapter agree, namely, to the New Testament economy after the Old Testament economy has passed away through its fulfilment in Christ and the Christian Israel. With the *ἱσπαλὴ κατὰ σάρκα* both as to the nationality and as to Canaan, the *εἰς τέλος* has come, even to the uttermost, as Paul testifies, 1 Thess. ii. 16, before the destruction of Jerusalem by the Romans.

5. So also we must bear in mind for a correct understanding that those among whom Israel was scattered, appear as his enemies, his haters, ver. 7, which, in the sense at first at least conceivable, does not apply to the Christianized nations, while the destructive curse has been actually fulfilled upon the Assyrians, Babylonians and Romans, which permits us to infer a fulfilling (i. e. according to the Spirit), even the conversion of Israel, as it has actually occurred in the manifestation of Christ and through the testimony of the Spirit in His apostles.

6. "A testimony that grace and mercy run side and side with the wrath of God, and overcome the wrath, so far as we return and truly repent." PISCATOR.

7. When Paul, Rom. x., contrasts the righteousness which is by faith with the righteousness which is by the law, that is at the same time a contrast between Moses and Moses, or between the earlier and deuteronomic lawgiving. But he may so much the more regard Moses here, ver. 12, as speaking of the righteousness by faith, since Moses in this whole chapter uses essentially and truly evangelical language. He speaks from faith for faith; the former truly when he generally entertains such a prospect for Israel; the latter especially where he takes into view the return of Israel to itself, its return to Jehovah, its new birth and conversion, as

this can come to pass upon no other than the Messianic back-grounds.—[The passage in Rom. x. goes further than this. The apostle not only applies the words of Moses here, but expounds them. He gives their true and full interpretation. However near the law may have been brought to man, the word is very nigh unto thee and in thy heart only, in the preaching of the gospel and the righteousness which is by faith. The heart is so estranged from God, "that the objective nearness and ease of the commandment are never realized by any one until the heart is renewed." It is by the word of faith, the gospel of the grace of God, that they become practicable to us. The question is not, as WORDSWORTH well says, "whether Moses understood all that St. Paul deduces from his words. But it cannot be doubted that the Holy Ghost, who spake through St. Paul, has given a correct view of what was in his own divine mind when he spake through Moses these words." "The word of which Moses speaks as being in the heart is not only the word of faith preached by the apostles of Christ, but the Incarnate Word, the Word who came down from heaven, and has risen like a second Jonah from the depths of the sea, even from the lowest gulf of death. See Rom. x. 6-9, where, adopting the words of Moses here, the apostle says: 'If thou shalt confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God raised him from the dead, thou shalt be saved.'—A. G.]

8. Paul the true "Deuteronomiker," i. e. according to his profound and inward understanding of the words of Moses.

9. "The inability for good is not physical, but moral, the inability of the will." V. GERLACH.

10. The spiritual nature of the law as well as its gracious character, appears as we look backwards to the law imprinted in the divine image, or inwards to the law written upon the conscience, and forwards to its full realization in Christ. Coming from God it must lead to God.

11. The demand to choose life, although it turns upon or relates to the possibility of knowledge, is still no mere process of reasoning, still less an empty phrase as to strength and ability; but as through the revelation of God and the preaching of Moses, Israel must necessarily judge that life is the only thing to be chosen, so to the upright the choice must be successful. The demand is at the same time a promise.

#### HOMILETICAL AND PRACTICAL.

Ver. 1 sq. STARKER: "The best method of turning away punishment, or ameliorating it, is the true conversion of heart. A beautiful description of true repentance." The three great steps: experience, consideration, faith—CRAMER: "Saving repentance involves not only a recognition of sin and a hearty sorrow for it, but an apprehension of the mercy of God with true faith, and an earnest effort to reform the life and to obey the voice of God."—Ver. 8. If thou turnest to me, so I will to thee; as thou to me, so I to thee. BERL. BIB.: God is pure love and compassion. Ver. 4 sq. The hand of God's

love is stretched out in all places to the returning penitent. Love is in a true sense His omnipresence. CRAMER: "No one has fallen too far, or is too widely removed." — Ver. 6. SCHULTZ: "The first conversion is only the rescuing of one in danger of death. But God gives more." CALVIN: "What God offers in the sacraments depends upon the secret efficacy of His Holy Spirit." Ver. 9. STARK: The re-

pentance of the poor sinner gives true joy in heaven, Luke xv.—Ver. 14. EARL. BIR.: "The essential word of life is the Lord." CRAMER: "When we through faith and conversion have attained the evangelical righteousness in Christ, then the commandments of God are not grievous, then we keep His commandments, and do what is pleasing to Him, 1 John v. 3; iii. 22."—Ver. 20. The question as to our relation to God concerns the very existence of men.

### The Surrender of Office and Work as a Pause to the Third Discourse.

#### CHAPTER XXXI. 1-30.

- 1, 2 AND Moses went and spake these words unto all Israel. And he said unto them, I *am* an hundred and twenty years old this day; I can no [I will not be able] more go out and come in: also [and] the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations [Gentiles] from before thee, and thou shalt possess them: and Joshua he shall go over before thee, as the Lord hath said. And the Lord shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. Be strong and of a good courage [firm], fear not, nor be afraid of [tremble before] them: for the Lord thy God, he *it is* that doth go with thee, he will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage [and firm]: for thou must [shalt] go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. And Moses wrote this law, and delivered [gave] it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release [year of Jubilee], in the feast of tabernacles, When all Israel is come [In the coming of all Israel] to appear before [by over against the face of] the Lord thy God in the place which he shall choose, thou shalt read [proclaim] this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and fear the Lord your God, and observe to do all the words of this law: And *that* their children which have not known [do not yet know] *anything*, may [shall] hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it. And the Lord said unto Moses, Behold, thy days approach that thou must die [near are thy days to die]: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. And the Lord said unto Moses, Behold, thou shalt sleep [margin: liest down] with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land [of the foreign land]<sup>1</sup> whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 16. SCHROEDER's suggestion here adds nothing to our version, which is literal, and conveys the full sense of the original.—A. G.]

17 Then [And] my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured [for a consumption] and many evils and troubles shall befall [margin: find them] them, so that they will say in that day, Are not these evils come upon [have they not found us] us, because our God is not among us? And [But] I will surely [or still] hide my face in that day for all the evils which they shall have wrought, in that [for] they are turned unto other gods. Now therefore [And now] write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought [For I will bring]<sup>2</sup> them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten [they eat] and filled themselves, and waxen fat; then will they [and] turn unto other gods, and serve them, and provoke [reject, despise] me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen [shall find] them, that this song shall testify against them [margin: before them] as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about [margin: do]<sup>3</sup> even now, before I have brought them into the land which I swear. Moses therefore wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage [firm]: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in [upon] a book, until they were finished, That [Then] Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in [by] the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion [obstinacy], and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more [will ye be] after my death? Gather unto me all the elders of your tribes, and your officers, that I may [and I will] speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly [surely] corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall [meet] you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of the song until they were ended.

<sup>2</sup> [Ver. 20. Hiphil, I will cause them to come. The construction is more direct and simple than in our version.—A. G.]

<sup>3</sup> [Ver. 21. Literally: Is doing, denoting the process already going on, and one which would continue.—A. G.]

#### EXEGETICAL AND CRITICAL.

1. It forms as it appears a third last *Selah*, comprehending the two earlier. In the first Pause we have the designation of the cities of refuge on the east of the Jordan, that the office of Moses as rescuing life might clearly appear; in the second, the setting up of the monumental stones on the west of Jordan, as Moses' work is to place the law in the life of Israel. The office and work, which now in the third pause are surrendered, relate therefore to the whole land of the chosen people.

2. Vers. 1-8. The close. 1) In reference to Moses himself. Vers. 1, 2. *And Moses went*, ver. 1, is not a continuation of xxix. 1 (*HENGST.* speaks further, proceeds); the Sept. gives a sense better suited to the connection, completed, closed his discourse. It is literally either *went away* (*BAUMGARTEN*: into his tent where he composed his written discourses, brought up to the last point, ver. 9), comp. ver. 14; then we must supply, and after he came again, he



*spake*; or in order to emphasize the personal close, after the actual, the literal discourses were closed with chap. xxx.; i. e., and he came, entered, after his previous retiring from sight. *SCHULTZ* supplies: anew, "or it is spoken still once more of the discourses generally. (i. 1; iv. 45; v. 1; xxvii. 1)." It is essentially as if it were: *he prepared himself and spake*. [*The BR. COM.* regards the word as redundant, but it is better to take it as *SCHROEDER* and *KEL*, prepared himself, rose up, or began.—A. G.] Ver. 2. Comp. xxiv. 7 (*Ex.* vii. 7). The apparent diversity is only that between the personal perception of Moses, the presentiment of his death, and the view of his contemporaries, chap. xxiv. Does he say *וְיָמָיו* with respect to his birth-day? The announcement of his age stands by itself, and has no necessary influence upon what follows, which rather has its ground in the last clause of the verse. *וְיָמָיו* also may be regarded as intimating that in the future, with such an age, he would not be able.—*Go out and come* in does not designate the leadership of Moses,




but his personal work (xxviii. 6) and here only that. It is not therefore to draw attention,

SCHULTZ, to any falling, declining strength 'JD'. Comp. xviii. 17. The thought is completed first in the last clause of the verse. Comp. besides, upon i. 87; iii. 26. Vers. 8-6: 2) In reference to Israel. It closes his years of wandering under the leading of Jehovah. Comp. ix. 8, 1.—He not directly in opposition to Moses, but emphatically pointing away from Moses to the Lord. Joshua would naturally stand as the one opposed to Moses, but he is rather placed by the Lord as the successor, the continuation to Moses. Hence, as the law-giving is both of Moses and of God, so also the emphatic expression here is equally suited to Joshua and to Jehovah. Comp. iii. 28. Ver. 4. Comp. ii. 8. Ver. 5. Comp. vii. 2. Ver. 6. Comp. xx. 8 and iv. 31. Neither suffer them to sink down, thus to leave them without His guiding hand, nor indeed entirely forsake them (Heb. xiii. 6).—Vers. 7, 8: 3) In reference to Joshua: "the last words from Moses to him." (SCHULTZ). Ver. 7. Solemnly as it is formally in the sight of all. Comp. i. 88; iii. 28. What was formerly said to the people is here addressed to its leader; for what is becoming to them, is not only also becoming to him, but is first truly incumbent upon him. Ver. 8: as ver. 6. Comp. still i. 21.

8. The handing over of the Mosaic work. Vers. 9-18. Comp. Intro., § 2. The writing on the part of Moses, ver. 9, is made prominent indeed because such prominence was generally necessary with respect to the priests, etc., but particularly necessary for the special charge, ver. 10 sq. The significance of the written, fixed form, thus appears already from both classes of officials, the ecclesiastical and the civil, who as permanent, and thus distinguished from the temporary activity of Joshua, come into view with regard to the law. For the priests see Intro.,

§ 4, I. 22. Both the construction with , and the mention of all the elders of Israel, to whom the literal giving would be out of place, as also the whole connection, evidently shows that the giving of the book by Moses is not to be understood of the material book, literally given out of the hand, but as a formal assignment, or an addressing of the law to these persons. Both officers are necessary for the charge, ver. 10; the priests for the law, the elders for the people. Comp. xv. 1.  is a definite time (Ex. ix. 6), SCHULTZ: the time at which the year of release began; KELL: the festival time of the year of release, since he places the tabernacle feast at the expiration of the civil year (Ex. xxiii. 16), КНОБЕЛ: the specified time of the sabbatical year, and indeed at its close. It might designate also the festal gathering (ver. 11). SCHULTZ: "That the people might thereby be incited to spend this year of rest in their employment with the word of God." BAHR: "It was not intended for this purpose, but as a solemn promulgation of the fundamental law of the State, of the embodied covenant with Jehovah, and at the same time for the leading back and restoration, so far as departures had found entrance into the life of the people;" which at all

events is better suited to what follows than the view of KELL, that "it was for the purpose of quickening and refreshing the people with the law, etc., in order to make the law beloved by the people as a gracious gift of God," a entirely subjective aim and purpose according to the experience of David, Ps. xix. Moses neither emphasizes the propriety of the sabbatical year, nor signalizes its idea, nor even generally the idea of the feast of tabernacles, but what was opportune for the required reading of the law, i. e., ver. 11: the gathering of the whole people at the place of the sanctuary (chaps. xii., xvi.). Thou, i. e., the priestly and civil magistrate who represents Israel. According to Neh. viii. 1, the priest Ezra. [We learn also from this passage in Neh., not only that Ezra read in the book of the law day by day, but that the book of the law was the Pentateuch, not merely Deuteronomy, since Ezra had actually read from the earlier portions of the Pentateuch. Comp. Neh. viii. 14, 15, with Lev. xxiii. 4, 40. See also HENGSTENBERG, *Autken*. II., pp. 158-168, and KELL, who well says, "Ezra did not regard the book of Deuteronomy like the critics of our day, as the true national law book, an acquaintance with which was all that the people required."—A. G.]. According to the Talmud: the king. But ver. 12 expressly requires the gathering of all the people in all its parts for this purpose. The object of the ordinance is here clearly and fully declared. Although that object was elsewhere (vi. 6 sq.; xi. 18) sought, yet it is cared for here in the most solemn and public manner. So that every excuse, over against this solemn testimony of the law, even the natural ignorance of the children, ver. 18, may fall away. Comp. further iv. 10.

4. Vers. 14-28. After the Mosaic close, there follows now immediately the divine conclusion, and in the same order or succession of thought, as 1-8: Moses, Israel, Joshua. Ver. 14 is connected with ver. 2, as to Moses, and the actual approach of his death gives the middle term between what is there said and what is here required. Comp. Gen. xlvii. 29. That I may give him, is the new stage, the directly divine appointment, in distinction from ver. 7 sq. and Num. xxvii. 16 sq. Moses goes to the appointed place, Joshua alone with him. We need not suppose that either Israel or its representatives were dismissed (SCHULTZ); it would have been more solemn still if the people in the meantime remained before the tabernacle and awaited the return (Luke i. 10). HEXHEIMER: "Here, for the first time, Joshua stands by the side of Moses before the God who reveals Himself." Ver. 15. Comp. Ex. xxiii. 21; xl. 34; Num. xii. 5; Ex. xxxiii. 9. The pillar of cloud stands high over the entrance. Since in ver. 16 the discourse is still addressed to Moses, it resumes again his death (Gen. xlvii. 80; John xi. 11; 1 Thess. iv. 13), which also serves to introduce what follows, and appears once more in reference to the people of Israel (ver. 8). The people appear as only restrained, kept down. Its nature is to rise up again as soon as possible. —to turn aside, especially from a wife, thus to commit adultery, to run after many paramours, etc. (Ex. xxxiv. 15 sq.; Lev. xvii. 7; xx. 5 sq.; Num.

xiv. 33; xv. 39), Jehovah the husband of Israel, the covenant a marriage covenant. <sup>רַבִּי</sup> of the strange foreign land (Gen. xxv. 2; Josh. xxiv. 23), not as KNOBEL, KIL, foreign gods of the land, since that would have been the same as other gods. It rather calls attention to the fact that Canaan, because of its past idolatrous nature, is a rejected (<sup>רַבִּי</sup>) land (ix. 4 sq.). Upon forsake me comp. vers. 6, 8 (xxxii. 15 sq.); and for the rest, Gen. xvii. 14; Lev. xxvi. 15 (Num. xv. 31). Ver. 17. Comp. xxix. 26 (vii. 16). Others: Many and pressing (oppressive) evils. Israel must pronounce its judgment with its own mouth. SCHULTZ: "They were attributing their necessities and distress to his want of power rather than to his righteousness; the Lord protracts their sorrows to bring them to a better mind" (?) What follows does not necessarily imply this thought, for although there is a confession of guilt, it is only, or very much external and formal. But hence the position of the Lord in ver. 18. <sup>וַיָּבֹא</sup> and <sup>וַיָּבֹא</sup>, as they have turned away from me, so I from them (xxx. 17). Ver. 19. The association of Joshua with Moses in the writing (see *Introd.* § 2) shows the significance of the written document also for the future consequences; Israel endures upon the progressive revelation of God—for the this here evidently refers to the song which follows in chap. xxxii.—but, at the same time, in the manner there intimated, *viz.*, that the divine revelation must be ever deposited in writing. ("In ver. 16 sq. it was intimated that the song should spring up in the mind of Moses out of the Spirit, which Jehovah, when He announced to him the coming conduct of the people, had breathed upon His servant, and with which he was filled; there is no revealing word of the Lord, which was not accompanied by the efficacy of His Spirit." SACK.) Now therefore—in view of such a future, Joshua also must know from the outset, and indeed from God Himself, with what a people he had to deal, that he might not give himself up to any delusion, but rather in his leading of the people keep their apostasy in mind. Nevertheless, Moses remains the leader of the people while he lives. As xxx. 14, the law generally, so also this song added to it should be sung for a testimony to the Lord against Israel (Luke xix. 22). Comp. ver. 26. Ver. 20 sq. forms the fuller basis and carrying out of the testimony of the song, through what Jehovah had done for Israel, and what Israel had done in return. Comp. vi. 10 sq.; viii. 7 sq.; vi. 8 (xxxii. 15). What grace turned to license! *Provoke*—despise, reproach, reject me, Num. xiv. 11. Comp. ver. 16. Ver. 21. Comp. ver. 17. *Testify*. SCHROEDER. Answer, xix. 16. To the law, to Moses himself (John v. 45, 47), there is still now another witness (xvii. 6) [against; literally, before his face]. Israel should hold the court against itself even (Gal. ii. 11; Acts xxv. 16), and indeed down to the very latest Israel (their seed). The power and significance of a sacred song confirmed by God Himself. [Comp. Col. iii. 16.—A. G.] Song against imagination (Gen. vi. 5; viii. 21). Ver. 22. An insertion of the performance of the command immediately (SCHULTZ:) as often occurs, *e.g.*, Ex. xii. 50, not only on account of the

great importance of the song, but especially because of the immediate divine conclusion, and hence also barely, *Moses wrote, etc.*—and then the transition from Moses and Israel to the third stage or person, to Joshua (vers. 7, 8). Ver. 23. And he.—Comp. ver. 14. With this the revelation in the tabernacle closes—and according to HENGSTENBERG, KIL, at the same time, the autographic work of Moses. Comp. on the contrary, SCHULTZ, pp. 88 and 646.

5. Vers. 24-30. The final surrender of the Mosais work for its preservation and introduction to the following song. Upon ver. 24 comp. Num. xvi. 31 and *Introd.* § 2. Upon ver. 25 comp. x. 8 and *Introd.* § 4, I. 22. [It is clear that the Levites here are the priests, the sons of Levi, who alone could so freely approach or touch the ark. For although the Kohathites bore the ark through the wilderness, it was still as prepared by the priests; and on all solemn occasions it was the priests who bore the ark. See Josh. iii. 8; iv. 9, 10; viii. 33; 1 Kings viii. 8.—A. G.] Ver. 26. In [at] the side—not in the ark, where were the two tables of stone (Ex. xxv. 16; xl. 20), "but as a commentary upon the decalogue, it was to have its place outwardly as an accompaniment"—KIL, 1 Kings viii. 9; 1 Sam. vi. 8, 11, 15; 2 Kings xxii. (*Introd.* § 4, II.). Comp. further vers. 19 and 21. Ver. 27. Comp. i. 26, 43; ix. 7, 28 sq. [While Moses appears to have handed over the book with these words, it was simply the words of this law (ver. 24), and it does not therefore in the least conflict with the theory that Moses himself wrote the song, and the blessing which follows. It is only a special part of his work which was then finished and delivered.—A. G.] Thus the song is introduced. The persons addressed ver. 28 are the Levites—those who came together or had remained together for the foregoing purpose (ver. 14). *Gather* (ver. 12) may be here not any new peculiar calling together, but directed on account of the here added officers (comp. upon i. 15). KIL. "Because the civil authorities must take care that the whole people should learn the song." They are rather regarded as the representatives of the people (iv. 26; xxx. 19). *Heaven and earth*—verbally according to the beginning of the following song—really because of its whole enunciation. Ver. 29. A communication of that revealed in the tabernacle, but not at all superfluous (KNOBEL). Comp. iv. 16, 25; ix. 12; iv. 30. Evil on account of evil, iv. 28 (xxvii. 15). Ver. 30. It is not said that he read it. (J. H. MICHAELIS: *recitavit ex scripto.*)

#### DOCTRINAL AND ETHICAL.

1. The parallel to Moses here, in 2 Peter i. 12 sq.

2. "A hundred and twenty years is the limit of life (Gen. vi. 3) for the sinners of the old world. As the mediator and bearer of the law, Moses must experience the whole strength of the divine righteousness." BAUMGARTEN. "This was the noticeable age of Moses, of which forty years were spent in Egypt, forty in Midian, and forty in the wilderness." BERL. BIB.

3. The thorah, from <sup>וַיָּבֹא</sup>, to scatter, spread, *e.g.*, the hand, in order to point to any thing, is

instruction, ver. 12. The appointment at the end of the Sabbatical year prefigures the intimation, Heb. iv. 9.

4. The days of birth and death are times fixed by God.

5. The death of believers is even in the Old Testament a falling asleep.

6. The relation of the wife to her husband, that of total dependence, is very instructive as to the correct understanding of the covenant of God.

7. How personally the covenant relation on the part of God declares the symbolism of the divine face, vers. 17, 18.

8. Roos calls the song "a majestic song." because "the only one flowing directly from the mouth of the Lord."

9. "Psalms and spiritual songs serve for the confession of sin, for consolation to the troubled heart, and to remind us how we should order our life, so that we may please God, particularly to call upon Him and praise Him." PISCATOR.

10. It is to be observed that the evil upon Israel, ver. 29, coincides with the salvation of the world.

11. ["The book so received, so secured, so guarded, was not to be kept secret, but to be published by open reading in the ears of all Israel." WORDSWORTH.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 1 sq. The faithfulness of Moses to his office, even to the end. Ver. 2. OSIANDER: "If we should live equally long, still we must die, and often when we least expect to do so." STARKE: "A Christian should put his affairs in order before his end comes." Ver. 3. ZINZENDORF: "The most important condition in all the undertakings under the Old Testament is that the

Lord thy God be with thee: unless He goes with us, we may not go. Paul shows that the same desire dwelt with him: the Lord stood by me. But the declaration of the Saviour is most express—I am with you unto the end of the world—whence we are justified in thinking and speaking of Him as present." Ver. 4. CRAMER: "If God promises that He will do any thing, He confirms it by examples from what He has already done." Ver. 7 sq. BERL. BIB.: "It is well when subjects and rulers mutually seek the blessing of God." OSIANDER: "Soldiers should not rely upon their power and strength, but should lay their hopes upon God." Ver. 18. STARKE: "The Scriptures should be taught even to the little children." Ver. 15. STARKE: "Where two or three are gathered in the name of Christ, there He is in the midst of them." ZINZENDORF: "But we have other eyes. Every child of God has spiritual senses, without which he cannot enter the kingdom of God, and with which he knows inwardly and truly the Saviour." Ver. 16. STARKE: "God knows all things and understands the thoughts of men afar off, Ps. cxxxix." Ver. 19. ZINZENDORF: "It is an old and well-known fact that the song is the best method of bringing the truths of God into the heart, and of preserving them there." Ver. 20. STARKE: "We should not be secure in favorable circumstances; Lord, give me only my allotted part, Prov. xxx. 8." Ver. 22. V. GERLACH: "Moses thus has occasion to place his own testimony beneath his work, that he has written down the whole law." Ver. 24. STARKE: "The sacred scripture is not incomplete, 2 Tim. iii. 16." Ver. 26. CRAMER: "God's word is the blessed accompaniment and the true treasure of the Church." Upon ver. 29 comp. Acts xx. 29. Ver. 30. V. GERLACH: "A precedent for many predictions of the prophets."

## THE SUPPLEMENTS.

### CHAPS. XXXII—XXXIV.

#### THE DIVINE SONG OF MOSES.

##### CHAP. XXXII.

- 1 GIVE ear, O ye heavens, and I will speak;  
And hear, O earth [hear shall the earth] the words of my mouth.
- 2 My doctrine shall drop [Let my doctrine drop] as the rain,  
My speech [words] shall distil [flow] as the dew,  
As the small rain [showers] upon the tender herb [grass],  
And as the showers [rain-drops] upon the grass [herb];
- 3 Because [For] I will publish the name of the Lord:  
Ascribe [give] ye greatness unto our God.
- 4 He is the rock, his work is perfect [The rock, perfect is his work];  
For all his ways are judgment [right];  
A God of truth [faithfulness] and without iniquity [deceit],  
Just and right is he.

- 5 They have corrupted themselves<sup>1</sup> [corruptly act against him],  
 Their spot is not *the spot* of his children [sons]:<sup>2</sup>  
*They are a perverse and crooked generation.*
- 6 Do ye thus requite the Lord,  
 O foolish people and unwise?  
*Is not he thy father [?] that hath bought thee?\**  
 Hath he not made and established [prepared] thee?
- 7 Remember the days of old,  
 Consider the years of many generations [of generation and generation]:  
 Ask thy father—and he will show thee;  
 Thy elders [thine old men] and they will tell thee.
- 8 When the Most High divided to the nations [Gentiles] their inheritance,  
 When he separated the sons of Adam [men],  
 He set [firm] the bounds of the people  
 According to [with reference to] the number of the children of Israel.
- 9 For the Lord's portion is his people;  
 Jacob is the lot [cord] of his inheritance.
- 10 He found him in a [the] desert land [land of the desert],  
 And in the waste<sup>4</sup> [waste, the] howling [of the steppe] wilderness;  
 He led him about [surrounded him], he instructed him,<sup>5</sup>  
 He kept him as the apple of his eye.
- 11 As an [As the] eagle [, he] stirreth up her [his] nest,  
 Fluttereth [settles] over her [his] young,  
 Spreadeth abroad her [his] wings,  
 Taketh them, beareth them on her [his] wings [pinions]:
- 12 So [om. So] the Lord alone did lead him,  
 And *there was* no strange God with him.
- 13 He made him ride [drive] on [over] the high places of the earth,  
 That he might eat [And eat] the increase [fruits] of the fields;  
 And he made him to suck honey out of the rock,  
 And oil out of the flinty rock;
- 14 Butter [cream] of kine, and milk of sheep [the flock],  
 With [the] fat of lambs,  
 And rams of the breed [sons] of Bashan, and goats [bucks],  
 With the fat of the kidneys of wheat;  
 And thou didst drink the pure blood of the grape [blood of the grape, even wine].
- 15 But Jeshurun waxed [was] fat, and kicked.  
 Thou art waxen [Thou becamest] fat, thou art grown thick,  
 Thou art covered *with fatness* [art full, gross];  
 Then he forsook [And forsookest, rejected] God, *which* made him,  
 And lightly esteemed [despised] the Rock of his salvation.
- 16 They provoked him to jealousy, with [through] strange *gods*,  
 With abominations provoked they him to anger.
- 17 They sacrificed to devils [shedim<sup>6</sup>], not to God [which were not God],  
 To gods whom they knew not,  
 To new *gods* that came newly up [from near at hand],  
 Whom your fathers feared not [did not shudder at].

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 5. Margin: He hath corrupted himself.—A. G.]

<sup>2</sup> [Ver. 5. Margin: That they are not his children; that is, their blot. SCHROEDER, more literally: not his children—their spot—taking צִמָּת in the moral sense, as equivalent with stain or blemish.—A. G.]

<sup>3</sup> [Ver. 6. The word used here denotes rather the founding, or perhaps redeeming, and thus acquiring for himself.—A. G.]

<sup>4</sup> [Ver. 10. מִדְּבָר, without form, Gen. i. 2.—A. G.]

<sup>5</sup> [Ver. 10. Literally: took thought for him. SCHROEDER supplies nothing after the לָקַח, and makes פָּ open the sentence, and the apodosis begin at once: as the eagle, He, etc.—A. G.]

<sup>6</sup> [Ver. 17. Shedim. SCHROEDER transfers the Hebrew. The root seems to mean to waste, destroy. GRSN. derives it from the root meaning to rule, and hence renders idols, lords. It is used here most probably with reference to the malignant, destructive character of idol worship.—A. G.]

- 18 Of the Rock *that* begat thee [The Rock, he bare thee] thou art unmindful [thou forsookest],  
And hast forgotten God that formed thee [turned thee round].
- 19 And when the Lord saw *it*, he abhorred *them*,  
Because of the provoking of his sons and of his daughters,<sup>7</sup>
- 20 And he said, I will hide my face from them,  
I will see what their end [their last] *shall be*,  
For they *are* a very froward [a generation of perversities] generation,  
Children [sons] in whom *is* no [faithfulness] faith.
- 21 They have moved me to jealousy, with *that which is* not God [through no God];  
They have provoked me to anger [angered me] with their vanities;  
And I will move them to jealousy, with *those which are* not<sup>8</sup> a people [a no people].
- 22 For a fire is kindled [burns] in [through] mine anger,  
And shall burn<sup>9</sup> [burns] unto the lowest hell [Sheol],  
And shall consume<sup>10</sup> [consumes] the earth with [and] its increase,  
And sets on fire [devours] the foundations of the mountains.
- 23 I will heap mischiefs [evils] upon them;  
I will spend mine arrows upon [against] them.
- 24 *They shall be* [or are] burnt [wasted, made lean] with [by] hunger,  
And devoured with burning heat [fever heat], and with bitter [poisonous sting]  
destruction:  
I will also send the teeth of beasts [wild animals] upon them,  
With the poison of serpents [the creeping] of the dust.
- 25 The sword without [From without the sword shall sweep thee away],  
And terror within [From within—from the chambers of terror]  
Shall destroy both the young man and the virgin,  
The suckling *also*, with the man of gray hairs.
- 26 I said, I would scatter them into corners<sup>11</sup> [will blow them away].  
I would make the remembrance of them to cease from among men:
- 27 Were it not that I feared the wrath of [upon] the enemy,  
Lest [That] their adversaries should behave themselves strangely,  
And lest [that] they should say, Our hand *is* high,<sup>12</sup>  
And the Lord hath not done all this.
- 28 For they *are* a nation void [ruined as to counsel];  
Neither *is there* any understanding [judgment] in them.<sup>13</sup>
- 29 O that they were wise, *that* [If they were yet wise, they would] they understood this,  
*That* they [They] would consider their latter end!
- 30 How should one [yet] chase a thousand,  
And two put ten thousand to flight,  
Except their Rock had sold them,  
And the Lord had shut [delivered] them up?
- 31 For their rock is not as our Rock,  
Even our enemies themselves *being* [And our enemies are] judges.
- 32 For their vine *is* of the vine of Sodom,<sup>14</sup>  
And of the fields of Gomorrah:  
Their grapes *are* grapes of gall [poisonous grapes],  
Their clusters are bitter [Bitter clusters have they]:

## TEXTUAL AND GRAMMATICAL.

<sup>7</sup> [Ver. 19 Our version, while substantially correct, is needlessly verbose, and weakens the force of the original. Better:

And the Lord saw, and rejected,  
Out of indignation, his sons and his daughters.—A. G.]

<sup>8</sup> [Ver. 21. The italics are not only needless, but impair the force of the original.—A. G.]

<sup>9</sup> [Ver. 22. Margin: hath burned.—A. G.]

<sup>10</sup> [Ver. 22. Margin: hath consumed.—A. G.]

<sup>11</sup> [Ver. 26. The verb *TING* occurs only here, and is derived from a root to which GZA. and FURNER assign the meaning—to breathe, blow,—thus utterly to scatter them.—A. G.]

<sup>12</sup> [Ver. 27. Margin: Our high hand, and not the Lord, hath done all this.—A. G.]

<sup>13</sup> [Ver. 28. SCHÜTZER views this as the close of what Jehovah began to say in the twentieth verse, regarding the intervening verses as in a special sense belonging to the Lord.—A. G.]

<sup>14</sup> [Ver. 32. Margin: is worse than the vine of Sodom, taking the *וְהָיָה* in its local, comparative sense, rather than as a participle.—A. G.]

- 33 Their wine is the poison of dragons,  
And the cruel venom [gall] of asps.
- 34 Is not this laid up in store with me,  
And sealed up among my treasures [in my treasure-chambers]?
- 35 To me *belongeth* vengeance and recompense [retribution for *the* time],  
Their foot shall slide [When their foot shall slide] in *due* time,<sup>15</sup>  
For the day of their calamity [destruction] is at hand,  
And the things that shall come upon them [prepared for them] make haste.
- 36 For the Lord shall judge his people,  
And repent himself for [have compassion upon] his servants,  
When [For] he seeth that *their* power [hand] is gone [vanished],  
And there is none shut up, or left [set free].
- 37 And he shall say, Where are their gods, [?]  
*Their* rock [?] in whom they trusted [they trusted on him],
- 38 Which did eat the fat of their sacrifices,  
And drank the wine of their drink-offerings?  
Let them rise up and help you,  
And be your protection [covering upon you].
- 39 See now that I, *even* I [for I, I] *am* he,  
And *there is* no God with [besides] me;  
I kill, and I make alive, I wound [crush] and I heal;  
Neither *is there any* that can deliver [any deliverer] out of my hand.
- 40 For I lift up my hand to heaven,  
And say, I live forever!<sup>16</sup>
- 41 If I whet my glittering sword,  
And mine hand take hold on judgment,  
I will render vengeance to mine enemies [adversaries],  
And will reward [requite] them that hate me.
- 42 I will make mine arrows drunk with blood,  
And my sword shall devour [eat] flesh;  
And *that* with [From] the blood of the slain and the captives,  
From the beginning [the head] of revenges [of the hairy] upon the enemy.<sup>17</sup>
- 43 Rejoice [Praise], O ye nations, *with* his people [SCHROEDER: *om.* with].<sup>18</sup>  
For he will avenge the blood of his servants,  
And will render [repay] vengeance to his adversaries,  
And will be merciful unto his land, *and* to his people [expiate his land, his people].
- 44 And Moses came and spake all the words of this song in the ears of the people, he  
45 and Hosea the son of Nun. And Moses made an end of speaking all these words.  
46 to all Israel: And he said unto them, Set [place, direct] your hearts unto all the  
words which I testify among [against] you this day, which ye shall command your  
47 children to observe to do, all the words of this law. For it is not a vain thing  
[word] for you: because it is your life; and through [in] this thing [word] ye shall  
48 prolong *your* days in the land whither ye go over Jordan to possess it. And the  
49 Lord spake unto Moses that self-same day, saying, Get thee up into this mountain  
Abarim, unto mount Nebo, which is in the land of Moab, that is over against [be-  
fore the face of] Jericho; and behold the land of Canaan which I give unto the  
50 children of Israel for a possession: And die in [upon] the mount whither thou go-  
est up, and be gathered unto thy people; as Aaron thy brother died in mount Hor,

## TEXTUAL AND GRAMMATICAL.

<sup>15</sup> [Ver. 35. Literally: To me is vengeance, and retribution for the time their foot shall shake. Vers. 34 and 35 are marked by SCHROEDER as in a peculiar sense the words of Jehovah.—A. G.]

<sup>16</sup> [Ver. 40. Kxi. and Bb. Com. remove the stop at the end of this verse, and make 40-42 one sentence. There is no necessity for this, as the sense is equally clear with the present pointing.—A. G.]

<sup>17</sup> [Ver. 42. Others, following GZENTIUS, take פָּרִיץ here for princes, and render, from the head of the princes of the enemy. But see Ps. lxxviii. 22, which seems to confirm the rendering of SCHROEDER: the hairy head of the enemy.—A. G.]

<sup>18</sup> [Ver. 43. Or, Praise, O ye nations, his people. Kxi.: Rejoice, nations, over his people. The rendering of SCHROEDER is preferable. It preserves the distinction between nations and people which is insisted upon in the song, and supplies nothing to the text. The transitive sense of the verb, if not usual, is permissible.—A. G.]

51 and was gathered unto his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel.

### PRELIMINARY REMARKS.

**Literature.**—See *Introd.* pp. 44, 45.

**Criticism.**—KNOBEL: "The hints as to the religious and political condition of the people leave no doubt that it belongs to the post-Mosaic time. So also VATER, GESSENIUS, DE WETTE, EWALD, BLEEK, and others. Fundamentally out of the assumption that there is no prophecy, and out of dogmatic prejudices (comp. xxxi. 16 sq.; *Introd.* § 4, I. 18; HENGSTENBERG, *Chris.*, 2d Ed., II., p. 196 sq.). The particulars cited by V. LENCERKE, EWALD, and others, are either to be understood generally, or are directly a misunderstanding. For the rest, the striking remark of LANGE upon the blessings of Jacob (*Genesis*, p. 650), as to "the reckless disposition of our time," is of force here also. KNOBEL supposes it to be a remodelling by the second Jhivist author, in the Syrian time, of a song found by him, and held to be Mosaic. BUNSEN (*Bibelwerk* V.): "It is an address at the time of the Mesopotamian captivity (*Judg.* iii. 7 sq.)." BLEEK: "The Deuteronomist has first given to this song, not originally published as Mosaic, its present relation and position." Comp. further *Introd.* § 8.

**The Mosaic Authorship.**—"The most important thing here is that it breathes throughout the spirit of Moses, and in a measure seems to exclude any imitation. The manifold coincidences in the manner of representation, and in style with Deuteronomy are very noticeable—not indeed for those who believe that the authorship of this book by Moses must be rejected on independent grounds, but for those to whom these grounds or reasons are not satisfactory, and who find in the similarity as to style between this book and this song a proof of the Mosaic origin of Deuteronomy, while the Mosaic authorship of the song is not indeed for them conditioned or determined through that of the book, since that speaks indeed for itself." SACK. The ever-recurring figure which rules the whole song is that of the Rock, the firm, the faithful; without a figure, Jehovah (*Ex.* iii. 18 sq.; vi. 8 sq.). It is thus throughout, as is fitting the Song of God, as it were, a self-revelation of Jehovah. But that which thus corresponds to the divine origin testifies not less to the Mosaic authorship. The unity and simplicity of this fundamental thought, in the first place, guarantees the great antiquity of the song. With the scored "earnestness, to which nothing in the world approaches, save one only," the "fitting yet overwhelming energy," the "profound losing of himself in God and his glory" (SCHULTZ), appear precisely in the second place, as specifically Mosaic. HERDER: "No shepherd people, no mere shepherd ideas of God and the circle of life; a man born and educated in Egypt, to whom Arabia is a second fatherland, the scene of his preparation, deeds, journey, and wonders, stands out clearly before us. The spirit of poetry

takes from thence also its form and imagery. No one can mistake the altered style compared with the patriarchal history. The desert of Arabia gives the tone throughout: God is a rock—a burning, consuming fire. He whets the glittering of His sword—He shoots his arrows, which thirst for blood—His angry messengers are serpents, etc. The poetry of Moses is stern, earnest, simple, as were also his life and character. It gleams as his countenance, but a veil hangs before it. The spirit is widely different from that of Job, David and Solomon. Here the rugged, zealous soul of Moses, vexed even unto death, reveals itself in his last flaming song. In this poem appear the flaming mountain, the pillar of fire and cloud which went before Israel, and in it the angel of his face." The "rock" is his dwelling-place (xxxiii. 27), Ps. xc. 1. "The long residence of Moses upon the lofty rocks of Horeb, and the finding of his God upon it, is urged by SCHULTZ in favor of this Mosaic authorship. Comp. also further SCHULTZ, p. 648-650. Lastly, the fact that this song, with its peculiar, fixed, and very perfect method, remains and gives tone to the post-Mosaic poetry, speaks in favor of its Mosaic authorship. "The highest poetic images in the Psalms and the Prophets," says HERDER, "are derived especially from this last song of Moses; for this is, as the primitive prophecy, the type and canon of all the prophets."

[The objections urged against the Mosaic authorship rest either upon the style, or the ideas of the song. The differences in style between this song and the preceding chapters in Deuteronomy are obvious and striking, but they prove nothing as to its authorship. They are just such differences as would be natural in a passage of this kind, and which appear in all languages between the prose and lyrical passages of the same writer. They may fairly be urged in favor of the Mosaic authorship, since they indicate, as the critics themselves concede, a very great antiquity. In many cases, too, these peculiarities point back to similar expressions in other parts of the Pentateuch. Thus, as KEIL says, "The figure of the eagle, ver. 11, refers to *Ex.* xix. 4; the description of God as a Rock in vers. 4, 15, 18, 80, 81, 87, recalls *Gen.* xlix. 24; the fire of the wrath of God, ver. 22, points to chap. iv. 24; the expression "move to jealousy" in vers. 16, 21, recalls the jealous God, chap. iv. 24; vi. 15; *Ex.* xx. 5; xxxiv. 14, etc." The obvious similarity between this song and the 90th Psalm also confirms its Mosaic authorship. The Psalm claims to be the prayer of Moses, and in the judgment of the critics themselves there is no sufficient reason for denying the validity of this claim. KAMPHAUSEN indeed admits "that if it were really certain that Deuteronomy was composed by Moses, the question about the authenticity of the song would be decided in the traditional way."

The objection drawn from the ideas taught in

the song rests mainly upon the assumption that any foreknowledge and prediction of the future is impossible, and therefore does not lie against this part of Deuteronomy any more than against those other passages, both of this book and the other books of the Pentateuch, which so distinctly contemplate the apostasy of Israel, its fearful punishments, and its ultimate return and blessedness. These are more vividly set forth in this song, as its poetical character demanded; but they are no less certainly predicted elsewhere. And the question therefore, so far forth, as to the Mosaic authorship of the song, resolves itself into the wider question, whether predictions of the future are possible. The fitness of the song in its style and character, its imagery and ideas to the person, position and life of Moses; its relation to the later poetry of the Bible; its adaptedness to the end sought, *i. e.* to protest vividly and impressively against apostasy, and to testify to the faithfulness of God; and still more the divine seal set upon this song as the work of Moses, Rom. x. 19, place its Mosaic authorship beyond reasonable question.—A. G.]

The poetical form is in general the symmetry of the so-called parallelism of the clauses. This simple and elevated rhythm of the thought, as it was suited to the Hebrew poetry, was well calculated in the case before us to make a strong impression, to fasten on the memory, and also to aid to a better understanding, and on the other hand also fitted for the enunciation in song and with music. But in particular, three words (*פסוק*, *פסוק*) nearly always form a clause, the small words, or those joined by *Makkeph*, not being reckoned; the two-membered strophes are partly used as grace-notes (vers. 1, 8), and partly (vers. 9, 12) they alternate parenthetically with the doubled four-membered strophes. The whole is arranged as a double song or dialogue between Moses and Jehovah. Comp. vers. 20, 84, 87.

The prophetic character. "The song is poetry in this highest style, only possible in Israel" (*שיר*), *i. e.* it has a prophetic character. If Gen. xlix. is "the prophetic life-picture of the future of Israel" (*נבואה*), so here Israel as a nation; the patriarchal family-prophecy gives place to the legal national prophecy. Israel's position in the world is the prophetic element in this song, *i. e.* in particular, his being set for the world, his introduction into the world (ver. 6 sq.), his appearance in the world, his position yet to be presented to the world; the future position of the world to Israel in respect to retribution and promise (ver. 26 sq.). As in the succeeding prophets, the final judgment upon all the enemies of God is perfectly clear, so here already the prospect of it dawns upon us (vers. 34, 35, 41 sq.)—personally presented here, because as to form, the fundamental tone of the song is Jehovah, and as to substance the realization of the idea of God through the kingdom of God in Israel was assigned to the following prophecies (at the same time there is a progress here in comparison with chap. xxx.)—and this final judgment concerns every enemy both inward (ver. 35 sq.) and external (ver. 41 sq.), and is partly a retributory sifting, and partly a

retributory destruction. The prophetic contents of the song close with this horizon, not avowedly, but essentially Messianic, namely, in the wider sense of that word.

Its character as to its contents. The point of departure, the basis in the present, that which Moses had sufficiently experienced, namely, the apostasy of the people still for the last time proclaimed, more especially the rejection of the first generation, is recalled to mind. Next follows the picture of the future. The approaching already manifoldly described enjoyment of the promised land, with its results in pride and idolatry, also already frequently repeated, is spoken of in the most fearful and monitory method, a real prophecy from Israel's nature and way. The time of the judges gives already a satisfactory commentary upon it. The symbolical significance of this picture of the future for the wider history of salvation. The entire rejection, but also the restoration of an Israel, which shall be the true Israel, and indeed out of the Gentiles. Comp. Doctrinal and Ethical.

Deut. xxxii. and Ex. xv. The distinction: here upon the threshold of Canaan, there upon that of the desert; there at the morning after the night filled with salvation, here with the look at the night, approaching with Canaan, of the corruption of Israel; there pre-eminently the subjection and terror of the heathen, here the judgment upon Israel and its consequences. The unity: as there so here, the rejoicing at the close of the song, because in both Jehovah is the fundamental thought (comp. Deut. xxxii. 8 and Ex. xv. 1 sq.). As "the *hallelujah* has passed from Ex. xv. over to the Psalms" (*הַלְלֵי*), so the succeeding prophecy of Israel from Deut. xxxii. If the song of Moses, Rev. xv. 8, has its bud and blossom in Ex. xv., the song of the Lamb finds the same in Deut. xxxii. (We might say with ZIEGLER in reference to Ex. xv. and Deut. xxxii.: "that the latter is to the former as the old wine is better than the new.")

The Division.—Vers. 1-5, the introduction and theme; vers. 6-14, Israel's position through Jehovah; vers. 15-18, Israel's apostasy; vers. 19-25, Jehovah's sentence; vers. 26-48, the execution of the judgment in vengeance and mercy.

#### EXEGETICAL AND CRITICAL.

1. Vers. 1-5. The introduction must indeed reconcile the actual divine address to Moses, with his human historical individuality. Hence, ver. 1, the truly deuteronomic invocation of the heavens and the earth. Comp. upon iv. 26 (82); xxx. 19 (12); xxxi. 28. That they are summoned directly by the law-giver as witnesses is intelligible from his legal character (xvii. 6; xix. 15); and still more historically from iv. 36, since they were participants in the law-giving, in the most solemn natal hour of Israel as a people. They were here invoked only as attentive hearers, as also in Isai. i., which is entirely appropriate, since not merely threatening, but promise also, appears in what follows. *וְהָיָה* in Hiph. is not used in the sense of to be pointed, to sharpen, prick up the ear, rather in the sense of ready, quick, to fasten, to hold fast (hence the ear as that which receives, catches up); to



hearken. Moses here, as Christ, John xv. 22: Had I not spoken unto them? The figure of the rain, dew, sq., is suggested by the mention of the heavens, as also that of the grass and the herb, through the mention of the earth. His song comes from above, whence all good comes which does good, all blessings which produce fruit. The earth should not receive the curse, nor misery, the law is not given for this (Rom. vii. 12), still less should this most peculiar, testamentary work of Moses, and indeed this dying

strain of Deuteronomy tend to this end. (לָקַח) to seize, grasp; but the reception is necessary (1 Thess. ii. 18; 1 Tim. i. 15; iv. 9), and hence the term occurs here; and not "merely to make prominent the dignity and worth of his word, as one received, 1 Cor. xi. 23; xv. 3" (SCHULTZ). Power generally, the heavenly (rain), the gentle, secret flow (dew), the mighty, copious (showers, or storm-torrents, heavy rain, thick rain-drops רִבְבִים from the multitude of the drops); are the points of comparison, not the refreshing, fertilizing, enlivening, and the like (KEIL, KNOBEL), which relate rather to the effects of the rain, dew, etc. (עָרַף, only elsewhere, xxxiii. 28; שְׁעָרִים, only here.) Comp. Job xxix. 22, 28; Isa. lv. 10, 11; Ps. lxxii. 6; Hos. xiv. 6; Micah v. 9. Ver. 8 gives the reason for the demand, ver. 1, as also for the fullness of power which he wished, ver. 2, Let my doctrine drop. LUTHER: "It is as if he had said, I will sing a song, which I will begin in so high a strain that no one under the sun can strike a higher strain, or be able to make a nobler song. My best song and best doctrine shall be the first commandment." שֵׁם קְרָא (not שָׁמַע, to invoke as the poets the muses, EWALD, not even to praise), but to proclaim, to make known to all the world, what he had said, the revelation of his being whereof heaven and earth should make confession, in case Israel should neglect it, who therefore is not directly addressed in the following clause: *Ascribe*, sq. Comp. iii. 24; v. 21; ix. 28; xi. 2. This greatness is not His majesty generally, or as LUTHER: "Ye shall not honor other gods, or ascribe greatness to any creature, all other gods are vain, false and nonentities," but in the transition to what follows, points out already as with all the fingers, His exalted nature, his glory as Jehovah. הָצִי, the Rock, placed first absolutely, and thus given the greater prominence. צָר, the thick, strong, firm. HERDER: "Derived without doubt from Sinai, where the covenant was made which on the side of God as the Rock was everlasting." It reminds us of Gen. xlix. 24. It is the refuge, protection, security, for the forsaken. It presents the name Jehovah by a striking comparison (Isa. xvii. 10; xxvi. 4; Ps. xviii. 2, 81; xix. 15). As alone in His being, so perfect in His work; without defect, without stain, nothing to be supplied, and nothing to be removed, both with respect to creation and providence (HERDER: "Israel often blamed the providence, in its way through the desert"). For his ways are only right, as this is still more personally expressed in the fourth member parallel to the second. מִן־מַלְאָכָא,

firmness, the nature of the rock. מַלְאָכָא (xxv. 16) crooked, perverted nature, imperfection, villainess. (The prayer of the Jews in their burial-service begins as ver. 4, which is also found engraved upon their cemeteries and tables.) [How deeply the idea of God as the Rock (Tsur) penetrated the Jewish mind and life, is apparent from its frequent recurrence in names as Pedah-sur, Eli-sur, Zur-iel, Zur-ishaddai, etc.—A. G.]—The theme of the song finds its necessary completion, ver. 5, in the opposite description of Israel. Hence לוֹ שָׁחַת cannot possibly refer to Jehovah; He deals not corruptly with him (SCHULTZ), as already J. H. MICHAELIS: *Num deus corrupti sibi (ipsi Israel) sc. vias suas num ille est Israelitis causa exitii? COCCEIUS: Num corruptio ipsi? Nequaquam minime.* The subject is clearly the generation, sq. Whether

לוֹ refers to Israel (Num. xxxii. 15), or to Jehovah in the *Dat. Comm.* may be doubtful; the latter appears to suit the connection better. Not Jehovah in His nature, work, ways, attributes (ver. 4), but Israel in its work, ways, nature, attributes, ver. 5, is an antithetic parallel to ver. 4. Comp. ix. 12. We are to recall the apostacy immediately at Sinai, and still further in the wilderness (Num. xiii. sq.). The clause in apposition with generation occurs parenthetically before it. Your ways should have appeared as that of His children (xiv. 1). SACK "they are not His children" is almost too

strong. מִלִּפְנֵי before מִלִּפְנֵי, as frequently in this song before the substantive, is an observable idiomatic peculiarity. Their spot (the apposition and the opposition once more), rather: the children of Jehovah, as they should be, and His children as they are actually.—[KEIL: They are not the children of Jehovah, but their stain, i. e. the stain or disgrace of God's children.—A. G.]—(OTHERS: to their own blemish, shame.) SCHULTZ: His children are their own disgrace. [Regarding Jehovah as the subject, has He dealt corruptly with them? No, His children, etc.—A. G.]—The historical explanation of KNOBEL, referring it "to Judah and the faithful in Israel," is needless, since even earlier the children of God (comp. Gen. v. 22), e. g. Noah, the patriarchs, Caleb, Joshua, are thus distinguished, and the idea was always made prominent as simply set over against the actual evil character (Phil. ii. 15; Matt. xvii. 17).

2. Vers. 6-14. Upon the ground of such a theme, of this opposite actual character, there is raised for the future, as the present, the question in ver. 6. מַלְאָכָא, to show, to cause, do, with reference to the recompense, retribution. גָּבַל, as the following context shows (ver. 29), is foolish. GRESNIUS, HUFFELD, of the insipid, stale conduct, wanting the salt of divine wisdom, here used of the forgetfulness of God, godlessness. The derivation from, to swell, distend, and hence to be haughty, arrogant, agrees well also with the context. Comp. i. 18; iv. 6. The fatherhood of Jehovah is set over against the not His children, ver. 5 (comp. ver. 20; xiv. 1; Ex. iv. 22 sq.). The thought that Abraham was only their father in the beneficent strength

of the divine promise, seems apparent from the emphasis placed upon **הוּא** (see Gen. xvii.). **קָנָה** combines the ideas, to prepare, to form (not precisely, create, Gen. xiv. 19, 22), to acquire, possess. If **קָנָה** marks the descent from Abraham, then **עָשָׂה** denotes fully the constituting of the people in Egypt, and **וּבְנֵי**, the forming or preparation in the wilderness. Comp. upon the verse Isa. lxi. 16; lxiv. 8; i. 2; Mal. ii.

10. In the **עוֹלָם**, ver. 7 (this form occurs only here as the similar poetical term, **שְׁנוֹת**,

Ps. xc. 15, agreeing with it), the **עוֹלָם** designates the covered time either before or behind the speaker (iv. 32). From the hoary antiquity the tradition here comes down through generation and generation (the repetition used poetically for the plural), forming the revolution or succession of old men (**וְרֵי**, the circle or revolving period), Ps. xc. 1. Thus it comes to the fathers and elders (from the bowed, decrepid age, **וְרֵי**). **עַד** in ver. 6 is collective, and hence the alternating singular and plural verbs. **וַיִּבְרַח** (to separate, distinguish and understand)

**וַיִּבְרַח**, in High.: to bring near, to bring over, to point out, declare. Ver. 8 contains the result of the tradition; a retrospect to Genesis. The separation of the people as described Gen. xi.

**עָלִי** occurs constantly without the article, and here used instead of Jehovah, and equivalent to the Exalted One, the Highest. When He divided to the nations all their inheritance determined in Gen. x.; when He, the sons of Adam, (comp. Gen. x. 1, 82) dispersed, separated, Gen. xi. (Acts xvii. 26). He did so **לְכִסְדּוֹ** according to the number, sq., i. e., so that Israel should possess a land corresponding to its population. Comp. also Gen. ix. 25 sq.; Deut. ii. BAUMGARTEN combines the number seventy of the genealogical table, with the seventy ancestors of Israel, (x. 22). [So WORDSWORTH also. —A. G.] Ver. 9 gives the reason for this earliest provision and care. Comp. vii. 6; x. 15;

(Acts xiv. 16). **כֹּחַל** a cord, measure, then that which is measured by it. Comp. iii. 18. This two-membered strophe forms a beautiful pause or interruption. Thus it is from the beginning placed for the world, Ex. xix. 5 sq. It follows now, ver. 10, how it was introduced into the world, to the ideal follows the real provision on the part of God. The connection is directly with ver. 6. The words form a description of that frequently enforced (i. 27; Num. xiv. 11, 4; Ex. xvi. 2) helpless condition of Israel. Thus even after the redemption from Egypt, thus always indeed with respect to Israel. Instead of Canaan, to which ver. 8 points, the land of the desert was the land where He found Israel. The reference to Egypt, with **כִּי**, is artificial. As **כִּי** is clearly defined from the preceding, so it is placed also in reference to what follows, e. g., ver. 18. The prominence given to the leading through the wilderness is genuinely Deuteronomic. Comp. viii. 2 sq., 15 sq.; xi. 5; xxix. 4 sq.; i. 1. As the deliverance from Egypt was evidently presupposed, it is the more readily passed over

here in silence because Israel is here spoken of as a nation, and Israel's national existence dates from Sinai, from the wilderness. Found either after he had sought him in Egypt, the one that was lost (Luke xv. 4) without him, or had found out, selected (Ps. lxxxix. 20) since he had closed the covenant with him at Sinai, or simply met with him; thus Israel found itself, began its conscious existence, when Jehovah took it into His school, to train and educate it to a people, (Hos. ix. 10, a description as to the other side). SCHULTZ emphasizes the fact that the Lord first appeared to Israel in the pillar of fire and cloud in the desert, Ex. xiii. 20 sq. The emphasis, he remarks correctly, does not lie upon the finding, but upon the desert land, which is made still more explicit by the (!). The waste (Gen. i. 2), from **תֹּהוֹ** literally; the dense, close wilderness, where no way is, Ps. cvii. 40. Comp. upon i. 1, 81. Howling: emphasizes the horrible howling of the beasts of the desert, especially in the early part of the night. Led him (compassed him) about—near Him in his love, to care for, (Ps. xxvi. 8) but also to protect as a shield; (the pillar of fire and cloud, Zech. ii. 8). **וַיִּשְׁמַר**; to keep, watch, preserve. **וַיִּשְׁמַר** GEN.: the pupil (of the well-known little man, pet, the daughter, for the miniature image of him who looks in the eyes of another), literally the man (**וַיִּשְׁמַר**) of the eye. Or should one go back to the signification of **וַיִּשְׁמַר** from which **וַיִּשְׁמַר** is derived to bend, thus the arched eye-ball. OTHERS: the eye-lid. Generally the comparison intimates that Jehovah had not left Israel out of His sight; the most careful, thoughtful protection, Ps. xvii. 8; Zech. ii. 12. On account of the desert, of the hostile nations, but especially after the rejection of the old, for preservation of the new generation. The first and second, and third and fourth clauses are parallel to each other, as also in ver. 7. ["The whole description of what the Lord did for Israel, vers. 10-14, is figurative." Israel is represented as a man ready to perish in the wilderness, and so found and rescued by God. But there is no design or attempt to bring out in their succession, the events in Israel's history, or what God had done for them. Only those are selected which bear upon the general theme and purpose of the song.—A. G.] Ver. 11 gives the desert figure of the eagle. Israel is the eagle's brood in the nest (**וַיִּשְׁמַר** a separated mountainous place) in the rocks at Sinai. Jehovah stirs it up, as He came down over it in the giving of the law (her young, from **וַיִּשְׁמַר**, the stripped, naked, featherless young). Farther: the pillar of fire and cloud was like the outspread wings! Indeed He took it and bare it in His power and love, and with what patience? As the eagle is the subject, the suffixes refer to the nest, or to each individual one of the young. Ver. 12 is a continuous exposition of the figure used. (OTHERS refer alone and with him to Israel). For the rest comp. Ex. xix. 4. (An out of Egypt so in the way to Canaan), Gen. i. 2; Deut. i. 81. It is only a two-membered strophe, as ver. 9. [KEIL: "If no other god stood by the Lord to help Him, He thereby laid Israel under the obligation to serve Him alone as its God."—A. G.] Ver. 18 treats

of the partly begun and partly approaching occupation of the mountainous Canaan. With the high places was the "earth," (land) promised to Israel, assured. The occupation of Gilead was the beginning of the victorious dominion (chap. lii.). So the enjoyment of Canaan is described with prophetic foresight, as in viii. 7-10. Comp. upon vi. 8. Palms, date trees growing upon the mountains, as well as bees building their hives in the rocks introduce honey into Palestine; olive trees are found in apparently the most unproductive places. A pleasant, childlike enjoyment, because throughout a blessing. Ver. 14 is a continuation. The specification "testifies to the general faithfulness of the song." (HARDER) the East Jordan land was an earnest of the farther side. חָלָב that which is drawn out through strokes or rubbing, the milk from the milking. חֶלֶב the selected, picked out; hence the fat, generally the best, (Num. xviii. 12) here strengthened still further by the kidneys, the very finest wheat (in reference to the flour) or in the size of the grains. Lastly the bubbling, foaming red wine (Gen. xlix. 11). The last clause here, as in ver. 7, takes the form of an address. The five-membered strophe also shows the poetic fervor. For the rest comp. Numb. xxxii. 1; Ezek. xxxix. 18. (It may be regarded as a four-membered strophe thus: butter of kine and milk of sheep with the fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat. And thou didst drink the pure blood of the grape). [Fat of kidneys was, as the best fat, specified as a part of the sacrificial animals which were to be presented to the Lord, and hence the figure here—for the finest, most nutritious wheat.—A. G.].

8. Vers. 15-18. The apostasy of Israel comes to pass as was already foreseen, vi. 11; viii. 12 sq.; xxxi. 20. Ver. 15. Jeshurun, found twice elsewhere in Deut. (xxxiii. 5, 26) and in Isa. xlii. 2. Beyond question from שָׂרָא comp. Jesharim, Num. xliii. 10 (Josh. x. 18; 2 Sam. i. 18). It is not a diminutive (GASENIUS: the pious, precise, blameless little people), which is destitute of philological (comp. HENGST.: *Balaam*, p. 98), proof (the שָׂרָא, ver. 10, referred to, is correctly with (DELITZSCH) rather: the man, if not man-like), and an *appellatio blanda et charitativa* does not accord well with the serious character of the passage in which "a loving being, but no mere lover speaks," but is perhaps a *nomen proprium*; the just, honorable man, the just, the righteous; but by no means the happy or the like, not even the justified (CALVIN) although that is nearer the truth. The legal character, the national essence or nature of Israel was expressed in this term. (Comp. ver. 4). Over against the idea of the nation, as it rests in Jehovah, enters so much more offensively the character in which Israel actually appears in the world. A prophetic preterite. JOHNSON sees in Jeshurun a pun, which the figure of the fat and kicking ox (שֹׁר) completes. Comp. Acts ix. 5 (Hos. iv. 16; xlii. 6). The direct address in the second person vividly interrupts, and gives greater energy to the statement begun in the third person. It is not jocosely spoken, as Ew-

ALD, but the keenest sacred irony. [By reminding them of what they were in idea, of what they were called to in character and dignity, he censures more severely their guilt and perfidy.—A. G.].

מָלֵךְ is the pathetic form for מְלִיכָא both in the old and in the later Aramaic Hebrew. Comp. vers. 6, 4. [Lightly esteemed, from נָכַל to treat as a fool.—A. G.]. Ver. 16. The plural form, which gives the poetical coloring, occurs instead of the previously used singular, as in ver. 7. Upon the provocation of the divine zeal (jealousy), comp. iv. 24, 25: v. 9; vi. 15. The covenant is a marriage covenant, (xxi. 16). מְלִיכָא, "those standing beyond marriage, and the relationship effected by it, xxv. 6," SCHULTZ. For the rest comp. vii. 25; xxvii. 15. A two-membered strophe, as vers. 9, 12. Ver. 17. שְׂדֵים. Baalim, lords (1 Cor. viii. 6), Demons? Further comp. xi. 28; xlii. 7; xxix. 25. [WORDSWORTH: "Wasters, destroyers." BIB. COM: "As indicating the malignant character of the deities in heathen worship."—A. G.]. New.—Lately risen in a temporal, as the following clause in a local sense. In both references not God, Jer. xxiii. 28 sq. (SCHULTZ figuratively; not worth much). BAUMGARTEN: Israel had no historical relations with them. To understand the second clause, came newly up, temporally also, is tautological, and is not demanded by the parallelism. The third member is parallel to the first, the fourth to the second. In ver. 18 he renews at the close what was said in ver. 15; there using the masculine, and here the feminine termination. וָרֵךְ, as: to make thick is also to form (רָצָה in the plural: birth-threes) thus in a verbal

way reconciling the figure of bearing (רָצָה to break through, of the birth) with the rock; with respect to its source, *e. g.*, the noble metal, may be actually said to be born of the iron stone of the rock. שָׁחַ from שָׁחַ, to forsake, forget, KNOBEL, SCHULTZ, KEIL; from שָׁחַ, to neglect. The direct address appears again as at the close of ver. 14. God as the woman in birth throes (Pa. ii. 7; xo. 2; Isa. xlix. 15; Gal. iv. 19). ["To bring out more prominently the base ingratitude of the people, he represents the creation of Israel by Jehovah, the Rock of its salvation, under the figure of generation and birth, in which the paternal and maternal love of the Lord to His people had manifested itself." KEIL.—A. G.]

4. Vers. 19-25. The judgment of Jehovah upon His apostate people, proceeds upon a personal observation. He needs no testimony, ver. 19. A comprehensive two-membered strophe, as ver. 16, 9, 12. (Comp. i. 34). SCHULTZ: "From indignation at, sq." HERRINGMEER: "On account of the provocation of, sq." [Our version brings out the force of the preposition as well, and is equally as intelligible as those suggested.—A. G.]. Ver. 20. The declaration of the judgment. Comp. xxxi. 17, 18. He speaks after the manner of men (Gen. xxvii. 20). They are no more regarded with favor; He will only see what their end, their last sins and last punishments will be. The reason is their wicked and faithless (ver. 4) way, which with them comes to the uttermost (1 Thess. ii. 16). Ver. 21. The re-

tribution will at last correspond to the offence. **NOT GOD**, is not a monster (1 Cor. viii. 4 sq.; x. 19 sq.), to which in a corresponding way "not people," would signify "an inhuman people, repulsive and frightful," (Ewald, in order to bring into the text in a historical way the Assyrians), but: as idols to which the heathen correspond. Moreover the no-gods are explained through the term vanities (nothingness); they are as the breath of men, fugitive human forms (Matt. xv. 9); and no-people through **לֹא עָמָּה**, and the alliteration between **לֹא עָמָּה** and **לֹא אֱלֹהִים**. The designation occurs with more express reference to Israel, and is thus, as even KNOBEL concedes, "not to be pressed," not even "to the Syrians under Baasha and Ahab," generally not to any particular nation. No-people in the view of Israel, a foolish nation according to Israel's own conscience, is a godless nation, one which has gone hitherto its own way, etc. (Eph. ii. 12). The Acts of the Apostles is a biblical commentary upon this passage. Comp. also ver. 6; thus it is such a nation or people, who (notwithstanding all the grace they had received) are, as they are by nature (comp. iv. 6 sq.). The emphasizing of the Gentile world for the end of Israel, Rom. x. 19 (1 Thess. ii. 15, 16). The reception of the Gentiles in the place of Israel is certainly and literally contained in this verse. [No-people is not a people which does not deserve to be called a people, because it is behind the Israelites in its outward organization, or in its culture and general civilization, but because it does not rest as to its existence and growth upon the choice of God, because it does not "recognize Him as its Head and King," because it does not submit itself to His statutes and judgments, (Deut. iv. 6) which alone make a wise or understanding people. The designation does not imply any inferiority in worldly or secular respects on the part of those to whom it is applied.

The Apostle Paul, quoting (Rom. x. 19), the precise words of the SEPT. here, gives the true interpretation, and puts their significance, as teaching the adoption of the Gentiles in the place of the Jews beyond question, by any one who accepts the teaching of the Apostle as inspired. His use of this passage, too, ought to settle the question as to the inspiration of this song, and as to its Mosaic authorship.—A. G.]. It is nowhere said in ver. 22 sq., that the Lord would use the Gentiles only as a rod against Israel comp. ver. 81, as KAMPHAUSEN asserts; and what else is "the provoking and angering" (ver. 16) in this connection, than what J. H. MICHAELIS "illustrates metaphorically by the spirit of a loving husband, who sees himself scorned by his wife, and takes some poor maiden in her place, as Ahasuerus Esther in the place of Vashti." The description which underlies and grounds the judicial sentence, ver. 22, corresponds to these awful extremities (iv. 24; vi. 15). Comp. upon xxix. 19. The dimension even to the lowest (sheol) hell (the chasm, abyss; see HUPFELD upon Ps. lxi.) according to which this stands as the underworld in opposition to heaven,—here the lowest depth (xxx. 18) may be intended,—presents the judgment first of all as a destruction reaching beyond the earthly life,

and continuing in Sheol, (Num. xvi. 30 sq.) The intensive extent or compass in the next place, when the fire which is kindled (xi. 17) consumes indeed the foundations of the earth, expresses the judgment, as in the analogy of Sodom (xxix. 22 sq.), extending from Palestine, and spreading out to one which concerns the whole world. [The judgment thus described was not to fall upon Israel alone. It was first to suffer. "But the words were not intended to foretell one particular judgment, but refer to judgment in its totality and universality, as realized in the course of centuries in different judgments upon the nations, and only to be completely fulfilled at the end of the world." KELL.—A. G.]. (2 Pet. iii. 7). Thus only does it correspond with the universal idea of Israel. Since the land of promise loses its peculiar significance through the curse of God, the heaven of Israel passed away with the temple, there exists in Christ with the new Israel, which is entirely, completely spiritual, already a new heaven and a new earth, according to the Spirit. Israel is the nearest object of the Divine love-judgment, ver. 23 sq. The transition to another figure, comp. xxxi. 11, 21. In masses one upon another; as a warrior against his enemies, exhausting his arrows to the very last one in his quiver, heaps them together around the enemy. Ver. 24. **לִשְׁכַּח**, to draw, exhaust, or simply to extend, make thin. **לִשְׁכַּח** the licking, lapping flame, used of fever, burning pestilence. **לִשְׁכַּח**, cut, thrust, blow. Comp. Lev. xxvi. 22. [KELL paraphrases "when hunger, pestilence, plague, have brought them to the verge of destruction I will send, sq."—A. G.].

Ver. 25. **לִשְׁכַּח** in Piel: lonely, bereaved, made childless, (Gen. xliii. 14). **לִשְׁכַּח** the closed, within the tent, house, where especially are the wives and children. **לִשְׁכַּח**, the chosen, manly youth, especially soldiers. **לִשְׁכַּח** to have gray hairs, (Lev. xix. 82).

5. Vers. 26-48. In such a position to the world would God bring them, but they should not disappear entirely from the race. In ver. 26, in which he passes from the sentence to its execution. I said occurs as "he said" (ver. 20) and with a similar purport. **לִשְׁכַּח**, used only here, may mean: to drive into every corner, or: to cast out from every corner (SCHULTZ); the last signification may agree with the connection, but not the first.—To blow away agrees still better, so that they are dispersed. **VULG.**, **LUTHER**, according to the Rabbinical solution **לִשְׁכַּח מִן הַבַּיִת**: where are they? i. e., destroyed beyond any trace, so that one sees after them in vain. **OTHERS**: to make an end. **OTHERS** still: they are exposed, abandoned as the corners of the fields to the poor. Or deriving it from **לִשְׁכַּח** anger, to let this have success or control). **לִשְׁכַּח** in Hiphil: remove the Sabbath from their memory (Lev. xxvi. 43). Comp. xxv. 19. Once more a two-membered strophe. Ver. 27. What restrains Jehovah from this utter destruction is not anything in Israel, not even anything in Him in reference to Israel,—this is the icy character of the passage,—but Jehovah fears His wrath of (upon) the enemy, i. e., because the oppres-

sors of Israel, if they should ignore (misunderstand) the fact, that Jehovah and not their power (Isa. xxvi. 11) had destroyed Israel, would excite His wrath. Comp. CICERO: *pro Flacco*, c. 28, cited by BAUMGARTEN. The impeachment of His honor or glory through the enemy is to be explained perhaps as ix. 28. There may, however, be an intimation also of the gracious purpose of God toward the Gentiles. The blessedness of all is indeed the glory of God. The world should not occupy such a position to Israel on its own account; it should execute and recognize the judgment of God upon Israel; therefore it is arrested, however little the nation deserves it. As Israel *c. g.*, ix. 4 sq., could not assert its own goodness as a motive, so with the gentile world its power; there the heart, here the hand. In what follows, the correct reasons are presented against these possible false reasons: not the gentile power, but Israel's corruption, which presents it as ripe for overthrow, is the reason for its destruction by Jehovah. Thus ver. 28 gives the reasons for ver. 26, so that ver. 27 forms the conclusion to ver. 26. We have still the words of God, as also in the reasons given for the declaration of the judgment (ver. 20); KNOBEL: "the author here proceeds with his own words." That the discourse treats of Israel is not doubtful, as SACK thinks, because the *וְלֵאמֹר*, which is more commonly used for the gentiles, occurs here. It stands for Israel also, *c. g.*, iv. 6 sq., agrees well with the more general style here, and moreover when emphasized could well serve to present the equality of Israel and the Gentiles. Void of counsel, generally; not knowing what to advise, they have lost the power of wise consideration, counsels, or: lost, ruined, truly with respect to that with which they might consult; they do not take advice from the law of God (iv. 6 sq.). *וְלֵאמֹר*, comp. with *וְלֵאמֹר* ver. 7. The moral corruption has wrought intellectual. With reference to this sign of deserved destruction, Moses breaks out, ver. 29, in a sad lamentation: *לֹא יִהְיֶה כֵּן* (it will not be so, surely not in the whole people). [The particle expresses here the simple condition without any wish, implying that the condition does not exist, or is uncertain.—A. G.] Luke xix. 42. Comp. vers. 6, 7, and upon ver. 20. *וְלֵאמֹר* especially what follows, that Israel could not have the victory, but that its end was near. Ver. 30 is usually understood of the unsuccessful wars of Israel, from which either the Gentiles could perceive (this is expressed ver. 27 sq.), how Jehovah gave over His people, or that Israel should perceive and consider. More correctly: the review of the earlier history, which they were not considering (ver. 29 comp. with ver. 7) would prove to them how mighty Israel could be, (Lev. xxvi. 8; comp. Josh. xxiii. 10). But, since the actual case is altogether the reverse, the self-judgment of their end must follow upon this review. (*וְלֵאמֹר*, how would it still *כֵּן* thus be, namely: it would, sq. *כֵּן*—*לֹא יִהְיֶה כֵּן* except (according to the usual interpretation), their Rock, sq., or: the actual case was that, sq.). Their Rock, as is clear from the parallel clause, is Jehovah (ver. 4). Ver. 31 gives the proof through a comparison of Jehovah with

that which the Gentiles call their rock. Their gods could only be called rock, never be so, (ver. 21). Moses includes himself with his people (according to the idea, [*i. e.*, the true Israel]).

*וְלֵאמֹר* SCHULTZ: Against the faithless ones who had proved the vanity of idols. MOSE: Since they even had experienced the omnipotence of Jehovah, and the weakness of all gods besides Him, as *c. g.*, of Egypt, Moab, Midian. (Numb. xxiii. 24). Perhaps still more simply:—And our enemies are judges. Israel's judges (Ex. xxi. 22) instead of Jehovah, carry out His judicial sentence, and do nothing more. Thus ver. 31 connects itself with the close of ver. 30: because the rock of the heathen, the gods whom they worship, are not as Jehovah, so the Rock of Israel must have given it into their power. Otherwise Israel would, as of old, have been victorious in the field, instead of as now recognizing its enemies as its judges. Ver. 32 holds a similar relation to ver. 31, and ver. 30, as ver. 28, to vers. 26 and 27. Israel had placed itself on an equality, in pleasure and pride (ver. 15), with the Gentiles, and indeed with those of Canaan, against whom a previous judgment of God had long ago warned, and is soon therefore to be upon an equality with them, in punishment likewise, (xxix. 22). Against SACK and those who with him apply vers. 32, 33 to the Gentiles, KZIL asserts "that throughout the Old Testament the corruption of the Israelites, and never that of the Gentiles, is compared with that of Sodom, sq.; Isa. i. 10; iii. 9; Jer. xxiii. 14; Ezek. xvi. 46 sq." Their vine, so far as it is to be compared with any such, is of the vine of Sodom, is a scion from that, (*וְלֵאמֹר* as xxix. 17). Ver. 33. "The sweetness of the luxuries in the garden of God," BAUMGARTEN. As ver. 29 Moses, so now ver. 34 Jehovah breaks up the thought into the form of a dramatic dialogue. The position of the world to Israel should thus not be for the glory of its power, but for the glory of the Lord; Israel should be judged through the world, but from the Lord. *וְלֵאמֹר* refers to the immediately foregoing, only so far as the corruption of Israel involves guilt which demands punishment, for as corruption is it plainly discovered, manifested, ver. 32 sq., thus in any case not "concealed," as SCHULTZ renders *וְלֵאמֹר*, which is found only here. But the rendering also by "preserved," or: "coiled up," "shrivelled, bound," (Isa. viii. 16) does not accord well with the sins of the people as such; but does agree well with the guilt, the recorded guilt registers which were rolled together, so that nothing might fall out and be lost, Job xiv. 17; Hos. xiii. 12, and Dan. vii. 10; but Ps. cxxxix. 6; Mal. iii. 16, do not belong here. The sense is perfectly clear from the parallel sealed up, *i. e.*, still secret, but to be opened in due time. (Dan. xii. 9). The treasures (treasure chamber) according to xxviii. 12 is heaven. Comp. upon the whole xxix. 28. Ver. 35. What it is which this refers to is designated here more precisely under the known prominence of the literal Supreme Judge, (Gen. xviii. 25). *וְלֵאמֹר* not: "vengeance, as well as punishment, is prepared with me" (HERXHEIMER), which would be the same as ver. 34; but it be-

longs to me, is my part. The judge, the avenger am I peculiarly (Rom. xii. 19; Heb. x. 80). **בְּקֵץ** is destination, judicial sentence, decision,

and hence first vengeance. **שֶׁלֶם** Piel: consummation, restitution, reaches to the end of Israel. When your support gives way, your pride, your secure confidence wavers, then is the time of God; for now, only kept sealed, but then also manifested where it was perhaps little expected, the day of their calamity is at hand. **וְאֵל** literally: crushing, oppressive burden. The singular includes all that shall come upon them, as that which is prepared (vii. 10). Ver. 86. In which Moses again is the speaker, gives a new reason for the judgment in due time, and introduces also a new element. The mere fact that Jehovah appears as the one judging, allows us to infer a separation (Gen. xviii. 28 sq.), or distinction. The solemn and formal **עֲשֵׂה**, while

hitherto **וְלֹא** (ver. 28) **עַד** at most **נֶכְלֵי** ver. 6 had been used of Israel, renders that inference more probable. The parallel **וְעַד** strengthens it, since the word refers to the true servants, those who are faithful in Israel. The judgment as a sifting. The people of the Lord indeed in name, but in nature apostate (so also Heb. x. 80) causes and experiences the judgment, which not only procures their right, does not prevent their punishment, but as generally, it procures right to the true Israel, who correspond to its idea, so especially by such a distinction it helps that part of Israel which constitutes this people of the Lord, to its vindication (Rom. xi.). Thus also the name of Israel in the best sense, is not extirpated, comp. ver. 26; as a sign of judgment so also of mercy. **וְאֵל**. The sorrow of His own gives Him sorrow (Ps. xc. 18; Matt. xxiv. 22). His seeing corresponds with ver. 19: there the apostacy, here the result of the execution of the judgment, which is such that it excites to compassion: power, with national strength, namely, run out, dried up, exhausted. **בְּדָם** a noun which takes the place of a verb and signifies to cease, i. e., is no more. The fourth-time occurring paranomasia **עָצוּר** **עָצוּר**.—There is none shut up or left.

**KEIL**, **KNOBEL**: the married and single, i. e., all men. **BAUMGARTEN**: the captive and freed-man. **EWALD**: close and liberal, i. e., all, as our thick and thin, is in any case a proverbial designation of persons; but scarcely of boys who were still at home, and those of age; scarcely also of the impure, who must remain at home, and in this reference the free, but either servants and freed-men, (**עָצוּר** the ruled), or the men of rank (who remain in the house) and the common people. **SCHULTZ**, **MEIER**: the vassal and the lord, the borrower and the lender, or one bound to service, and the free. Understanding the expression of things, some render it: the shut up (treasures) and the left free (the herd in the field), the precious and the trifling, and the like. Israel's nationality is at an end. Ver. 87 corresponding to ver. 20. It is naturally not the servants of the Lord, ver. 86, who are addressed, since they have held fast to Him as their Lord, but the question concerns the larger part of Israel. Their gods, and with this the rock used ironically here is not easily misunderstood.

Literally, Jehovah alone could be the Rock (ver. 30), but they have despised Him (ver. 15), and strange gods, ver. 16 sq., have become their rock, even a rock as that of the Gentiles, ver. 81. The theme of the song in all its variations is repeated. Ver. 88. **SERT.**, **VULG.**, **LUTH.**, **SCHULTZ**, "Whose sacrificial fat they ate, the wine of whose drink-offerings they drank," as if it was said of the Israelites, while yet both the fat is burned for the deity (Lev. iii. 8 sq.) and the libations are poured out before it (Num. xv. 5), and this is certainly to be specially retained here, with respect to the way of the Lord. In order to bring out more prominently the *qui [quid] pro quo* right. The gods ate and drank in this way (iv. 28); had in Israel so good an entertainment. Upon **קִיּוּם** comp. Num. x. 85. A covering and defence they could still claim from them, in any case it is the cloud pillar of Jehovah over His people which is referred to.

Ver. 89. The connection through their own sight, especially with respect to that upon which they were visibly trusting, is an altogether fitting connection. Now, after the strange gods have proved their powerlessness. **מִיָּה**, **יָמָא**, an emphatic repetition, and at the same time an exposition of the name Jehovah. There is no God besides (with) me (ver. 12; iii. 24), thus **מִיָּה** is equivalent to **יְהוָה**; Jehovah alone the true God (John viii. 24). **SCHULTZ**: "Jehovah could not be the true being, having the cause of His being in Himself, purely dependent upon Himself alone, if He had any one beside Himself, which He Himself could not be." **BAUMGARTEN**: "Jehovah the absolute subject." What this exclusiveness and unchangeableness of His being says in the sphere of His deity, that, the killing and the making alive (**וְחַיָּים**) alluding to Jehovah, in any case to the immediately following **וְ**, ver. 40) the wounding and healing, say in the sphere of the becoming (Werden) and the mutable, the creature. **Kill, wound**, at first because of the judgment; **make alive, heal**, in reference to the true people of God, the servants of the Lord, (ver. 86) by which contrast it was intimated that the suffering which they endure here, is salvation through the hand of God. Moreover **וְ** here and in ver. 40 forms an antithesis to **וְ** ver. 86. The declared execution of the judgment in vengeance and in mercy is confirmed ver. 40, for men, and hence, in the divine condescending love after the manner of men, by the oath. To heaven—the throne of God, essentially as if it was: by myself, but formally as men are accustomed to swear, who by the lifting up of the hand confess and invoke Him (Gen. xiv. 22). **וְ** the oath formula: as truly as I live, by my life. What is sworn follows. The oath reaches over the whole world to heaven. Jehovah has to show the judgment, inwardly, with respect to Israel itself, in vengeance and mercy; and in the like manner also outwardly, so far as the future position of the world to Israel should be the right position, perfectly right; and hence it must be a final judgment over the collective enemies of the Lord. Otherwise it might occur, that as with Israel, their intractable pride grew out of their possessions and their apparent goodness, so with the others, the Gentile world, it might arise

from their apparent powerful position. Comp. vers. 27, 15). Ver. 41. The warlike figure as in ver. 23 (sword, ver. 25). Entirely personal: *my*, sq., on account of the fundamental thought (Jehovah) of the prophetic standpoint of the song, and because the enemies of Israel as such could not come into view here, since it also is the very object of the divine judgment. Israel itself even is become an enemy of Jehovah (ver. 15 sq.).—Glittering (the flash) of the piercing (קַר) point of that in the hand of the heavenly hero, as the quivering flash of his sword.—Whet, denoting its preparation with all the earnestness of his zeal or anger. The judicial procedure (שֹׁפֵט) explains the sword which God grasps, and which He (J) holds fast, until the judgment is completed. שֹׁפֵט is ex-

plained through שֹׁפֵט (ver. 35), as a retributive destruction. Ver. 42. There is no exemption even of the captives. The divine arrows would become drunk as they drink the blood of the slain, as the divine sword would eat the flesh. שֹׁפֵט, to break forth, to be at the head, or in the front; hence SCHULTZ: of the head, chief of the princes; EWALD: of the supreme ruler (King) of the princes; KAIL, KNOBEL: of the hairy head (because שֹׁפֵט designates the hair of the head); ORTHES: "from the head of the uncovering (Lev. x. 6) of the enemy. i. e. the uncovered enemy;" thus the destruction of the people as of their rulers (comp. Ps. cx. 5, 6), or as a supplementary portraiture of the destroyed power of the enemy; the hair, as already the head, naturally symbolising youth, wanton strength, pride, haughtiness, and the like. Comp. HUFFELD upon Ps. lxviii. 21.—[The rendering in our version has no foundation in the language itself, is not supported by other passages in which the word occurs, and breaks up the parallelism of the verse, the third clause being obviously related to the first, and the fourth in like manner to the second.—A. G.]—Ver. 43 forms the conclusion, but in which also the divine mercy is announced in connection with the divine vengeance in reference to the world, those without or beyond Israel. As at the beginning, as especially at ver. 36, so now also at the close Moses takes up the word. If it was vengeance only which was in view for the Gentiles, the solemn, sacred summons to rejoice, which is directed to the Gentiles (thus at the end, as at the beginning, to heaven and earth with regard to Israel), would be simply fenshish. Comp. Rom. xv. 10 (Rev. xii. 10, 12; xv. 8); Gen. xii. 3. The object of this loud rejoicing is *His people*, but is immediately set in its true light by *His servants*, as in ver. 36. (יְיָ in Hiph. with the accus. of the object is unusual, but surely to take יְיָ as in apposition with אֲנִי, "nations which are His people" (s. g. HERDER) is still more unusual, and the way is not sufficiently prepared for it through ver. 21, or other passages. SMR.: *μετὰ τοῖς λαοῖς αὐτοῦ*.) —[Our version follows the SMR., as does St. Paul in Rom. xv. 10. Nor does this rendering differ essentially from that which makes His people the direct object of the joy. "For the heathen here called upon to laud God's people can only be required to do so when they have

themselves received a share in God's mercies to His land and His people, and had cause therefore themselves to rejoice with His people. It is apparent also that since the praise is to be addressed in the first instance to 'His people,' and not directly to God Himself, the mercies must be regarded as overflowing to the rejoicing Gentiles through and from the Jews. Nor can we imagine such praise to be bestowed by the Gentiles upon the Jews for such mercies whilst the Jews were themselves excluded from the same. It seems then that in this profound passage there is shadowed forth the purpose of God to overrule (1) the unbelief of the Jews to the bringing in of the Gentiles, and (2) the mercy shown to the Gentiles to the eventual restoration of the Jews (comp. Rom. xi. 25-36)."]  
BIB. COM.—A. G.]—The blood of His servants appears as the blood of martyrs who have sealed their faithfulness to Jehovah with their blood (Matt. xxiii. 31, 34, 35; Luke xviii. 7; Rev. vi. 10; xviii. 20, 24; xix. 2). For the rest comp. ver. 41. Genuinely Mosaic is it to the last: to His land and people, the two fundamental references of the Pentateuch from Genesis onward. To which the remark of J. H. MICHAELIS well agrees, that in this song the enemies of God are peculiarly Israel after the flesh. How else indeed could the song be a testimony against Israel? At all events it relates to the guilt of blood, pressing as a burden upon the land, and at the same time the stain which through it comes upon the people, first of all upon Israel. Comp. xxi. 8; Lev. xvi. 38; Num. xxxv. 38; Zeoh. iii. 9. With this wonderful, mysterious tone the song ceases. (The close of the Old Covenant reflects itself in the way in which this song closes, Ps. xxii. 27 sq." SCHULTZ.)

6. Vers. 44-52. This passage commends itself to us as from a different hand than that of Moses (Introd. § 2). It is not against this view, but rather in its favor, that it is from the same hand which has added also chaps. xxxiii. and xxxiv. הוֹשֵׁעַ, ver. 44, instead of the earlier constantly used יְיָשׁוּעַ, is remarkable. The former, his domestic name, denotes simply help, salvation; the latter, his more public official name, denotes that Jehovah is this or his help. The first natural name of Joshua would be most appropriate if he was the person who has added this section and the following chapters, especially that at the first opportunity at which it could occur, he should thus at the beginning designate the tone corresponding to his modesty. He was Hoshea, as he was the servant of Moses, and so he names himself again when he, in this writing, actually serves him. Comp. further xxxi. 30, 19.—And Hoshea, thus according to the divine direction; Joshua only assisted. Comp. ver. 45. In this way Israel could reach the conviction of the entire accord between the predecessor and his successor. Ver. 45. Comp. xxxi. 24. Ver. 46. Testify, more exactly, which I take to witness, or better still, through which I lay down my testimony; a reference to xxxi. 26, but especially to xxxi. 19, 21. It is the song pre-eminently which is intended, which should help to faithfulness to the law. Comp. vi. 7; xi. 19. Ver. 47. The proof as xxx. 11.

קָרַ, from קָרַן (קָרַן), contracted from קָרַן, to remove, put far away. Hence קָרַן is neither: "so that it had no importance for them" (SCHULTZ), nor as equivalent with "not more vain and empty than you yourselves" (KNOWEL). For the rest comp. xxx. 20. Ver. 48. The day of the song; thus this was his dying (swan) song. Ver. 49. (Num. xxvii. 12 sq.) The particularity in the description of the locality should not escape notice; more appropriate for Joshua than for God. KEIL calls attention also to the imperatives. Comp. upon iii. 27. The plural, הַקְּרָנִים, designates the mountain range on that side, east of the Jordan. The particular (הַהוּא) mountain of this mountainous border of Moab is the הַר-נֹבֵל. HANSTENBERG, *Hist. of Balaam*. In this region (BUCKINGHAM, *Travels*) there are outlooks stretching from thirty to sixty miles in breadth, e. g. at Heshbon, from whence one can see Jerusalem directly to the west, and still more clearly Bethlehem. Ver. 50. Comp. Gen. xxv. 8, 17; Num. xx. 26 sq. (Deut. x. 6)—[Unto thy people seems to indicate something more than that the body of Moses was gathered with the buried dust of his fathers, and if not a proof of the immortality and consciousness of the soul after death" (WORDSWORTH), it is one of those passages which imply that truth.—A. G.]—Ver. 51. מַעַל, to separate, to be rebellious, to act faithlessly. Num. xx. 12; xxvii. 14; xx. 18, 24.

#### DOCTRINAL AND ETHICAL.

1. What is said, Num. xii. 8, as to the distinct position of Moses, from the literal prophetic order, receives its full confirmation in this chapter. As God speaks to Moses without any reserve what related to the destiny of Israel and the world, literally "mouth to mouth," it is a conversation or dialogue. The servant faithful "in all the house," introduces the song in inspired faith and with burning zeal, accompanies and closes it with painful lamentation (ver. 29 sq.), yet not without blessed hope (ver. 48).

2. If Moses nevertheless is a prophet in the more general sense of the word, the נְבִיאָה which is denied to him in distinction from the literal prophets, Num. xii. 6, 7, and the נְבִיאָה granted to him, ver. 8 (although the latter is qualified and explained by כְּחִירָת (riddles) and וְלֵאמָר), is intelligible through the figurative and generally poetical style of this chapter. We may say: the figurative term הַצִּיָּר for Jehovah, is perhaps from the חֲכִינָה, which, according to Num. xii. 8, Moses saw.

3. Poetry and prophecy in their relationship and their difference. The relation is not a barely formal one. GOTTEN: "Poetry is inspiration," which he explains more fully by "genius;" with which, for the Christian view of the world and life, there arises at once a distinction—a distinction like that between nature and grace. Comp. the excellent work of SACK (*Songs in the Historical Books of the Old Testament*, p. 8 sq.). STEINBECK, *the Poet a Seer*, Leipzig, 1836. Comp. LANGER, Phil. Dogm., p. 367, 374.

4. But it is not poetry alone, music also, which here appears in the service of religion: the song, chap. xxxii., is not only a poem, it is at the same time a song. In the song we have the unity of poetry and music. Comp. the thoughtful treatment of the point in view here, in LANGER as cited above, p. 375 (2 Kings iii. 15).

5. The parallel between the ancient classical poetry and the Old Testament poetry and prophecy. "The form, the beautiful, festive appearance," rules in the former; "the living realities," the vehement, struggling conflict which marks the progress of history (des verdens), for the latter. "There the beautiful is prominent; here the sublime, exalted." LANGER (*HERZOG's Realencycl. XI 773*).

6. It is as a festive celebration of the beautiful with the good (the kalokagathie), that not only the deuteronomic discourses, but the entire historical activity of Moses closes in poetry and song. In correspondence with this is the look at Canaan from Nebo, closing his life—the most beautiful image.

7. "The contents and connection," SACK correctly calls "so great and comprehensive," that he speaks here of the "prototype of all prophecy in a certain measure of the connection of the Old and New Testaments." That which forms the contents of the word of God, the contents of prophecy in the narrower sense, that also forms the contents of this song: the law and the gospel. The thread of its idea runs from Israel, the people of God in truth (ver. 36), in order to reach the nations generally in the future (ver. 48). THOLCK designates it "as a prophetic theodicee of God in history."

8. Whoever is accustomed to place the divine anger in opposition to the divine love will never win an understanding of the deepest and truest nature of this song. The "perception of the burning zeal of God proceeds from the zeal of His love" (SACK).

9. "The righteousness of God is not especially a judicial, punitive righteousness, but a forth-going in the direct way of that justice, grounded in His eternal holiness and love, according to which His creatures must regulate their lives," etc. (SACK).

10. The fact that the adoption belonged to the Israelites, Rom. ix. 4 puts beyond question. The parallelism there is in any case between *εὐδοκία* and *νομοθεσία*, and so much the more truly, as throughout the (morally) filial relation, outward or inward, formal or essential, must be formed according to the conduct in reference to the will of the Father, i. e. the law. If we hold to the objective side, then the law demands love. Thus it includes the gospel, love; and there remains thus between the Old and the New Testaments a difference only of method; there the demand, here the fulfillment, of which the ante-legal time forms the promise. Thus the law is an institution, and the Israelitish adoption is also an institution, not, however, a ceremonial, but political, i. e. Israel as a nation is the adoption of God, placed as His right, His house, His glory among the nations. "Limited to Israel as the chosen people, the idea is therein proclaimed, that God is the creative founder and builder of its theocratic life, cherishing and



training Israel as a child. It is (Gal. iv. 1 sq.) the relation of a minor child, when in respect to the father, as is fitting the time of life, he is conscious only of that life-support in the form of care and guardianship, not the free spiritual communion which inwardly develops itself in riper years" (BROCK, *Christ. Lehr-wissenschaft*. I., p. 344 sq.). It is not barely in a figurative (comparative) method (HENGSTENBERG); neither only typical (LANGM). The typical in the Old Testament idea of adoption refers to the true Israel, and to Israel according to the truth. As to the subjective realization of the adoption of God, it does not require to be spoken to here upon this chapter: but its treatment properly belongs to the Psalms. It is not to be forgotten that the kernel of Israel, which comes into account here as to the adoption, appears rather as the servant of Jehovah (vers. 36, 48). The stage of the Holy Spirit's manifestation alluded to (John vii. 39) is that of consummation (comp. DEL., *Bibl. Proph. Theol.*, p. 283 sq., 243 sq.), or better still, that of the seal, of confirmation, but not first of efficient working.

11. "The existence of Israel as a nation is indeed like that of other nations brought about in a natural way, not through a spiritual new birth, but still Israel has its remotest ground in the supernatural mighty word of promise given to Abraham (Gen. xvii. 15 sq.); and a circle of wonderful, mighty proofs and gracious leadings have brought Israel from this starting point of its existence, to the goal to which it attained with the exodus from Egypt" (DEL. upon Isa. i. 2).

12. It is very strange when SACK in opposition to SCHULTZ, calls "the distinction of a better kernel in Israel, conceded to the later prophets," here "a forced distinction, and one which in this Mosaic work has no place, is not even intimated in the song." So essential a view could not fail entirely in "the very *magna charta* of prophecy" (HENGSTENBERG); it must at least be intimated, although its actual carrying out may be handed over to that which follows. The distinction between the nation, and the people of God, the separation of the servant of Jehovah is truly Mosaic; not merely according to the narrative of the primitive and preliminary history of Israel (comp. upon ver. 5), which Moses gives, but directly through the events with reference to Caleb, Joshua (i. 36, 38), Phinehas (Num. xxv. 7), the Levites (Deut. x. 8; comp. Ex. xxxii. 23), and indeed through his own existence as the servant of the Lord above others (Num. xii. 7). On the other hand SCHULTZ remarks upon chap. xxx.: "In the most eventful moments of his life he had experienced that the Lord even then, when His anger burned most fiercely, and when He was ready to condemn Israel without any restraint, would spare at least him, the one, etc. He must have had the consoling conviction, without which he would not have had strength, even from the beginning, over against the general obstinacy of the people, that there was a sacred seed still existing, in order to produce from itself a new and better sowing for victory and glory. In the very being of God Himself, it lay concealed," etc., etc. The exposition has pointed out the intimations in the song.

13. SACK, ver. 10 sq., opposes very finely "the view which has never yet entirely vanished, according to which the God of the Old Testament is pre-eminently a frightful and terrible God." "It is the fundamental thought of the divine education of Israel to religious, godly sorrow, or a sorrow which works a change of mind, agreeing on one side with the drawing of the first man to love and obedience through the fullness of the surrounding glorious creation, and on the other side with the evangelical motive: Let us love Him, for He has first loved us."

14. A superficial view only of the history of Israel reveals merely the opposition to Jeshurun; a closer examination will justly bring out the variance between the idea in Jeshurun and the reality in the manifestation of Israel. The history of the people is the history of this variance, reaches its greatest crisis when the Gentile judge repeatedly proclaims Him the Jeshurun, and Israel, on the contrary, cries: Crucify Him! crucify Him! A purpose fixed by God, which He realizes in the fullness of time through the Messiah, must verify itself also by the way, as drawing nearer this goal, however separated into its parts or elements in its realization. This is the truth of the divine word. "A deeper view of the history of Israel," says HENGSTENBERG, "reveals to us, even in the most corrupt times, the existence of an *εκλογη*, to whom the predicate perfect belongs (?); the best evidence of whose existence is found in the judgment upon the dishonesty and unrighteousness of the people, which at all times comes forth from its own bosom. Where do we find such a morally reacting force among the Gentiles? So also the history shows that the times of corruption, in which honesty and righteousness are confined to the little flock, are ever followed by times of reformation, in which honesty and righteousness more or less penetrate the whole life of the nation. (The period of the judges already.) Israel is, especially in relation to the Gentiles, Jeshurun."

15. The results of the sanctifying ordinances and institutions of Jehovah among His people entitle it to this name "Jeshurun;" of the law as giving the knowledge of His will; of the sacrifice especially as procuring the pardon of sin, of the Spirit working in the people, giving the experience of communion with God, the covenant-communion. It is equally erroneous to ground salvation upon a state or disposition attained subjectively by one's own strength, and to regard this inward state as unnecessary (HENGSTENBERG).

16. The thought, vers. 26, 27, is the more striking, inasmuch as after Israel, as this people, has come to an entire end, it presents its evil condition historically, and legitimates itself as a thought of God through the continuous existence of the Jews. Over against the hatred of the nations, foaming out in persecutions of the Jews (since the time of the Romans, especially in the Christian middle ages), its existence willed by God was strongly assured both through the remarkable outward means of existence (xv. 6; xxviii. 12), and through the peculiar inward and intellectual endowments which characterize it even to this day. (KEITH,

*Witnesses*, supposes their prosperity, indeed their wealth, to serve as the object of the threatened spoiling (28, 29), and also for the approaching enrichment of the Israel of the future, formed again to a people; accompanied with the very singular remark, that their ill successes were limited to Canaan during the time of the divine judgment upon them, as if under the Turkish power they could not prosecute their pursuits there as they could elsewhere!)

17. Israel's end as to the flesh, ver. 29 (20), must be at the same time Israel's completion as to the Spirit, and this is the Messianic horizon which environs this song.

18. The rejoicing of the nations, with which the song closes, sets in a clear light the conversion of the Gentiles as the consequence of the judicial sifting and destructive mighty deeds of the Lord upon Israel and upon the world at large (e. g. Heathen Rome). The first song of Moses already (Ex. xv. 14 sq.) dwelt upon the issues of the deliverance of Israel from Egypt. The resulting impression upon the contiguous heathen nations at first indeed an impression of alarm. The other side of the results of the falling away of Israel, both for the world and the Gentile, is set forth by St. Paul, Rom. xi. 11 sq. Whether the *πλήρωμα*, Rom. xi. 12, brings into view another complement of Israel than that through the Gentiles, a rescuing, namely, even of the unbelieving part of Israel, and thus the entire conversion of the people is intended, or whether the gain by means of the whole Israel, which is the new true Israel composed of Jews and Gentiles, for the yet wider world and all the Gentiles, and thus the conquest of the race through the Church of Christ is intended, may be left undecided. Comp. Doct. and Eth. upon chap. xxx.

#### HOMILETICAL AND PRACTICAL.

Ver. 1. LUTHER: "It happens also that when God visits unbelievers, and lays hold upon them, they imagine that all the creatures have become their enemies. The whole creation agrees as a witness of the law with the law. Moses shows in this whole song the method of the law (Rom. iv. 15; vii. 7), and acts as a true preacher of the law. But he summons heaven and earth to witness, because he treats of so great a matter, which does not concern a kingdom, or gold and silver, but that which is of the utmost moment to every one, namely, either to have God, the fountain of all good, and with Him all eternal and temporal salvation, or to be eternally without either." R. BROCHAT: "He begins with the creation of the world, and from thence onwards until he closes his discourse with the days of the Messiah."—Heaven and earth as spectators, hearers and witnesses.—JAHN: "There is nothing elsewhere comparable to these first two verses in the boldness of expression."—Ver. 2. LUTHER: "When God's word is preached purely then it is not as with human statutes, clouds without rain, 2 Pet. ii. 17. But he sets the herb and the grass over against the stony ground and the sand; for it belongs to the word, that the doctrine should be healthful, and the hearers thirsty and docile." V. GERLACH: "The rich-

ness and fullness can only be a fullness of blessing. For the severest punitive testimony of the law has a life-giving and invigorating efficacy for the true servant of his covenant God."—Ver. 8. LUTHER: "But the little flock, the believers and saints upon the earth, give the glory to God the Lord alone. But hypocrites and other godless persons, whatever they may confess in words, in heart rely upon their own goodness, wisdom, power, or look to men for help and consolation."—Ver. 4. TILLER (*Engl. Bib.*): "It declares the eternity of God, the unchangeableness of His purposes, and the insuperable power of His majesty." BAUMGARTEN: "He had proved Himself as the Rock, both in Egypt and the wilderness, as He had manifested Himself as the only support in heaven or upon earth, for Israel."—The Rock of Israel: Jehovah according to His work, ways, nature and attributes.—STARKE: "The name of the Lord is a strong tower, Prov. xviii. 10; Nah. i. 7." ZINZENDORF: "Jesus is the true one, faithful unto death, in respect to His merits for us over death and the grave. A husband, who is perfection in His nature, has such an evil bride." SCHULTZ: "It is a great consolation that God is immutable in His power and will (faithfulness); that His way is right, He Himself without injustice, therefore, it is inculcated, because with this knowledge the punishment would not be received with incredulity."—Ver. 5. RICHTER: "The reformation corresponds with the redemption from Egypt; to the rejection of Jehovah corresponds, alas! the modern unbelief and apostasy."—Ver. 6. HERDER: "God remains the father; but they cease to be His children, first by their wickedness, then in their destiny."—[WORDSWORTH: "This is more fully verified in Christ, who hath purchased His Church with His own blood (Acts xx. 28; 1 Cor. vi. 20). Dost thou, O Christian, who sinnest against Christ, thus requite the Lord who bought thee (Jude 4)?"—A. G.]—Ver. 7. RICHTER: "How many Christian fathers, alas! would now grow dumb at such questions!" CRAMER: "The Church the witness of the truth."—Ver. 8. SCHULTZ: "His own people must at last possess the whole earth, or bear away the spoil thereof; for the meek shall inherit the earth."—God is the Highest; why should men flatter others and call them by this title?—Ver. 10. STARKE: "God finds us; His grace is all, and in all. He here appears as the bridegroom who goes out to seek His bride. Israel unmarried was without law, etc. He named him after His own name," etc. V. GERLACH: "The wilderness is the point of departure, because of the vivid contrasts to the fullness of blessing of the land of promise. He finds Israel as a lost sheep."—Ver. 11. BROCHAT: "In the Old Testament the figure of the eagle; in the new that of the hen."—Here Israel, the eagles brood, over the carcass of Canaan; later the Romish eagle over the carcass of Israel.—Ver. 12. Jehovah alone; thus the song sings, thus the whole history of Israel proclaims, and thus the experience of all the children of God attests.—Ver. 18 sq. When the Lord is the leader then is the victory and the blessing. The lofty flight of His people to victory, to proud security, to a full enjoyment of all.—Ver. 15. CRAMER:

"Good times and plenty often lead to a contempt of the word of God and to many sins."—[The temptations and dangers of prosperity.—A. G.]—Ver. 20. RICHTER: "Hidden as the sun behind the clouds."—Ver. 21. BAUMGARTEN: "In so far as all the Gentile nations rest upon the ground of nature, their national character is transient and no people; thus in the light of the full eternal truth all and every one of the Gentiles are foolish nations, because they are without the source of all wisdom, the knowledge of God, because they do not possess the law of Israel." Ver. 22 sq. HERDER: "With such a prophetic outlook must the law-giver of the people close his wearied life." Ver. 29. CRAMER: "Blindness and security precede the divine punishments." BERL. BIB.: "Who is there who has shown sufficient earnestness, diligence and care in a preparation for his latter end? Where is the dying before one dies, the judging before one is judged?"—Ver. 37 sq. CRAMER:

"There is no protection or help in false doctrine."—Ver. 40. What consolation still is heaven for the earth!—Ver. 43. The penitential Psalm becomes a song of rejoicing, as true repentance ends ever in shouts of triumph. True repentance is true joy. The history of the world is not first a world-judgment, but truly a judgment of Israel. The thoughts of peace of the Eternal One as to the times, in the calling of Israel, in the fullness of the Gentiles.—Ver. 46. BERL. BIB.: "The command is without force if the example is worthless. We understand correctly; for hypocrisy makes hypocrites. The divine life and work conceals and carries with it also a divine authority more than in all blows, cries and words."—Ver. 47. Sin is suicide.—Ver. 48 sq. BERL. BIB.: "Thus the Lord prepared Moses for his death."—Ver. 52. BERL. BIB.: He shall not go in thither; as David also should not build the temple whose model he was permitted to see.

## THE BLESSING OF MOSES.

CHAP. XXXIII. 1-29.

- 1 AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said,  
The Lord came from Sinai,  
And rose up [brake forth] from Seir unto them;  
He shined forth from Mount Paran,  
And he came with [out of] ten thousands of saints [myriads of holiness]:  
From his right hand *went* a fiery law for them [fire, law for them];<sup>1</sup>
- 2 Yea, he loved [is cherishing] the people;  
All his saints *are* in thy hand:  
And they sat down [turn] at [after] thy feet:  
*Every one* shall receive of [he rises up at] thy words.
- 3 Moses commanded us a law,  
*Even* the inheritance [possession] of the congregation of Jacob.
- 4 And he was king in Jeshurun,  
When [As] the heads of the people  
And the tribes of Israel were gathered together.
- 5 Let Reuben live, and not die;  
And let *not* his [That his] men be few [numerable].
- 6 And this *is the blessing* of [in reference to] Judah: and he said,  
Hear, Lord, the voice of Judah,  
And bring him [again] unto his people:  
Let his hands be sufficient for him [With his hands he fights for it];  
And be thou an help to *him* from [before] his enemies.
- 7 And of [in respect to] Levi he said,  
Let thy [Jehovah] Thummim and thy Urim *be* [belong, or be and remain] with thy holy [favored] one,

### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 2. The marginal reading is literal: a fire of law. But it is objected, that the text thus assumed cannot be correct here, because it gives no good sense, and because the word אֵשׁ is not a Semitic word, but adopted from the Persian.

KRI. and others therefore read אֵשׁ אֵשׁ, fire of throwing, for the flashes of lightning which accompanied the promulgation of the law. The reading thus adopted is sustained by a considerable number of MSS. and editions.—A. G.]

- Whom thou [Israel] didst prove at Massah,  
*And with whom thou didst strive at the waters of Meribah [at Me-Meribah].*
- 9 Who said [of] unto his father and to his mother, I have not seen him :  
 Neither did he [And did not] acknowledge his brethren,  
 Nor knew [And did not know] his own children [his sons] ;  
 For they have observed [Jehovah !] thy word,  
 And kept thy covenant.
- 10 They shall teach<sup>2</sup> Jacob thy judgments [rights],  
 And Israel thy law ;  
 They shall put incense before thee [at thy nose],  
 And whole burnt-sacrifice [whole offering] upon thine altar.
- 11 Bless, Lord, his substance [strength],  
 And accept the work [And let the work] of his hands [be well pleasing to thee] ;  
 Smite through the loins of them that rise against him,  
 And of them that hate him, that they rise not again.<sup>3</sup>
- 12 *And of Benjamin he said,*  
 The beloved of the Lord shall dwell in safety by him ;<sup>4</sup>  
*And the Lord shall cover him all the day long,<sup>5</sup>*  
 And he shall dwell between his shoulders.
- 13 And of Joseph he said,  
 Blessed of the Lord *be* his land,  
 For [Of] the precious things of heaven, for [of] the dew,  
 And for [of] the deep which coucheth beneath,
- 14 And for [of] the precious fruits *brought forth* by the sun [precious produce of the sun],  
 And for [of] the precious things put forth [precious growths of the] by the moon [moons],
- 15 And for [of] the chief things [head] of the ancient mountains,  
 And for [of] the precious things of the lasting [everlasting] hills,
- 16 And for [of] the precious things of the earth and fullness thereof,  
 And *for* [And] the good-will of him that dwelt in the bush ;  
 Let *the blessing* [it] come upon the head of Joseph,  
 And upon the top of the head [crown] of him *that was* separated from his brethren.<sup>6</sup>
- 17 His glory *is like* the firstling of his bullock ;<sup>7</sup>  
 And his horns *are like* [om. like] the horns of unicorns [the buffalo] :  
 With them he shall push [thrust] the people  
 Together to the ends of the earth ;  
 And they *are* the ten thousands of Ephraim,  
 And they *are* the thousands of Manasseh.
- 19 And of Zebulon he said,  
 Rejoice, Zebulon, in [over] thy going out ;  
 And, Issachar, in [over] thy tents.
- 19 They shall call the people [nations] unto the mountain ;  
 There they shall offer sacrifices of righteousness ;  
 For they shall suck of the abundance of the seas,  
 And *of* treasures hid [the hidden, of the hid treasures] in the sand.
- 20 And of Gad he said,  
 Blessed [praised] *be* he that enlargeth Gad ;

## TEXTUAL AND GRAMMATICAL.

<sup>2</sup> [Ver. 10. The marginal rendering here is not so close as that in the text. It is not a wish, but a declaration, covering the future of this tribe.—A. G.]

<sup>3</sup> [Ver. 11. SCHROEDER more exactly :

Crush the hips of his adversaries,  
 And his haters that they may not rise.—A. G.]

<sup>4</sup> [Ver. 12. The *לְיִשְׂרָאֵל* is the subject of the verb ; and the last words should be rendered literally upon him.—A. G.]

<sup>5</sup> [Ver. 12. The participle is expressive—*his sheltering*.—A. G.]

<sup>6</sup> [Ver. 16. SCHROEDER retains the Hebrew *נָזַר*, the Nazarene.—A. G.]

<sup>7</sup> [Ver. 17. Literally : The first-born of his ox, majesty is to him. Our version brings ambiguity and confusion into the text.—A. G.]

- He dwelleth as a lion,<sup>8</sup>  
 And teareth the arm with [yea] the crown of the head.
- 21 And he provided [chose] the first part [first fruits] for himself,  
 Because there, *in* a portion of the law-giver was he seated,<sup>9</sup>  
 And he came with [*om.* with] the heads of the people,  
 He executed [did, performed] the justice of the Lord,  
 And his judgments with Israel.
- 22 And of Dan he said,  
 Dan is a lion's whelp;  
 He shall leap from Bashan.
- 23 And of Naphtali he said,  
 O Naphtali, satisfied with favor,  
 And full with the blessing of the Lord;  
 Possess thou<sup>10</sup> the west [sea] and the south.
- 24 And of Asher he said,  
 Let Asher be blessed with children<sup>11</sup> [Blessed before sons is Asher];  
 Let him be acceptable to [among, of] his brethren,  
 And let him dip his foot in oil.
- 25 Thy shoes *shall be* iron and brass;<sup>12</sup>  
 And as thy days, *so shall* thy strength [firmness]<sup>13</sup> *be*.
- 26 *There is* none like unto the God of Jeshurun [like God, O Jeshurun],  
 Who rideth [riding] upon the heaven in [with] thy help,  
 And in his excellency on the sky [clouds].
- 27 The eternal God *is thy* refuge [Dwelling is the God of olden time],  
 And underneath *are* the everlasting arms:  
 And he shall thrust [thrusts] out the enemy from before thee;  
 And shall say [says], Destroy *them*.
- 28 [And] Israel then shall dwell [dwells] in safety.  
 Alone the fountain of Jacob *shall be*,  
 Upon a land of corn and wine;  
 Also his heavens shall drop down dew.<sup>14</sup>
- 29 Happy *art* thou, O Israel; who is like unto thee,  
 O people [a people] saved by [in] the Lord,  
 The shield of thy help,  
 And who is the sword of thy excellency [eminence]!  
 And thine enemies shall be found liars [shall deny themselves] with thee;  
 And thou shalt tread upon their high places.

## TEXTUAL AND GRAMMATICAL.

<sup>8</sup> [Ver. 20. Geseuius, Keil, Knobel, render this word *lioness*, although it has a masculine termination; comp. Gen. xlix. 9. It is probably the lion, including both the male and female.—A. G.]

<sup>9</sup> [Ver. 21. Schroeder: For there [the same was] the leader's portion, a thing kept. כִּנְיָק, one who ordains, determines, commands, refers not to Moses, but to Gad, who is called the leader here because of his special activity and boldness in the conquest of the land.—A. G.]

<sup>10</sup> [Ver. 23. The verb is future, and expresses a promise rather than a wish or direction: he shall possess.—A. G.]

<sup>11</sup> [Ver. 24. The כִּנְיָק is comparative, away from, above the other sons. Asher, as his name imports, is blessed above—most blessed among the sons.—A. G.]

<sup>12</sup> [Ver. 25. Schroeder renders with Keil and others, כִּנְיָק, bars, castles, from כָּעַל, to bolt.—A. G.]

<sup>13</sup> [Ver. 25. כִּנְיָק Ges. and most recent authorities render rest. Thy rest shall continue as thy days. Our version has the ancient authorities in its favor, and affords so good a sense that we may well adhere to it.—A. G.]

<sup>14</sup> [Ver. 28. The pointing in our version breaks up the parallelism of the original. Schroeder departs from the original also, and renders: the eye of Jacob is directed to a land, etc.—A. G.]

## PRELIMINARY REMARKS.

For the Literature see *Introd.* pp. 44 and 45.

**The Criticism.**—See *Introd.* § 3. Geseuius and Maurer refer it to the exile; Graf, V. Len-Geske to the times of the two kingdoms; Knobel: "When David, in flight from Saul, lived in exile;" Bleek, who earlier held this chapter as older even than Gen. xlix., as perhaps genuinely

Mosaic, in his Introduction to the Old Testament, concedes to the blessings of Moses only such a reference, by the author of Deuteronomy; that it must have risen in the period between the death of Solomon and the Assyrian exile, about 800 B. C. As to the reasons for these opinions, essentially the same remarks may be made as upon the criticism upon the song. Comp. Schultz, p. 682 sq.

The Mosaic origin is not placed in doubt, be-

cause the written publication is not, as with chap. xxxii., attributed to Moses. Not only ver. 4, but the general character and setting permits us to conjecture that another hand than that of Moses has composed this chapter (*Introd.* § 2). Moses was the speaker only, but we need not appeal to the usually retentive memory, *e. g.*, of the Arabians, for the well-known attachment and faithfulness of Joshua, raises us above any and all anxiety as to the "accuracy of all that is essential." SCHULTZ: "It is here precisely as with all the discourses of our Lord in the New Testament." KEIL emphasizes correctly "the peculiar nature of the blessings of Moses as the strongest proof of their genuineness." [In favor of the Mosaic authorship of this chapter it may be urged, not only that all the reasons which go to establish the Mosaic origin of the Book of Deuteronomy are of force here; but that the character of this song and its fitness to the circumstances in which it is said that Moses spake it, and its inappropriateness to any other circumstances, are independent proofs that it is the work of Moses. If the whole book expresses the tender care and solicitude of the leader for his people, of the father for his children; this blessing is just the final leave-taking of the departing Moses. Its hopefulness, its cheerful tone and aspect, especially in contrast with the song which it thus supplements, even its entire freedom from any caution or warning, are just what we ought to have expected from one who had spoken the song with its solemn warnings, and was now to leave the people for whose welfare he had spent his life. He could not leave them until he had thus blessed them.]

On the other hand, there is not in this chapter one distinct reference to any circumstance in the after history of Israel; neither to the Assyrian period, nor to the time of the disruption of the kingdom, nor even to that of the Judges; and the absence of any such allusion is inconsistent with the supposition of its later origin. The assumed reference in ver. 7 to the desire for reunion, under the sceptre of Judah, of the divided kingdom, is obviously a mistaken and forced interpretation of that passage. And indeed all the objections to the Mosaic origin of this chapter proceed either upon erroneous interpretations of particular passages, or upon the denial of its prophetic character, or upon the assumption that its geographical or local allusions and details could not have been known to Moses. This latter assumption, of course, has no force, if the possibility of prophetic foresight is granted; a possibility which calls for no discussion here. The special interpretation will be considered in the exegetical notes. How unreliable these grounds are appears from the diversity in the views which rest upon them, as seen above.—A. G.]

The form of statement is in a verbal, as in a poetic and rhythmical point of view, peculiar, but with true Mosaic features, as a comparison with the other parts of Deuteronomy will show. We cannot understand how "this song should be viewed in any important sense as inferior in poetical merit to the earlier songs of Moses" (HERXHEIMER). On the contrary, the noticeable doubling—now of the first, now of the second clauses, even of both, with one corresponding

clause standing by itself refutes any such supposition. As to the rhetorical form, the discourse alternates between animated address, description, declaration, calls to those addressed, prayer to the Lord for them or still devout wishes for their good. See the exposition. KNOX calls this song "the most difficult section of the whole Pentateuch."

Its relation to the blessings of Jacob. KNOX holds that they "are alike" in their original peculiarities and independence, and that "any imitation cannot be proved." That the blessings of Moses contain references to those of Jacob is peculiarly clear with respect to the blessing upon Joseph, but they are also traceable elsewhere. But that the one is founded upon the other, and a confirmation of it (KEIL), does not seem to be the most appropriate designation. Although Moses here blesses as a father, still "not as father simply, but as a lawgiver." "No sons stand around the bed of the dying father, but Israel, with its hosts, lay before him." The patriarchal, Gen. xlix., appears, Deut. xxxiii., as a blooming, fruit-promising nationality. This natural progress and development gives less scope for "specific predictions" than for "the purely ideally depicted prophetic glances into the future," as KEIL has well remarked. The parallel between Judah and Joseph shapes and rules the blessings of Jacob, and that of Levi and Joseph the blessings of Moses, which is at the same time genuinely Deuteronomic (*Introd.* § 4. I.). Moses, "the beginning of the new time of the law, and still at the same time the bearer and the end of the time of the wilderness now coming to a close, blesses the people for this new time which he himself began, and for the future of which he gave the form, and which, in relation to the time of the wandering, should be a time of rest, of partial fulfilment, of the peculiar and now first possible political development of the nation" (ZIEGLER). "These circumstances," says HERDER, "give the tone and contents of this second blessing; they render an introduction necessary, which was not needful with Jacob. They give a close which is not found there—and for the most part also other necessities and other wishes, although it cannot be denied that the song of the patriarch floats before the mind of Moses." Comp. LANG, *Genesis*, p. 649.

The import of the Mosaic blessings. "Moses, in his blessing upon Israel, sets forth 'the fulfilment of its destination as the people of God' (according to SCHULTZ), the only true and highest happiness," to which fulfilment each tribe, according to its nature and peculiarities, already for the most part intimated in the blessings of Jacob, should take part. "Simeon, whose peculiarities did not authorize his distinct mention, and whose independence was therefore already removed, Gen. xlix., forms the one exception. The same is true to some extent also with Reuben." Intimations, "although entirely elementary, still sufficiently definite, reveal both how different are the problems in the kingdom of God on the earth, and how well the Lord knows how to use the different natural peculiarities in their realization." One "problem is inward with respect to the people itself; another outward with respect to the Gentile nations." As

there are personal charisms or gifts, so also there are national, indeed tribal and family charisms. Israel, in this regard, is the symbol of the manifold grace of God (*ποικίλη χάρις Θεού*), as in it the idea of the kingdom of God the one charism completes itself in the world. But work for the kingdom of God is in like manner a different work, and hence the arranging and grouping of the charisms, their alterations likewise, the leadership also of one or another charism whence results the then existing spirit of the time in its divine definiteness in the kingdom of God. We observe, in connection with this, that the order of tribes in the blessings of Moses departs, not only from the natural order, but from that observed in the blessings of Jacob. Neither the geography (*Κνωβελ*), nor any thing else external, gives a sufficient explanation for this departure. As this freedom, corresponding essentially to grace, has its position and value for the work, the work-day of the kingdom of God, so finally the issue of the Mosaic blessing (ver. 26 sq.) is significant in reference to the rest, which from eternity lies at the foundation of this labor, in reference to the Sabbath, in which this labor must issue as its termination. That is, in the beautiful words of *LANGHE*: "The kingdom of heaven is both the deepest foundation and the highest revelation of the kingdom of God."

The relation to Deut. xxii. The unity. The glory and the praise of Jehovah is here as there the beginning, the end, and the fundamental thought. The difference. *HERDER*, too sharply: "as that between the curse and the blessing." Better, with *SCHULTZ*: "the song and the blessing supplement each other as negation and affirmation." In that the reality in Israel, what it actually is, is prominent, in this its ideality, what it ought to be.

Division.—Title, ver. 1. Introduction, vers. 2-5. The blessings upon the tribes, vers. 6-25. The close, vers. 26-29.

#### EXEGETICAL AND CRITICAL.

1. The title, ver. 1, brings out prominently the character, contents, and significance of that which follows. If the law, because of sin, suspends over Israel the curse, Moses personally takes his departure from his people, blessing them. The designation *אִשִּׁי הָאֱלֹהִים*; which is not found elsewhere in the Pentateuch, comp. Josh. xiv. 6; Ps. xc. in the title, points with the finger of an intimate cotemporary to the import of the person, and thus makes apparent the significance of his blessing. The expression denotes a personally near position to God, intercourse with Him, and hence is used to describe the official, prophetic qualification (1 Sam ix. 6; 1 Tim. vi. 11; 2 Pet. i. 21). Before his death (Gen. xxvii. 4) presents the situation in its solemn earnestness. The repeated and still at last announced imminent death-penalty (xxii. 48 sq.) illuminates the weight and value of the words which follow, the impression which they must make, as coming from one just about to die, and is also a time announcement, showing that Moses immediately after the song, and upon the same day, completed these blessings.

2. Vers. 2-5. The introduction takes us up to the only true fountain of all blessing, to Jehovah revealed to Israel. Thus at the very beginning of ver. 2. The description of the law-giving through which Israel was and should be this nation, is geographically poetical, brought out through the figure of the sunlight in its glory streaming from every side, corresponding to the all-embracing majesty and greatness of the Lord, because its glory reveals itself from the most remote points at the same time, and consequently fills a wide horizon with the light and splendor of its manifestation. In order to state at once that of which he treats, and to which all further details are subservient—for it is scarcely possible that other manifestations of Jehovah can here be referred to (*Κνωβ*).—and as to those coming from Egypt, Sinai was the nearest eminence, so Sinai in the South is first named (comp. i. 2). At midday here the eternal sun, as God, sets up his throne, and there his full light appears. The Edomite mountain region, *רָעַשׁ*, as it forms the eastward limits of the wilderness in which Jehovah found Israel (xxii. 10) connect with this position in the figure here used, the breaking forth (*וַיֵּצֵא*) of the light (Titus ii. 11). *רָעַשׁ* (i. 1) the mountain of Arasimeh, located in the North, and for the most part chalk-masses, and hence in their reflection of the blinding sunlight agreeing well with the shining forth here connected with them. Kadesh is located there, and thus—to remove any misunderstanding, since it might have been thought that the mountains of Et-Tih, lying not far above Sinai, were referred to by the term, the mountains of Paran—*רָעַשׁ* might be rendered with *HERDER*, *Κνωβελ* and *OTHERS*, "from the heights of Kadesh," but then we should have to read *רָעַשׁ*, *רָעַשׁ* does not require the rendering ten thousands (as *רָעַשׁ*: xxii. 80), since *רָעַשׁ* signifies to heap up, to extend. But the ordinary explanation also meets the parallelism. While the "heights of Kadesh" indeed would only supplement what was already expressed by the Mount Paran, the holy myriads, i. e., the angel hosts, well agrees with the geographical details, the earth localities, completing them by the reference to heaven, (Acts vii. 53; Heb. ii. 2; Gal. iii. 19), which is neither "a mere idle fancy," nor "an idea elsewhere foreign to the Old Testament, nor even a thought too lately introduced here" (*Κνωβελ*). In this latter view, indeed, the explanation alluded to gives the best transition to the last clause of the verse, (comp. Judg. v. 4, 5; Hab. iii. 8; Ps. lxxviii. 17; Gen. xxviii. 12; xxxii. 2; 1 Kings xxii. 19; Isa. vi., etc. Matt. xxvi. 53; Heb. xii. 22; Rev. v. 11; Jude ver. 14). Since *לִמֹּנִים* refers to the Israelites, they are clearly not the myriads. The *לִמֹּנִים* is not to be taken as synonymous with *עָמָּה*, in which case we should have to read instead of *וַיֵּצֵא* poet: to come forth, *וַיֵּצֵא* with him out of holy myriads, namely those who came with him, in order to express the thought of such a following or attendance. ["The verse thus forms a poetical description of the vast arena upon which this glorious manifestation of the Lord in the giving of the covenant took place." *BIB. COM.* And *KEIL* well adds "this

manifestation of God formed the basis for all subsequent manifestations of the omnipotence and grace of the Lord for the salvation of His people, Judg. v. 4; Heb. iii. 8."—A. G.]. The last and fifth clause completes those two doubled clauses, as answering the question why this manifestation? The thought is thus suggested that it is the giving of the law to Israel which was the object in view. But the expression from **his right hand** (thus going out from it) justifies the expectation of a gift, and scarcely any other than symbolically, the fire, really the law (Hab. iii. 4 does not give a proper and full explanation). Comp. iv. 11, 86. But **לֹא אֵשׁ** cannot be rendered ungrammatically **fiery law**. It is either **fire of law**, [so the margin in the A. V.,—A. G.], or fire, as in apposition with the law, in connection with which the law was given. Dr WETTE, and OTHERS, refer it to the pillar of fire, for direction, i. e., through which their way was pointed out. But the assertion of Dr WETTE, KNOBEL, that **לֹא** is only a recent Hebrew word, adopted from the Persian, has been too readily accepted as true by SCHULTZ, KEIL, and OTHERS. Comp. on the contrary HAVERNICK's *Intro.* I. 1, who argues in favor of a Hebrew derivation from **לֹא**. It must be a primitive term as a comparison of languages shows, i. e., Sanscrit *dā*, Greek *θε* (*τίθημι*) German *Thun*. "Aramaisms or Chaldaisms testify, as well, in favor of a very early as of a late composition." (L. KENIG, *Alttest. Studien* II.) The very early form **לֹא** would correspond well with the poetic **אֵשׁ**. KNOBEL reads **אֵשׁ** and explains: out of his hand shoot forth lightning flashes (outpourings, iii. 17; Num. xxi. 15). KEIL reads with great confidence (after the conjecture of BÖTTCHER), **אֵשׁ** in the sense of "fire of throwing," fire darting (Ex. xix. 16). SCHULTZ: fire missile. [The reference to the fire and lightnings which attended the giving of the law is clear. The supposition of the pillar of fire is entirely out of place, and must be rejected. But whether the words **לֹא אֵשׁ** are to be read as one word, and if so how that word is to be pointed, is an open question. The reading proposed by KEIL has in its favor some MSS. authority, and meets the necessities of the case so well that it seems now to be generally accepted.—A. G.].

Ver. 8. **אֵשׁ**. Confirming that which precedes. **חֶסֶד**, found only here, and signifies in general to love—according to the meaning in kindred dialects. It is not however as KNOBEL holds, the conceiving of an affection once, but rather an enduring love. **חֶסֶד** is the lap or bosom, and thus it expresses the cherishing love (Others: the concealing, protecting) affection. **עַמִּים**. The thought of other nations than Israel is here out of place; it appears in xxxii. 8 from the contrast of Israel to the nations. Although it should not be translated "the tribes of Israel," KNOBEL, yet still they are specially to be thought of; but generally the word is to be taken in the sense of the promises to the patriarchs (Gen. xvii. 4; particularly xxviii. 8, (xxxv. 11; xlviii. 4, 19). According to the promise Jehovah cherishes in reference to Israel, nations in His bosom, i. e., in

the purpose of His love. The subject clause is placed first, to which the three following members correspond. Since it is Jehovah who is spoken of, **his saints** can only be those of Jehovah, and as the holy myriads, ver. 2, so the all justifies the conjecture that the Angels of God are referred to; who are sent forth as the ministers of those who are the heirs of salvation, Heb. i. 14. But as the discourse is of Jehovah, so in this blessing it is directed to Israel, and in **thy hand**, therefore leaving out of view the harshness sought to be justified from Ps. xlix. 19, can only refer to Israel. That the heavenly hosts are in Israel's power, i. e., are devoted to his service, after Gen. xxviii. 12; xxxii. 2, after the allusion to them shortly before, for the law-giving at Sinai, after Deut. iv. 7, etc., cannot be regarded as too boldly spoken. **תָּכֵן** is to bend, turn, whither; and so explains the **כִּיךָ** of a service which the angels rendered. That the Israelites in the power of God followed at the foot of the ark of the covenant, (KNOBEL), and the like, is saying far too little, in itself, and for this passage; and the words can scarcely be understood of being thrust down, prostrated, of being banded together, encamped, either as disciples (HEERER) or as those swearing allegiance (HERXHEIMER). **לִרְגֶלְךָ**, after **thy footstep**. Whither thou movest, the hosts of God from heaven move after His hosts upon the earth. KNOBEL in his perplexity assigns the last member to the following verse. Understanding it of Jehovah, which is the most obvious view, it strengthens the preceding thought in the highest measure. KEIL takes **אֵשׁ** as distributive, i. e., each one of them rises up to receive thy utterances. But how can Israel be suddenly taken as the subject, as receiving from the words of God with Moses (the law), or even Moses (KNOBEL) since he received out of these revelations (the statutes of God)? **מִדְּבַרְתֶּךָ** on account of thy (Israel) discourses, utterances with God, i. e. prayers. Chap. iv. 7 gives an excellent explanation. Comp. Num. x. 84 sq.; Ex. xiv. 19. Jehovah Himself rises up when Israel speaks to Him. [This ingenious exposition of SCHROEDER avoids the necessity for supposing any change of person, accounts for the singular **אֵשׁ**, and agrees well with the context. It is suggestive, and well worthy of consideration. KEIL paraphrases the verse: "He embraces all nations in His love, has all His holy angels in His hand, so that they lie at His feet, and rise up at His word." On the whole SCHROEDER's view is the better.—A. G.]. After ver. 8 has in this way connected the glory of Israel with the glory of Jehovah (ver. 2), the communion of the two in the law follows now most appropriately in ver. 4. The Jews regard this verse as a citation, taken from the lips of Israel. HENGSTENBERG: "Moses forgets himself, as it were, places himself upon the standpoint of the people, who in thankful love should rejoice in the favor of God shown to him. Thus Habakkuk in the last verse of his prophecy. Ps. xx. and xxi. In the New Testament John xxi. 24. And we are familiar with similar examples in the Christian lyrics." Comp. also xxxii. 81.



The supposition, however, of a redaction, easily understood by a reference to the filial piety of Joshua, is natural, who instead of "He commanded Moses a law," places "Moses commanded us a law." [Moses however has so completely and uniformly identified himself with the people, that the supposition that he does so here, and actually spake the words as they are recorded, though he did not write them, is much more natural. The piety of Joshua would lead him to record the words, as they were uttered, not to give them any new form.—A. G.] The

repetition of the ל is not necessary in the second clause. Comp. iv. 6 sq. (Rom. iii. 2); John i. 17; vii. 19. Upon קהל comp. v. 19; ix. 10; x. 4; iv. 10; xviii. 18. Ver. 6. Jehovah is the subject, as this shows that ver. 4 was originally uttered as suggested above אֱלֹהֵינוּ יְהוָה בְּרַחֵם. After the expression of the communion in the law, he closes now with that through the theocracy (Jeshurun, comp. upon xxxii. 15). The law Israel's, the kingdom Jehovah's (Ex. xv. 18). KNOBEL, when he gathered the heads of the people, sq., comp. iv. 10, etc., (Ex. xix. 24).

3. Vers. 6-25. The easy natural connection of the blessings upon the individual tribes, with what precedes, arises out of the common relations to Jehovah, and the rich promises to Israel. Thus the Mediator of the law is the speaker of the blessings. And first—Ver. 6. REUBEN: A moderated wish and blessing for the first-born, but one who was already displaced, Gen. xlix. 8 sq. כִּסּוֹר is something easily counted (iv. 27; Gen. xxiv. 30), and can scarcely therefore be taken to designate that which is innumerable. (HERDER: His men should be numerous again). The negation appears clearly as an explanation of 'ו', since a co-reference to 'ו' in the following clause, cannot well be regarded as allowable. [See the rule, EWALD, § 351, as referred to by KEIL, p. 500, who however disregards it here and carries the negation to the second clause.—A. G.] The view of KNOBEL and others is perhaps the best, because he had sunk down to a small number; still there remains a blessing therewith, and the natural claim of Reuben, according to the judgment of Jacob, as also the low note which Moses here struck, was not altered, (comp. Num. xvi. 1 sq.; 1 Chron. v. 8 sq.). He should not entirely disappear as a tribe, (Gen. xlii. 2; xliii. 8) should much more remain while Simeon is passed over in silence as dead. Some MSS. of the Sept. interpolate the name of Simeon in the second clause, and connect it with: *ἔστω πολλὸν ἐν ἀριθμῷ*. HERXHEIMER speaks of a "happy life;" KNOBEL of a "prosperous condition." Both remind us of Reuben's local distant position, exposed to Moabitish and Arabian incursions.—[The Moabitish stone so lately discovered shows that the cities of the Reubenites assigned to them by Joshua, were for the most part taken by the Moabites. They seem also to have wrested in part some of the cities assigned to the more warlike and energetic tribe of Gad. SCHLOTTMANN, *Die Siegesaule Mesa*. The Moabite Stone by CHRISTIAN DE GINSBURG, LL. D., London, 1870.—A. G.]—According to

Num. xxvi. 7 this tribe, and still more that of Simeon, had suffered considerable losses. Num. xxv. 14 should be considered in connection with the latter tribe; but it still had a continued existence (1 Chron. iv.), so that the circumstances of a later time give no occasion for the omission of this tribe in the blessings of Moses. But it is in accordance with the Messianic and redeeming character of Judah that it receives into itself, as it were the tribe of Simeon, Judg. i. 8; as indeed this tribe had its location within the bounds of Judah, Josh. xix. 2 sq.—[Simeon shared in the general blessings; but as dispersed in Israel, he had no individual blessing. This tribe had not, like that of Levi, made any efforts to retrieve its position, or to remove the stain which rested upon it, but had added new sins to that which brought upon it the curse of Jacob. Although they did not perish utterly (1 Chron. iv. 24 and 89-48), they were still regarded as included with the other tribes, especially with Judah, with whose "fate and objects," as SCHULTZ remarks, "they shared as far as possible."—A. G.]—Ver. 7. Judah. After the omission of Simeon, Judah as the head-tribe follows upon the nominally first-born (Reuben). This blessing is the first introduced through the peculiar formula (אמן); it is distinguished also by the method of prayer used (Gen. ix. 26). The striking brevity points to the rich details in the blessing of Jacob. The voice of Judah is not merely his prayer for a prosperous return after he had gone out into the earlier contests (HENGSTENBERG, KEIL), but according to LANGE's finer feeling, something mysterious, i. e. the utterance of a desire after a return generally out of all, even the last struggle, into the glory of a peaceful dominion.—Unto his people embraces as Gen. xlix. 10, more certainly, than the Israelitish tribes. (HERDER perhaps too strongly: "a tribe which thirsts for the end of the pilgrimage"). Upon the pre-eminence of Judah comp. Num. ii. 7; x. 14; xliii. 24. HENGSTENBERG's *Christologie*, 2 Edition I. a. 88. For the criticism upon the historical explanation see KNOBEL, p. 344. But his own view of this passage, as referring to the flight of David from before Saul is too personal entirely for a tribal blessing. Comp. ver. 12.—[KNOBEL, after an allusion to the explanation given above, which he rejects, discusses and lays aside one by one, the views that it refers to the days of Jehoiachin, to the disruption under Rehoboam, to the period of David's residence as king at Hebron, and fixes as the only possible sense the time of David's flight from Saul. The reasoning he adopts, viz. that the circumstances of the history at each of these periods cannot well be made to agree with the words in question, bears against his own assumption. "For" (BR. Com.) "it is impossible, on his own principles, to explain how the disasters, apostacies and confusion of Saul's reign and of the times of the Judges could have happened at a date not long preceding that in which the song was penned—a song which everywhere speaks of peace and plenty."—A. G.]—SCHULTZ strangely calls in question the idea of a return in מלך. As the preposition ב belonging peculiarly to this root denotes entrance (בָּרַךְ, בָּרַח), so the verb signi-

flies to enter. The Hiph. can only be either: to effect an entrance into his allotted inheritance in Canaan (J. H. MICHAELIS, HERDER), with which the exalted character of the blessing upon Judah does not accord, because that was not less to be desired for all Israel, or: to make an entrance again to his home, and with this to his people with whom he dwells. That the separation from his people supposed, can be no other than that occasioned by his warlike expedition, is clear from what follows. There is here a similar mingling of war and victory (peace) as in Gen. xlix. 8 sq. (The explanation of SCHULTZ: "give to him the people," is very nearly the opposite of the text, which says: "bring him to his people," and the  $\text{לֵךְ}$  is not so much: bring him to the king of his people, as: king over his people.)  $\text{לֵךְ}$ , scarcely (iii. 26) be sufficient for him, for if Judah's own hand is sufficient for him, what need is there of the Lord's help as immediately follows! OTHERS: He has hands sufficient (!). Far-fetched: He stretches out widely ( $\text{רַחֵם}$ ), or: upon his side, fights ( $\text{לִי}$ ) for him. A participle from  $\text{לָחַם}$  to thrust, press, strive:  $\text{לֵךְ}$ : "for his people;" for himself, would not suit the connection. We might also refer  $\text{לֵךְ}$  from the end of the clause to  $\text{לֵךְ}$ . His hands, fighting for him, help, sq., be thou: Because contending for Israel, Judah is thought of as in straits, hence the prayer for help from his adversaries, and assistance against them. Vers. 8-11. Levi: As Judah had the pre-eminence in external things, so the blessing of the tribe of Levi is clearly connected with it, on account of its pre-eminence internally, but it can only come after Judah, partly because, Gen. xlix. 7, Levi is scattered as a tribe, and partly for a criticism upon those who know so much of the hierarchy in the Old Testament. What Judah was for Israel, Levi was in Israel. The prevalent tone of this blessing in its reference to Jehovah points also to the connection of the two. For the *Thummim* and *Urim* comp. upon Ex. xxvii. 30. (HENGSTENBERG, *Egypt.*, p. 164), a *pluralis majestatis*, the "medium through which Israel might have the advantage of light and infallible truth, as it designates the assemblage of all lights, and of all perfection and infallibility." [The article in SMITH'S *Bib. Dict.*, by Prof. E. H. PLUMMER, gives, perhaps, as clear and satisfactory a theory of the *Urim* and *Thummim* as we can now attain. It includes however conjectures and suppositions, which a fuller knowledge will probably show to be unfounded. The general end and purpose is clear, but how the divine will was manifested, is involved in uncertainty.—A. G.] *Thummim* here, before *Urim*, as it does not occur elsewhere, bring into prominence (according to HUPFELD, viewed as having a positive import), "the sincerity of mind, the right position of the heart towards God and man," because such perfection could be asserted of Levi. The divine illumination, for his judicial decisions (xvii. 9) which belongs to him, is based upon this. OTHERS regard it as a wish; let both be and remain with him. Of this tribe as an ideal person (vers. 9, 11, plural) or of the ideal-

ized tribe-father (!) it is then said that he is  $\text{לֵךְ}$ , i. e., that Levi in all this, comes into view only as the bearer of the divine  $\text{לֵךְ}$ , viz., as participating in the grace of God, standing in the covenant of grace with Jehovah, as His chosen one. [ $\text{לֵךְ}$  designates Levi as the object of the divine choice and favor, and not his moral character. But still there has obviously, from the whole blessing here, when compared with that in Gen. xlix. 5-7, been a great change in the moral and religious character of this tribe. A change which the events in the intervening history illustrates; especially those recorded in Ex. xxxii. 28 sq., and Num. xxv. 11 sq.—A. G.] After such an emphatic allusion to the distinguished honor of the tribe (comp. Intro., § 4, I.) with reference to the high-priesthood in Levi there follows an historical reference, for Levi must have changed the curse of Jacob first into a blessing through his standing (Ex. xvii.) as through his falling (Num. xx.) if indeed this latter reference is in place here. V. GERLACH cites Ex. xvii. 7 only, which is sometimes called both *Massah* and *Meribah*. [Both passages are referred to. The two provings by means of water are chosen, "because in their correlation there they were best adapted to represent the beginning and the end, and therefore the whole of the temptation." SCHULTZ.—A. G.]  $\text{לֵךְ}$  KNOBEL renders arbitrarily: "thou blamedst." But if not on that account, still on account of the  $\text{לֵךְ}$  there may be a reference also to Num. xx. 18, a slight intimation of the sin of the two chief personalities of the tribe, i. e., of Moses as well as Aaron. If we hold that the probable address of Jehovah, in thy *Thummim*, sq., in connection with the seventh verse continues even in the second clause, then we must interpret the provings and strifes as introduced indeed by the people, but as fundamentally proceeding from Jehovah, according to viii. 2 sq. But in this latter passage it is the whole people who are spoken of, and indeed their humiliation and trial by the Lord; while here it avails peculiarly of Levi, and indeed his trial and strifes. This latter term sounds somewhat strange when used of God to Levi, while it is on the contrary classic with respect to the conduct of the people towards Moses and Aaron (Ex. xvii. 2; Num. xx. 8, 2), and toward Jehovah (Ex. xvii. 7; Num. xx. 18). Comp. further vi. 16; ix. 22. But why this difference? The reference to the Lord may very well, in the second clause, pass over into the address of Israel in order to return again at the close of ver. 9 sq. to Jehovah! With this most natural interpretation we gain perhaps a reference of the provings on the side of the people to the *Thummim*, and of their strifes to the *Urim*; and moreover a reason why the former precedes the latter here. Israel had proved or tested before all the faithfulness of Levi, of God, then truly also striven against the light of Levi and of God. The prominent reference in ver. 8 to Ex. xviii. agrees well with ver. 9 also, as in any case the following references are on this supposition more appropriately added than if Num. xx. still came between. He denies the strongest natural ties when the interest of Jehovah are concerned, xiii. 7 sq. (Matt. x. 37; xix.

29; Luke xiv. 26). The cases referred to: Ex. xxxii. 26 sq. (Num. xxv. 7 sq.). KNOBEL applies it only to the entire concession to his divine calling. OTHERS refer to Lev. xxi. 11, or understand it of his not accepting persons, of the impartiality of the Levitical criminal judge (i. 17). ׀ gives a proof of the described disposition through his observing and guarding (xxxii. 10); because they held fast what God had spoken from Sinai, and had shown themselves to be the guardians of the covenant proclaimed there, even with the sword. Upon these historical events rests finally, as upon its basis, the description of Levi's calling. Ver. 10 relates chiefly to his duties as ver. 11 is full of promise. Comp. xvii. 9 sq.; xxiv. 8. The incense service is in the holy place, the sacrificial service in the court.—(At thy nose) the nose as the prominent member for the face, thus the same as before thee; perhaps also with refer-

ence to his anger. ׀, not his substance, revenues, but the strength, which needs the divine blessing for resisting, as well as for working, e. g. in his judicial activity and office (SCHULTZ). The work must on account of the ׀ refer here to the sacrifices. The loins (dual) of the lower part of the back come so far into view as with their crushing (xxxii. 89), whoever has risen up against him must become powerless and fall away; parallel to the first clause. ׀ (Ex. xv. 7) especially those rising against his priesthood (Num. xvi.) as against his judicial office (xvii. 12).—The haters (xxxii. 47) should not indeed proceed to an actual revolt or outbreak. ׀ and ׀, a play upon words. Their hatred is parallel to the favor, acceptance, of the Lord, in the second clause. ׀ occurs only here in this position [it usually stands before the infinitive.—A. G.]. As it is with Judah's enemies, so with those who rise up and hate Levi; and thus the two blessings run parallel even to the end.—Ver. 12. Benjamin.—As the blessing of the later born, Judah, precedes that of his brother Levi, so also of the sons of Rachel the younger comes before the elder, Joseph. This blessing lies directly in the face of the hypothesis of KNOBEL as to the origin of chap. xxxiii. at the time of David's flight, making ver. 7 relate to the desire for David, and ver. 11 an expression of the sharp, stern wish against Saul, etc. Saul might indeed be for Benjamin what David should be for Judah. The beloved of Jacob (Gen. xlv. 20) here appears as the beloved of the Lord, and thus first truly as the son of prosperity (Gen. xxxv. 18). This distinguishing relation to the Lord becomes to Benjamin a dwelling, and thus describes how he dwells and lives rather than where. For ׀, which KNOBEL designates as "very difficult," cannot refer to a settlement by the temple, but if not, according to the fundamental view of chap. xxxii., to one grounded upon the Rock Jehovah, still in accordance with i. 81 or xxxii. 11 to one whose existence is supported by Jehovah. ׀ usually refers to the presence of the Lord (xii. 5, 11, etc.) and hence this thought floats before the mind of expositors; but it occurs here, as in ver. 20, of the sleeping

lion! It is scarcely possible that the participation of Benjamin in the place chosen for the sanctuary (Josh. xviii. 28) should be referred to here, nor even the mountain-district which fell to this tribe, and might symbolize its rest upon the eternal Rock. The founding [dwelling] upon Jehovah is not therefore anything local, but a property in which Benjamin stands as the representative of all Israel (comp. ver. 28), as the designation at the very beginning of the blessing also may apply to all the people (Pa.

lx. 5; Jer. xi. 15). The SEPT. reads ׀ as if it were ׀, and connects it with the following clause. The security [safety] which grows out of the dwelling founded upon the Lord is also not merely for Benjamin, but equally for the other tribes (ver. 28); and with this the reference of ׀ is put beyond question. The peculiar word is without doubt connected with ׀ (ver. 8); ׀ is the edge, border; thus truly: surrounding, protecting.

The ׀ is repeated with marked emphasis: upon such a rock. Benjamin is a protecting tower for others. The connection with the blessing of Jacob (Gen. xlix. 27) is effected through ׀, which is equivalent to the "morning and evening" there. The warlike character ascribed to him there, appears now in the service of others, so that only the fruits of it, the enjoyment, come into view here. The third clause is parallel to the first, and confirms the security of Benjamin and of that which he protects, as it illustrates more fully the repeated

׀. The shoulders obviously come into view with reference to the bearing; the dwelling is of Benjamin, who is the subject here, so that His is equivalent to Jehovah's. Comp. i. 81; xxxii. 11. As Jehovah appears as the Rock, so also as the eagle. The representative character of the last of the twelve sons of Israel with respect to the whole people gives rise to this feature in the blessing, which is also ascribed to Israel generally. (KNOBEL makes Jehovah the subject, and explains the dwelling as referring to the position of the tabernacle at Gibeon between the mountain-ridges of Benjamin.)—[KNOBEL's view which he rests mainly upon the geographical position of Gibeon is certainly far less tenable, than that which explains the dwelling of the residence of Jehovah in the temple afterwards built in the land of this tribe. But the subject is clearly Benjamin, as SCHROEDER holds, although the comparison is rather with the father who carries his sons while tender and young, than with the eagle.—A. G.]—Vers. 13–17. Joseph. We have here a fullness of details and of words as with Levi, which surely has its origin here, as also in Gen. xlix., in the fact that it is a double blessing both of Ephraim and Manasseh. The elaborated and figurative language corresponds well with the fact that Joseph is Israel's ornament and glory as over against the Egyptians (HERDER: "The kindness of Joseph is still ever before the eyes of him who utters the blessing, and his sons are clothed in the rich beauty of their father"). As in all

cases, especially in the dwelling of Benjamin, the reference to Canaan is predominant, so the progress from the blessing, Gen. xlix., to that spoken here, is marked by the prominence given to his inheritance. The author of such blessings upon his land is Jehovah; the second causes (יְד is equivalent to through or with) are given in the accumulated expressions which follow. The waters from beneath (richness in springs, viii. 7), as from above, according to Gen. xlix. 25, whence some have altered the explicative מַל into מַעַל (Gen. xxvii. 28). It is a question whether in ver. 18 the words treat of productions matured by the influence of the sun, and also by that of the moon in its different phases (KEIL), or of the fruits which ripen only once in a year, and those which grow in each month, fruits of all seasons of the year (KNOBEL). וְכִרְאֵשׁ, ver. 15, as וְכִרְאֵשׁ (ver. 13), unless מִנְּךָ is to be supplied. Whether olive-groves, or vineyards, or merely the rich and beautiful wild forests, are referred to, is uncertain. The reference to Gen. xlix. 26 and the parallelism exclude the explanation of קֶרֶן (literally: what is before, used both in a local and temporal sense) as the east, although this in itself is allowable, and JOHNSON retains it here with reference to the easterly mountains of Gilead, assigned to Manasseh. The poetical expression celebrates the strength and sublimity of the mountain-region. Ver. 18. Moses here first sums up still all that relates to the land, but makes prominent immediately after the earth: and all its fullness, significantly for the transition to the person of Joseph, the affection, grace and good-will of the Lord in a setting both genuinely Mosaic (Ex. iii. 2), and at the same time, as Gen. xlix. 24 shows, in full harmony with that of Jacob. It is not, however, so much "an addition of the spiritual blessings of the covenant of grace to those merely natural," as rather an addition to the needy (as Joseph himself had been in Egypt, as Israel always is) of divine mercy permanently shadowed forth, which, as is evident, forms the basis of all that is said, and is itself the very kernel of the whole remarkable utterance. Hence we have not now as before אֵל, but neither an accusative of the instrument, nor of a more precise definition (SCHULTZ: "and indeed through the good-will," etc.); but רַחֲמָיו is abstract, on which account, and because at the same time all is included, it is connected with the feminine form (רַחֲמָיו), as in a neuter sense. For the rest comp. Gen. xlix. 26. יְדִי retains the reflexive signification: who has separated himself through the plan or disposition of his life upon which he devoutly entered, but is not to be taken in the moral sense Gen. xxxix. 8, much less in the sense of a ritual abstinence, but rather in the sense of one who has consecrated himself to the Lord, as an instrument of His holy purposes with Israel, as he himself interprets or explains it to his brethren, Gen. i. 20. The expression has nothing to do with יְדִי, "diadem" (JOHNSON: "the crowned"). But even the signification, "prince" (DELITZSCH), is not established at least by the reference to Lam. iv. 7. SCHULTZ refers it "to

the esteem in which he was held by the tribe-father, Jacob."—The head and the top of the head (crown) point to the long hair of the Nazarite; but whether the divine good-will and all blessings are to be viewed as a garland upon the head is questionable. It is simply said to come upon him, that it may be his lot and portion. Ver. 17. The description introduces here a figure corresponding to the fruitfulness of the land with reference to the firstling of Joseph, i. e. according to Gen. xlviii. 14 sq., Ephraim; although the closing member shows that Manasseh, the first-born in the order of nature, is included, but in less power and potency. To refer it to Joshua (V. GEBLADE, SCHULTZ) is too personal; even in Levi Aaron is not individualized. The glory (majesty) which is attributed to Ephraim, or which is desired for him, should manifest itself, make itself felt through peculiar remarkable strength, hence the horns, as the pride and strength of the bullock, give the tone and coloring to the statement, especially the horns of the אֵילָן, the wild bullock, either from אֵל, to be high, or אֵלָן, the outbreathing, raging (comp. Num. xxiii. 22; xxiv. 8; Ps. xxii. 21). After the results of such power have been extended even to the remotest nations, the ends of the earth (in apposition), unless together [even to] is to be supplied ("which easily appears as the most fearful power." SCHULTZ); the horns of the first born are explained at the same time as the thousands of Manasseh; an explanation which has a "joyful ring and tone." SCHULTZ (Josh. xvii. 14 sq.).—Vers. 18, 19. Zebulon and Issachar. After the two sons of Rachel, we have now the sixth and fifth sons of Leah. As Benjamin closing the births of Rachel comes before Joseph, so Zebulon closing those of Leah stands before Issachar; or it is as with Ephraim and Manasseh, even as Judah before Levi. Its purport is very similar to Gen. xlix. 18 sq.; but the address here is to Zebulon alone. So certain is the blessing, that each tribe is directly called upon to rejoice. Ver. 18. Still the occasion, nature and object of this rejoicing is the peculiarity of each tribe, fixed already at the blessing of Jacob (Gen. xlix. 18 sq.), but almost directly the opposite the one to the other; in the one, the wide-world enterprise and efforts; in the other the comfortable enjoyment of home life (Gen. xxv. 27). This contrast serves to complete both. GRAF KEIL, miss the characteristic feature of the picture when they explain the going out and tents as equivalent to labor and rest, and apply both, to both tribes. The parallelism of the clauses is the parallelism of the brothers. The outgoing is that of the shipping and commercial life of Zebulon; in the tents applies to the grazing and agricultural pursuits of Issachar. SCHULTZ: in thy tents, i. e. "in order to furnish animals for the caravan-merchants, or to become the bearers of their goods." (HERDER: "The outgoing, as the contrast with Issachar shows, is the departure from the tents; Zebulon will use its vicinity to Sidon and the coast for the purposes of trade through a variety of industries abroad," etc.). The peoples, ver. 19, without any precise definition, must refer to the other nations of the

world, who in distinction from the aggressive method (as in ver. 17), are here in an attractive, but still undefined way, called to the mountain. This calling is attributed to both tribes dwelling together: to Zebulon, because of his wide world commerce and intercourse; to Issachar, because from its easterly and southerly mountain-district, through which it is the beloved Land, and as it appears with its mountain-heights from the sea (iii. 25), it represents and symbolizes the mountain (chap. xii.) in prospect as the dwelling-place of Jehovah (Ex. xv. 17), and thus awakens a *surem corda* in the seamen. (KEIL: Moriah, Gen. xxii. 14 — [But KEIL holds that while Moriah has thus been designated and sanctified by the sacrifice of Isaac required of Abraham, there is no distinct or direct allusion to this mountain in the words of Moses here. — A. G.] — HEADER: Tabor; KNOBEL: Carmel.) The sacrifices [sain-offerings] offered there, not burnt-offerings, as is clear from the sacrificial meals connected with them, to which the nations are invited as guests, are **זֶבֶחַ** *i. e.* such as bring out clearly the moral quality of Israel as the people of the law (vi. 25; xxv. 15), include praise and thank-offering of every kind; and thus serve to introduce what follows. Zebulon and Issachar have, namely, such an occasion for praise and thankfulness, and must give them a sacrificial expression, since they call masses, troops, to such communion with the God of Israel, — for, sq. **זֶבֶחַ** used of the bringing together, gain, wealth; "both by commerce and the catch of fish, purple snails, bathing-sponges," (KNOBEL), "the abundance which the nations bring over the sea, Isa. lx. 5, 16." SCHULTZ: "the riches and treasures of both sea and land, Isa. lxvi. 11, 12." KEIL. **סֵדֶה** is then equivalent to strand, and the **אֲרָזִים** (a play upon words) is to be taken as: the treasures, jewels, or: the most hidden treasures. According to KNOBEL the author refers to the glass so highly prized by the ancients, which was found in the sand of the Belus southerly from Akko. **פֶּן** to apply closely to anything, here for the drawing in of the sea, as the mother's milk. Comp. for the whole Ps. xxii. 27 sq., and for the distinction between the idea and the reality, which forms an insoluble difficulty here for the historical exegete, since Zebulon and Issachar afterwards never in reality reached to the Mediterranean Sea; see SCHULTZ, p. 705. [The distinction involves no difficulty if we keep in mind the Messianic thought which is contained in the passage, and which receives its explanation and illustration in the Psalm above referred to. Comp. also Isa. lx. 1-22, and lxvi. 11, 12. — A. G.] Vers. 20, 21. **Gad**. The sons of the handmaidens follow, and first the first-born of Zilpah, Leah's handmaid. The praise of the Lord (Gen. ix. 26) implies the existence already of that which was about to be said. Jehovah gave the tribe a wide inheritance in the region of Sihon, and unlimited space, (Gen. xxvi. 22), also for further conquests. (xii. 20; xix. 8). For Gad appears already, Gen. xlix. 19, as a victorious warrior; here as a **LION** (KNOBEL, lioness) "who destroys even the last remnants of the Amorites" (SCHULTZ), or as KNOBEL, "plun-

ders and consumes those encamped in quiet security. — **Arm** is equivalent to strength, and the crown of the head to the command, leadership. **יָמָא**, ver. 21, as the following **דָּב** shows, refers to the first portion of the land, which Gad held on the farther side of Jordan, (Num. xxxii.), which was conceded to him, and which he had to determine and organize as a leader and ruler; which was reserved to him as such; or according to KNOBEL: "Since the portion conceded to Gad for his bravery was especially only something preserved or kept, because the condition of Moses (Num. xxxii. 19) must first be fulfilled before the regular legal occupation could take place." (ONKELOS, RASCHI: For there the grace of the law-giver (Moses) is concealed, and similar numerous explanations)! If it refers to Moses, it must be, that there the portion defined by the law-giver is preserved. (JOHNSON: "For there the portion of the leader is preserved"). [**קָחָה** might refer either to Moses or to Gad; but as Gad is said to have chosen the first portion for Himself, it can only refer here to Gad, who is called the leader, ruler, because of his activity and bravery in the conquest of the land. See Num. xxxii. 2, 6; xxv. 84, and also KEIL, p. 509. — A. G.] The heads of the people is equivalent to the leader of the people, at its head, thus descriptively of the whole tribe; or Gad at the head of Israel, as the head of the nation, and thus before all (iii. 18; Josh. iv. 12). SCHULTZ, KEIL: "to the heads of the people," *i. e.*, with them, joined himself to them. — The justice of the Lord is either: the Divine penal justice, and the judgments (his judgments) which he with the rest of Israel executed upon Canaan; or: because he performed before God and Israel, his duty, according to this command, he should not permit Israel to pass over alone. — Ver. 22. **Dan** — the first-born of Rachel's handmaid Bilhah. The serpent-like. Gen. xlix. 17, is now the lion-like, but still with the characteristic trait of unexpected cunning. **פָּנָה** literally, to draw the feet together for a spring. KNOBEL, renders **פָּנָה** from the plain: the lion usually has his lair upon the mountains, in the forests and thickets, but here in the treeless plains, and for that reason the more dangerous. SCHULTZ explains the allusion to Bashan from the fact that lions, leopards, abound in the northern mountain caves more than elsewhere. KEIL: "in the easterly Bashan these enemies were very dangerous to the herds." (Song. iv. 8). — Ver. 23. **Naphtali**. — The second son of Bilhah is still ever the graceful (Gen. xlix. 21) but with a more decided and fuller expression. **נָרְכָה יָה** confirms the explanation of **רָצוֹן** given in verse 16. **Favours** — not as SCHULTZ, which he causes, makes, but the good-will which Jehovah has to him, as He gives him the blessing for his portion. — The West (Sea) and the South gives one an idea of the favours of Jehovah to Naphtali, and the Divine blessing; although his land lay in the North, far from the sea, it should still enjoy the healthful freshness of the sea, as well as the genial warmth of the South. He dwells upon the beautiful sea of Genuesaret, where tropical fruits are produced. Should this be **D'**? The

address imperative. [The **דָּרָךְ** does not necessarily refer to the South, but rather to the natural characteristics of the climate of a part of his inheritance, which bordered upon the Sea of Galilee, and which was a warm, sunny region. ROBINSON, PORTER, and other travellers, call attention to the beauty and fertility of this region. And here, too, there is the same distinction as before between the idea and the reality, showing how impossible it is to interpret these blessings merely historically.—A. G.] Vers. 24, 25. **Asher**.—The second son of Zilpah closes the blessings, a position for which his name was significant. (Blessedness). Ver. 24. **With children**, rather before or above the sons, (Judges v. 24),—i. e., above the sons who are blessed; standing at the close of the blessings of Moses, and parallel with **יְהוּדָה** in the second clause, it is naturally the sons of Jacob, above whom he is blessed. **יְהוָה** the favor of God (xxiii. 16). The rich picture of his oil possessions, or generally of his fat and fertile land, completes that given, Gen. xlix. 20. Ver. 25. The promise of lasting security is added to all the rest and completes it. **Iron and brass**.—KNOBEL: "Thy castles and strongholds shall have their doors and bars of these materials." OTHERS: "Thy iron and brass containing mountains (viii. 9) are thy strongholds." KEIL: "As strong and impregnable are thy dwellings, as if they were built of iron and brass." [Nearly all the recent expositors adopt the rendering of **בְּמַעֲלָי**, by bars or bolts. But that chosen in our version is consistent with the Hebrew, has in its favor the old-r versions, and presents in an expressive figure the strength and firmness of Asher.—A. G.] But what if the fastnesses were such, and no strength behind or within them? Hence it follows, **and as thy days**, or as long as he lives; so long shall he himself remain firm and strong. (**בְּיָמָי**, KNOBEL: "Thy security." KEIL: "Rest." HERXHEIMER and OTHERS: As thy days, so let thy prosperity increase).

4. Vers 28-29. At the close of the blessings we have a return (ver. 26) to their beginning, and thus the whole is beautifully finished.—There is none like unto the God, there is not as God—namely, a God beside (xxxii. 12; iv. 7). **Jeshurun** (comp. upon xxxii. 15)—the one addressed. [The punctuation scarcely admits of the rendering in our version, and the parallelism is against it.—A. G.] The following parallel clauses delineate the almighty power and exaltation of God as availing for Israel's help and redemption. — **Who rideth upon (in) the heavens**. **שָׁחַ**, as "the grinding," or "ground to pieces," extended, designating the clouds harboring the thunder, and also the ether. **עָוָר**, as in ver. 7, with **וְ** equivalent to; engaged in thy help, for the purpose of helping, as thy helper. The parallelism of **וְנִלְמַתּוֹ** with **בְּעֶזְרִי**, reveals the majesty of God as having risen up for Israel's help. Hence in ver. 27, even God Himself is the (dwelling) refuge (Ps. xc. 1), i. e., the permanent lodging (KNOBEL: Shelter, refuge, protection) because a God of the olden time, [the eternal God, A. V.], who has manifested Himself as God long before this time, (xxxii. 17) thus according to His eternity. HERX-

HEIMER, with an allusion to xvi. 15, explains the heavens, the clouds, as the dwelling of the God of old against the parallelism, which as it introduces the heaven with **אֵין כָּאֵל**, ver.

26, so now the earth with **מִעֲנֵה אֱלֹהִי**—**וּמִתַּחַת** must therefore state the contrast underneath, upon the earth; but also from this side—not so much: holds out, extends or offers, as: underneath is he, and from thence the everlasting arm, thus a permanent support and preservation. It is not necessary to say for whom, as this is evident from the address to the people, and also from the following, which represents the activity of the hands for the poor or needy (Gen. xlix. 24). Almighty exaltation above, eternal love underneath. As **קִדְּשׁ** points to the past, so **עֹלָם** to the future, the nearest as the most remote. With His hands, Israel's hands prevail, xx. 18, 17; xxxi. 4. (KNOBEL supposes a derivation from **כִּתְּשׁ**, and renders, "and the outstretching of the eternal arms." MENDELSSOHN: "the dwelling of the primeval God, and the everlasting arms of the lower world." OTHERS: A refuge hast thou in the God of old, and under the arms of the eternal God). In connection with the dwelling which God is to His people, and as a result of the expulsion and destruction of His enemies (especially the Canaanites) Israel should dwell, ver. 28. **בְּמִטָּה**, because **בְּבֵרַךְ**, i. e., not because separated from all nations through His law, but because through the protection of God, through victory in the strength of God, saved, secured, from his enemies, whom God has removed from him, he dwells safely (xii. 10). Thus we have here something more than HENGSTENBERG upon Num. xxiii. 9, "a quiet and guarded seclusion." Comp. HUFFELD, Ps. I, p. 64. The connection of **בְּבֵרַךְ** with the foregoing, recommends itself, even without the accent, against HENGSTENBERG, SCHULTZ, KEIL, KNOBEL. Just as little is **יְהוָה**, "the fountain of Jacob." Without insisting upon the unfitness of the expression with reference to dwelling, is it not over bold here (but comp. Isa. xlviii. 1; Ps. lxxviii. 26) thus to represent Israel "as sprung from Jacob, in whom it has its source" (KEIL) or, "in so far as it is one with Jacob, ever pouring forth from itself an increasing stream." SCHULTZ. Certainly Israel is no fountain in relation to Jacob, nor in connection with him, but Jacob must be the fountain of Israel. Generally, moreover, it is not so much here a parallel expression to Israel which is in view, as rather a parallel thought, to his secure, separate dwelling, and for this there is nothing more fitting (at the same time perhaps with a glance at **מִעֲנֵה**, ver. 27) than the eye of Jacob rejoicing in his secure dwelling, and one freed from enemies. The tribe-father directs, as it were, his eye satisfied to Israel, now come to its portion, to him in the promised land, striving after a look therein. (Even **מִיְּמֵי** a fountain stands for: a corner of the eye). There is no perceptible destruction of the symmetry of the clauses of the verse upon this explanation. Comp. besides viii. 7 sq. [SCHROEDER's view is ingenious, but he lays undue stress upon the phrase, "fountain of Jacob," since that may obviously imply only that Israel is the fountain issuing

from Jacob, and not necessarily the fountain from which Jacob flows. **KEIL** meets the apparent impropriety in the construction of כֶּשֶׁל with לָמָּה, "dwell into," with the remark "that the dwelling involves the idea of spreading out over the land." As this construction seems to preserve the parallelism, it is better to render, Israel shall dwell in safety. Alone the fountain of Jacob. To a land, etc.—A. G.]. לָמָּה the progressive relative clause, the heaven of this land or of Israel (Lev. xxvi. 19). Comp. ver. 18; xi. 14, (Gen. xxvii. 28), xxxii. 2. Ver. 29 closes the whole blessing with which the last, best, happy condition of Israel, resting upon such divine (vers. 26, 27) and truly human and earthly foundations, should not lie buried in silence. (**HERDER**: "What a law-giver who thus closes! What a people who have such a God, such help, such a law, and such promises"). Literally: **Thy blessedness, O Israel.** בְּרָכָה plural, as many abstract nouns. The involved idea of grades, adjustments, must be understood morally. No happiness for Israel except upon a basis of right: its physical prosperity rests upon its moral. **HUPFELD** rightly regards the interpretation as a salutation, ("Blessings to thee, Hail to thee"), as without good ground, it is "a simple utterance." The blessedness with reference to Israel, the last words of Moses, offer the significant point of union for Matt. v. **Who is like unto thee—parallel to that, there is none like unto God, O Jeshurun** (ver. 26). The people, "singular" (**SCHULTZ**), as its God, (xxviii. 10); iv. 7. כִּי יְיָ in the Lord, embraces the salvation through him, and victory in him; (**KEIL**: "saved in the Lord"), Isa. xlv. 17. This is now explained upon the two sides: the defensive shield (Gen. xv. 1), the offensive sword, (Rev. xix. 15, 21). Comp. vers. 7, 26. The parallel to ver. 26 is unmistakable here, and so also in יְיָ: Israel's excellency, Jehovah's excellency! In consequence of which (Niphal) the dissembling flattery of the enemies; the feigned, affected subjection, as the fear of the mighty instils itself into them, (הִתְחַשְׁמִימָה) "as the Gibeonites, Josh. ix."): יְיָ denotes a victorious, ruling tread and step of the foot. Comp. xxxii. 18. **OTHERS**: Of the placing of the foot upon the necks of the conquered (Josh. x. 24). **MICHAELIS**: Of the idolatrous high places.

#### DOCTRINAL AND ETHICAL.

1. Moses the man of God, and Christ also the Son of God, leave the earth uttering blessings, (Luke xxiv. 50 sq.).

2. It is characteristic for the law generally, but especially for the Deuteronomic law-giving, that Moses begins from Sinai, even when he will bless.

3. The Sinaitic law-giving was a sunrise upon humanity. What the world's history relates besides of the law, is to this as the star-light to the sunshine. There the night lasts, while here there is the clear light of day.

4. What the light signifies figuratively, that the "saints" present without a figure, for the nature of Jehovah, setting forth His holiness not only in the contrast between heaven and earth,

but also in both its searching and illuminating, its requiring and blessing majesty.

5. The law—Israel's possession and wealth.

6. With Reuben it is a matter of life, and barely not death: such characters are usual in the kingdom of God.

7. As Simeon, so now one may live and still be dead as to the kingdom of God; truly also without winning any direct importance for it, and still as to his own person be blessed.

8. As Judah for Israel, so also among the tribes of those in the van. Germany may claim the warlike leadership. [How far? in what respects?—A. G.].

9. Upon the relation of Levi to Judah, in the blessing of Moses. **W. NEUMANN**, *History of the Messianic Prophecies*, 1865, p. 78 sq., says: "First the outward power of the ruler, then the inward, glorifying consecration of the priesthood. Until at Sinai all salvation is in the gold-glittering of the kingly diadem. The princely sceptre of Judah must, in the strength of his God, overcome all dangers which may prevent the people from rest. When the land is reached, has passed now into the actual possession of the people, then the silver splendor of the priestly diadem, consecrating the blessing of the promise, pours itself over the whole existence, glorifying it. The name Levi meets us upon the high-priestly official ornament, upon the ground of the flashing green emerald, whose doubled rays are such that according to the Arabian tradition the viper cannot look upon it without destroying its sight, discloses to the inquiring mind a significant element in the relation in which this green ground of the glittering light stands to the nature of that calling in which Levi serves. The hopeful green deepens there into such an overwhelming clearness, that it becomes a flashing light which destroys all the darkness of death. The resemblance to the calling of Abraham lies near at hand, when Levi appears freed from family ties and bands."

10. There is indeed a foolish and very harsh (pietistic), but surely also a sacred regardlessness of ordinary ties, as Levi proves.

11. Benjamin individualizes the fundamental characteristics of Israel, resting upon Jehovah.

12. Prayer and work present themselves in Judah; blessing and victory in Joseph; there we have more prominently the subjective side of Israel—here the objective. In regard to blessing, Jacob has already determined the formula or measure for Israel, Gen. xlviii. 20,—“as Ephraim and Manasseh.”

13. As Zebulun, in connection with Issachar, so the more varied temperaments, and the most diverse methods of life, unite in the service and honoring of God upon the earth (union—missions).

14. The significance of commerce for the kingdom of God (missionary aspect of commerce).

15. Not the service of Mammon, but of God.

16. "It is remarkable how the Israelitish consciousness, notwithstanding the realization of this side of its charge remains uncompleted, is still able to project itself so completely into the sea-life, as, e.g., Ps. cvii. 23 sq." **BAUMGARTEN**.

17. It claims our notice not barely for the approaching conquest of Canaan, but for the ecclesia

*milites*, which Israel symbolizes, that throughout in the blessings of Moses, especially in that upon Gad and Dan, the military art and time, is so prominent.

18. As the warlike element runs through the blessings, so at the conclusion particularly the Sabbath feature of favor, and blessing, and security, and enjoyment (in Naphtali and Asher), is not wanting.

19. If the Almighty power of God may be recognized in heaven, or from thence, so His love upon earth, where He is the dwelling, and the everlasting arms for His own (especially in Christ, John i. 14).

20. In the world, but not with the world,—far from the world and so to dwell alone,—still securely, is found only in God, when He is our dwelling. As soon as we inwardly consent to the inclination for the world, it externally possesses and exercises power over us.

21. The blessing of the land has its spiritual import, although truly corn and wine are external bodily things, not barely in the sense of *mens sana in corpore sano*, but much more because the vivid living consciousness of God can scarcely be preserved in any other way.

22. The blessedness of Israel is peculiar and alone among the nations, ancient or modern. It is, however, not one belonging to a nation, but concerns the humanity which is in Christ, the Israel after the spirit. It is rather a blessedness which relates to humanity.

23. [The general Messianic character of this chapter is clear. The distinction between the ideal of Israel as here presented, and the actual condition of the literal Israel at any time in its history, is so broad that we are compelled to look for a spiritual Israel, in which the ideal shall be realized. But there is no spiritual Israel out of Christ. While it may not be true that "all these benedictions find their spiritual fulfilment in Christ or His Church, and must be so explained," it is true that the interpreter who overlooks or ignores this relation will fail truly to understand them. The purely historical interpretation breaks down at every point. It fails to account for the omission of Simeon. It puts the narrowest and most forced explanation upon the blessing of Judah. It has no satisfactory solution for the utterances in regard to Zebulon, or Issachar, or Dan, or Naphtali, or Asher, while it is utterly impossible to assign any period of Israel's history which corresponds with the general prediction in the 29th verse. The Messianic Psalms which give the exposition of this prophecy, e. g., Psa. xviii. and lxxvi., confirm the Messianic import, not only of this particular verse, but of the whole chapter of which it forms a part.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 1. BERL. BIB.: "The blessings of Moses have this distinction from those of Jacob that they are more purely blessings: Moses passes over the evil." Ver. 2 sq. SCHULTZ: "He will also call attention to this, that God will fill, even the unfruitful, the wretched, that even which is fallen into the power of death, with His light of life; Ps. lxxviii. 5 sq., the widows, orphans, and needy, correspond to the wilderness. But He

cannot, because true servants and worshippers were wanting to Him. His coming was rather a condescension, a self humiliation corresponding to the after coming of Him who, Heb. xii. 2."

BAUMGARTEN: "RASCHI well says, it is the coming forth of the bridegroom to bring home His bride. He comes forth from the land where the fathers once had known Him, etc., where Jehovah's altars and the fathers rest in their graves, and stepping in his own way (Amos iv. 13; Mich. i. 8 sq.), over the high places of the earth, meets His redeemed people. The loud blast of the war-trumpets of the heavenly hosts which was heard, Ex. xix. 19, was a sign that Jehovah of hosts was descending with His hosts."

BERL. BIB.: "It proclaims the glory of God who never enters the soul alone, but always with numerous gifts and graces." ZINZENDORF: "The regular ordinary beginning which brings us to the grace of God is a much greater, sharper, more solemn law than that which was given upon Sinai. We have a fiery law, with glowing pinchers, written in the heart. Our conversion is no play-work and pretence." Vers. 4-5. SCHULTZ:

"They received not merely a specific law and king, but law and king generally,—at the basis of which lies the truth that there is no law, and no king besides." "The law-giving on Sinai a sun-rise, a coronation." Ver. 8 sq. SCHULTZ:

"If the Lord takes one into a rigid school, He is wont to assign him to a peculiar office; those whom He humbles deeply, He is accustomed to exalt." But Simeon not as Levi—there is always a distinction. WURTB. BIB.: "Although the servants of God have many and powerful enemies, still God stands with them, so that they can in their sacred office do greater and greater service."

[Levi not only an example of repentance and recovery, but also shows us how, by the grace of God, even a calamity and judgment may be turned into a blessing. Ver. 9. See Luke ii. 49; xiv. 26—A. G.] Ver. 16. SCHULTZ: "Poor and still rich in Himself, without form but for His own

raying out the greatest blessings, thus is He the one dwelling in the bush. Fundamentally He appears poor only, because His own, whom He selects for His dwelling, are so. They are the thorn-bush. And that He does not consume them, that He only shines through them, glorifies them,—this is not His weakness, but His grace. His great glory." KRUMMACHER: "The wish for blessings at the new year: 1) the source, 2) the good itself, 3) the wish in its purpose." "He dwells in the bush—a neglected manifestation of God, but its occasion the wretchedness, its purpose is the redemption of the people of God. It was—since God chose a thorn-bush for His dwelling, a still imperfect revelation of love, wherefore Moses must stand afar off, and fear; with which the Old Testament began. Still it was a figure of the manifestation of God in the flesh.

The thorn-bush is the human nature, Christ crowned with thorns. And will He dwell in our hearts—what else is it than in a thorn-bush?" WURTB. BIB.: "God richly rewards the good that was shewn to parents." Ver. 17. SCHULTZ: "Present work is only the beginning of that which will continue to the end of time." Ver. 18. SCHULTZ: "Israel should not be limited to the good things of Canaan; as the people of God,



the earth belongs to Him." [Ver. 25. WORDSWORTH: "All the blessings of Israel are summed up in Christ. His feet are compared to fine brass, Rev. i. 15. He is the true Asher or Blessed One. See Matt. xxi. 9; xxiii. 39; Rom. ix. 5."—A. G.] Ver. 27. OSIANDER: "God's words are deeds." Ver. 29. CRAMER: "If we

will be blessed, God must make us blessed." SCHULTZ: "For the soldiers of the Lord there is no more needful, but also no more glorious motive, than the certainty that they shall tread upon the flesh, the world, and the devil; that all shall become the kingdom of God and His Christ." [See also HENRY, whose notes are felicitous and instructive.—A. G.]

## DEATH AND BURIAL OF MOSES.

### CHAPTER XXXIV. 1-12.

- 1 AND Moses went up from the plains [steppes] of Moab, unto the mountain of
- 2 Nebo, to the top of Pisgah, that is over against Jericho: and the Lord shewed him
- 3 all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and
- 4 Manasseh, and all the land of Judah, unto the utmost [hindermost] sea, And the
- 5 south [south land, Negeb], and the plain [circuit] of the valley of Jericho, the city
- 6 of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I
- 7 sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy
- 8 seed: I have caused thee to see it with thine eyes, but thou shalt not go over this
- 9 ther. So Moses the servant of the Lord died there in the land of Moab, according
- 10 to the word [mouth, command] of the Lord. And he [they, one] buried him in a
- 11 valley in the land of Moab, over against Bethpeor: but no man knoweth of his se-
- 12 pulchre<sup>1</sup> [burial, interment] unto this day. And Moses was an hundred and
- twenty years old when he died: his eye was not dim [extinguished, weak-sighted],
- nor his natural force [freshness] abated. And the children of Israel wept for Moses
- in the plains of Moab thirty days: so the days of weeping and mourning for Moses
- were ended. And Joshua the son of Nun was full of [filled with] the spirit of wis-
- dom; for Moses had laid his hands upon him: and the children of Israel hearkened
- unto him, and did as the Lord commanded Moses. And there arose not a prophet
- since in Israel like unto Moses, whom the Lord knew face to face, In all the signs
- and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh,
- and to all his servants, and to all his land; And in all that mighty hand, and in
- all the great terror which Moses shewed in the sight of all Israel.

### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 6. The A. V. is preferable to that suggested by SCHROEDER. It is the place of burial, not the fact, which is unknown.—A. G.]

### EXEGETICAL AND CRITICAL.

1. Vers. 1-4. **The plains of Moab.**—Ver. 1—as throughout in the book of Numbers is the locality in which the Israelites encamped after the victory over the Amorites. The transaction with Balaam occurred there, and this is the plain referred to in Deut. i. 1 sq. That part of the Arabah lying contiguous to the northern side and end of the Dead Sea, and eastwards, is the **Arboth Moab**. Through the reception of this formula, usual in the book of Numbers, Deuteronomy is finally organically connected with it. Comp. besides upon xxxii. 49; iii. 27, 17. ("The remarkable and strong desire of the dwellers in the desert for burial upon mountain heights is certainly primitive," says Consul Dr. WERTSTEIN in his *Travels in Hauran and Trachonitis*, Berlin,

1860, p. 26, in reference to the mountain sepulchres. An Arabic poem introduces the dying Sheikh as saying, "Bury me not under the vine which would overshadow me, but upon a mountain, so that my eye can see you. Then pass by my grave and call your names, and my bones shall be quickened when they hear you call.") The emphatic details in the following description of the view, rest upon the knowledge of the writer of the wide prospect which presents itself there. **All the land** is, because especially grateful to Moses, at first Gilead (the East-Jordan land) unto Dan—not Dan-Laish or Leschem, but as Gen. xiv. 14, the neighboring Dan Jaan (2 Sam. xxiv. 6). Comp. HENOSTENBERG, *Beitrage* III. p. 194. Looking around from the north to the south, the West-Jordan land is described ver. 2 in a way similar to the later Galilee, Samaria, and Judea. Comp. xi. 24. The naming of the

districts, as they afterwards were assigned the different tribes, points to Joshua as the writer. Lastly, in ver. 8, the eye rests upon the warmer South, with which comp. i. 7. **יְרִיחוֹ** is the circuit more closely defined through the following clause, the low plain of Jericho, thus the Jordan valley. How well the eye could repose here! A feeling of the same kind lies at the basis of the proverb: "See Naples and die." The description of Jericho as the **city of palm trees** (the high, erect) brings this out more fully still. **SEPP**: "At the time of the crusades the oasis of Jericho rose again into a garden of Palestine; now a wretched sight, where balsam-trees once waved, and stately palms swayed their crowns. Of the renowned palm-groves, whence the name palm city is derived, only one stunted tree remains to-day." **JOSEPHUS** asserts that the district is correctly called an earthly paradise. **RITTER**, XV. p. 600. **עָרֵץ**, Gen. xix. 22; xiii. 10; xiv. 2, at the southern extremity of the Dead Sea. The description which the writer could thus give from his knowledge of the outlook from Nebo, he completes by an application in ver. 4 of the passage Num. xxvii. 12 sq.: "And see the land which I gave to the children of Israel" (comp. Deut. xxxii. 49) for the present case. Comp. further Gen. xii. 7; Deut. i. 37. **With thine eyes** excludes as the testimony ver. 7, also every ecstatic vision, still more any magical influence (Matt. iv. 8; Luke iv. 5), but also, it seems clear, any miraculously elevated power of bodily vision for the purpose (**BAUMGARTEN, KEIL**). It was even a proof of his generally unimpaired strength of vision, which the soaring flight of winged faith rendered more penetrating.

2. Vers. 5-8. After this introduction there follows now the death and burial of Moses, and the mourning for him. His death occurs upon Nebo, after this survey of the land granted to him in the room of an actual passage into it.

Ver. 5. **עָרֵץ-יְרִיחוֹ** here, in xxxiii. 1, **אֶש-הַמֹּרְיָהוּ**. Essentially of the same import, although here the contrast to what is human could not be emphasized, since Moses dies even as all men must die. On the contrary, the emphasis rests upon **יְרִיחוֹ**, who sanctifies himself in his servant, when his servant failed to sanctify him at the proper place. If xxxiii. 1 brings out more fully the official prophetic activity of Moses, so his official regal or theocratic activity is prominent here. **In the land of Moab**—i. e., not in the promised land. **עַל פִּי יְרִיחוֹ** (xvii. 11; i. 26) does not mean that Moses died at the mouth, kiss of the Lord. [It means unquestionably that the death of Moses took place, not as a result of exhausted vital powers, but at the command of God—a command which came as a fruit of his sin, and as a punishment for it.—A. G.] Ver. 6. **וַיִּקְבֹּר** may be generally they, one, buried him; thus the **SEPT.**, **DE WETTE**, **EWALD**, **KNOBEL**, and others. The connection here does not require "an altogether peculiar kind of burial" (**KURTZ**), in the sense that Jehovah Himself must have buried him; the necessities of the case are met, if the burial was so secretly cared for by trusted, appointed ones, that the place where Moses was buried should

be concealed from every one. But in the New Testament (Jude, ver. 9) we have an intimation of mysterious and super-earthly forces or agencies in reference to the "body of Moses" (comp. further Matt. xvii. 8; Mark ix. 4; Luke ix. 80). This may be only a fitting regard for the Jewish tradition, which Jude assumes in those whom he addressed, in the interest of the controversy he was then carrying on with his opponents. But the Jewish tradition does not conform itself precisely to the letter of the Apostle (comp. upon that passage), and the connection here appears on the whole, from the foregoing ver. 4, to be in favor of regarding Jehovah as the subject. **ZIEGLER**: "Jude, ver. 9, intimates that God was not directly Himself, but indirectly, namely, through the Archangel Michael, who represents the Jewish people, the one who buried the body of Moses." We may comp. upon this Dan. x. 18; xii. 1 (Rev. xii. 7). **קָבַר** may signify primarily to bring together, collect, in agreement with xxxii. 60; but this supposition is not of such force that we should render: and Jehovah gathered him with his associates there in the valley; for although **קָבַר** may signify "burial" (Jer. xxii. 19), thus here; and no one knows how it occurred with his burial—whether he was really altogether buried; still the reference to the grave (Gen. xxxv. 20) is more obvious. There—not merely with **גִּ' (גִּלְיָה)**, to compress; thus, valley, literally ravine, defile, **גִּלְיָה**, is equivalent to, in some certain depression, hollow place,—so that it is not necessary to refer to iii. 29; iv. 46, but rather to Num. xxi. 20, a high valley near the summit of Nebo (**HANSTENBERG, Hist. of Balaam**), as **KEIL** holds, but still so that the locality should be made prominent,—he was buried. Moses did not return from his so frequently repeated, and by Joshua declared, solitary death-journey to Nebo. They are no mere empty repetitions but designed and preparatory. His grave was not to be disclosed, so that there remains for the pious consciousness no other supposition than that of a peculiar divine arrangement in regard to the body of Moses (comp. **DOCT.** and **ETH.** remarks), which a divine illumination raised to certain knowledge and conviction in the writer. We may observe that the case of Enoch, in his indeed peculiar manner of departure, was still ever received by Israel from Gen. v. 24. (**ABEN EZRA** explains **לָקַח** according to Ex. v. 19: he buried himself, i. e. went into a cave and died there).—**In the land of Moab**, as in ver. 5. **וְעַל** as in iii. 14. Since Moses, according to ver. 7, upon which vers. 1-4 rest, could have lived longer, so his death appears as a punishment, and the view of his grave and burial given above is confirmed. This view is to be maintained, as his grave and burial testify that he is truly dead. According to Jewish computation in the year of the world 2533, and B. C. 1458. Comp. further xxxi. 2. Aaron died somewhat older, Num. xxxiii. 39. Moses did not die as Isaac, Gen. xxvii. 1.—**Natural force**; margin: **moisture** (freshness), mental and bodily soundness, full, vital energy. As the honoring of Moses, on the part of God, as to his death, so also the mourning, ver. 8, on the part of the people,

corresponds to this divine preservation and blessing.—**Thirty days**, as with Aaron (Num. xx. 29), as with Jacob (after the forty days for the embalming were closed), Gen. l. 8. In other cases seven days merely, Gen. l. 10 sq.; 1 Sam. xxxi. 18. The distinguishing feature here is the full celebration of this mourning ('כָּבֵד and לָכֵן, the two together for the sake of strength and emphasis), as this same people, Ex. xxxii. 1, had, instead of mourning for the absence of Moses, danced around the calf. Deuteronomy with the close of the time of mourning embraces a period of two months. Comp. *Introd.*, p. 11.

8. Vers 9-12 Form the close of the supplement of Deuteronomy by Joshua, and give the point of union for the subsequent development of Israel and its characteristics, with the peculiar personality and official character of Moses (*Introd.*, p. 4). Ver. 9. Joshua personally, the **Spirit of wisdom** in its fullness really (חֵכְמָה, "the power to perceive the nature in and through the appearances, σοφία, DELITZSCH," Isa. xi. 2); the latter bestowed upon the former officially "by the laying on of the hands, still customary in the New Testament" (SCHULTZ). Comp. Acts vi. 6; viii. 17; 2 Tim. i. 6, and thus the next subsequent time of Israel, comp. Num. xxvii. 18 sq., is introduced.—[חֵכְמָה] is used in varied applications in the Scriptures, from the lowest exercises of wisdom to its highest, when it becomes equivalent to piety. Here perhaps it is the practical wisdom, that which was necessary to his office as the leader of the people—A. G.]—The obedience of Israel legitimates the succession of Joshua as a matter of fact; but Moses ever remains the first. The wisdom of Joshua reveals itself still further, and therefore the wisdom of the author and writer of these supplements of Deuteronomy, in ver. 10, when the peculiar, fundamental character of the appearance of Moses for all subsequent time is at the very first distinctly recognized and stated. ("That Joshua should already make this remark is explained upon the ground that he had from his stand-point an insight into the course of the history of Israel." BAUMGARTEN.) Comp. xviii. 15 sq.; Ex. xxxiii. 11; Num. xii. 8.—[The words do not necessarily imply that a long series of prophets had risen up since Moses. They are plainly prophetic, grounded upon special insight into the future, upon the passages referred to, and upon the known position of Moses as the founder of the Old Covenant.—A. G.]—It is especially the personal nearness and the confidential, conversational manner of Jehovah with Moses which are alluded to (BAUMGARTEN: "who knew him, Jehovah" (?)), while Joshua, e.g. is dependent upon the high-priestly office (Num. xxvii. 21). Upon this rests the "clear and all comprehensive revelation" (V. GEBLACH), which fell to the lot of Moses. Comp. Doct. and Eth. upon chap. xxxii.; from this arises also, vers. 11, 12, the wonderful and mighty agency of Moses, of which all Israel is the witness. לָכֵן, etc., must be taken in connection with דָּבָר וְלֹא. Ver. 12. **Mighty hand** is equivalent to power shown and experienced, iv. 84; vi. 22; vii. 19; xi. 8; xxvi. 8; xxix. 1, 2.

#### DOCTRINAL AND ETHICAL.

1. The look of Moses over Canaan reminds us of Gen. xiii. 14, 15. Still, how different the end of Moses, and that of Abraham! Abraham died in a good old age, old and full of years; Moses dies under a divine judicial sentence, and it is remarkable, says AUBERLEN (*Contributions to Christian Knowledge*, p. 74), "that while the word faith never occurs expressly in the Pentateuch in reference to Moses, his unbelief as such is charged upon him, Num. xx. 12. There was nothing ever expressly blamed in Abraham; in the time of the law, God reproves and punishes sins more sharply. Thus the law-giver must experience the killing strength of the strict divine law. The man of promise and of faith receives a pleasant, peaceful departure out of this life; but there lies upon the death of the man of the law, somewhat of the curse of the law, something unatoned which calls so much the louder for the reconciliation in the New Covenant, for redemption from sin and death, Rom. iv. 15; iii. 20; 2 Cor. iii. 6.

2. "As Christ, the Mediator of the New Covenant, leaves His disciples before they were made partakers of the promise of the Holy Spirit, and were endowed with strength from on high for the new life, so Moses, the Mediator of the Old Covenant, must take his departure before the people in possession of the promised land saw the word of God fulfilled, and even were filled with it." V. GEBLACH.

3. "Moses saw the Holy Land from afar, as the saints of the Old Testament all the promises, Heb. xi. 13; he saw it as the shadow and outline of the true Canaan (Heb. xi. 16), into which he should immediately pass without having seen it beforehand." RICHTER.

4. The vision of the promised land is on one side indeed a favor; but then it was likewise added: and thither thou shalt not come, and thus there is contained in it on the other side also the full severity of the sentence against Moses. So also the preservation of the vital strength of Moses is, on one hand, a proof of special grace, and on the other presents this Moses as a transgressor likewise, who has cast away his life, and was led to death in the midst of his days. That Moses, the servant of Jehovah, must suffer this sore death, is a fearful triumph of the power of death, at which all human nature must grow faint and despair. But Israel could not endure this victory of death over its head and its leader, and would fall into doubt past recovery, whether his redemption and his law could work, secure, even the least enduring salvation, if no ray of light should fall upon this power of death over Moses, and this consoling ray streams forth from the burial of Moses. Because some have failed to look into the whole depth of the death of Moses, they have failed also rightly to understand his burial." BAUMGARTEN.

5. "Wonderful in his childhood and in his whole life, so also now in his death. The man whom the Lord had so known heretofore that no prophet should arise henceforth like him in Israel, was after his whole manifestation so hidden in God that even his body was not buried

by any human hand. His appearance is like the lightning-flash, which breaks forth suddenly from the darkness, shows a shining path before the people for a moment, and then immediately vanishes, even as to its material substance, to a place which no one can find." ZISLER. JOSEPHUS relates that Moses, after he had embraced Joshua and Eleazar for the last time, while he was still speaking to them, was suddenly borne away by a cloud into a valley, and so vanished from their sight. It is interesting also in reference to his character as a legislator, in which he stands related to Moses, that even Calvin's grave cannot be found.

6. The reason usually given since the time of Augustine why the burial of Moses was held and kept so secret is not as ZISLER formulates it: "probably for this reason, that thereby his body and grave should be kept from being regarded as relics of the dead, thus for the sake of the distant future, and before that future, to debar any possible superstition or idolatrous reverence for his grave." SCHULTZ says correctly: "The Israelites were never inclined to human idolatry. But if he actually stood in so clear a relation to God as the history in the Pentateuch represents, he could not so fall under the power of death and corruption that nothing of that earlier distinction should remain. It was not necessary for the sake of Israel that they should look upon that face laid in death which had once so shone from communion with God, that he had to put a veil upon it, as JEROME has already remarked." Comp. KURTZ, *Geshich. II.*, pp 526 sq., who urges against the reason above mentioned the fact that every one knew where the grave of Abraham was, and then asserts that the burial of Moses was intended "to place him in the same category with Enoch and Elijah, not indeed as to an exemption from death, but most probably from corruption; the form of existence in the life beyond was similar to theirs; the way to it for him was different from that for them; but still not in a condition of absolute perfection and glorification of which Christ must be the first-fruits (1 Cor. xv. 20, 23), although not either in the condition of the dark Sheol-life," etc.

7. The wonderful burial of Moses has also its decided prophetic element with reference to the burial of Christ; the discourse, however, cannot relate to the resurrection, as to this a veil lies upon the Old Covenant generally. "The fact that Jehovah notwithstanding Satan's protest" (remarks KURTZ, *Geshich. II.*, p. 529 sq.), "exempts the body of Moses from the general doom of the sinful human race, becomes a type and example of future endlessly greater and more glorious things. That the founder of the Old Covenant must die on account of sin is a testimony to the truth, that he is not the true mediator, and that the covenant introduced by him

is not complete; that it, although לדרת עולם founded, needs still a completion through a second Mediator, who lives forevermore. The death of Moses was not like the death of the first Adam which issued in corruption; but neither was it like the death of the second Adam which issues in the resurrection; it was rather

a middle form of death between the two, as Moses himself and his office occupied a middle position between the first and the second Adam, between the head of the sinful, dying humanity and the head of the humanity redeemed from sin and death. Since the death of Moses was indeed a real death, but still as to its natural progress restrained, and his condition therefore an imperfect one, still in suspense, which demands and awaits a completion, it becomes itself a prophecy of this completion. And if Moses who was entrusted with the whole house of God could not still bring the organization of the house of God to its absolute perfection, and therefore received the promise of a second prophet and mediator, so we are justified also in regarding his peculiar, unique death and burial as a memorable type of the death and burial of this future prophet like unto Moses."

8. "Compare the seventh chapter of the Epistle to the Romans. In this at the same time personal and universal historical Pauline deduction, we have stated the ground of that strife between Satan and Michael about the body of Moses. The fact that the law through the sin already existing before it, "becomes an incitement, a cause and temptation to wider sin; that through it sin is first truly set in its full light, first becomes strong, living, even more and more powerful and exceedingly sinful; this is the ground for the apparent claim of right on the part of Satan to the body of Moses, which claim was so apparent and plausible, that Michael did not bring against him a railing accusation, etc. But the fact that the law, notwithstanding its working evil, through the corrupted state of the human conscience, through which it could even become an instrument in the hands of Satan, is holy, just, and good, and as it was given by God originally, tended only to life,—this was the ground of the real and legal claim on the part of Michael to the body of Moses." ["When the Israel of God goes into the spiritual Canaan, under the command and leading of Jesus, the divine Joshua, then the law which is as it were the body of Moses, is buried; for we are become dead to the law, by the body of Christ, that we should be joined to another, Jesus,—even to Him who is raised from the dead, (Rom. vii. 1-4), and it is God only who can bury the body of Moses, because it is only God in Christ who could abolish its ordinances, and reclaim it from its curse (Rom. viii. 8; Gal. iii. 18; Col. ii. 14, 17; Heb. ix. 9-11; x. 1-9); and now that it is buried, let no one seek to revive it as the Judaizers did, (Gal. iv. 9-11; v. 4)."] WORDSWORTH.—A. G.]

9. "The peculiar preservation" (SCHULTZ upon ver. 7) of those who live more than others in the Lord, appears in another form; the outward eye is closed in order that the inward may see the more clearly; then arises a new world, and an inward life-energy unfolds itself, which is not less wonderful than the outward. But still for those whose mission concerns pre-eminent external things, Moses remains their permanent type." Homer, on the other hand, is always represented as blind.

10. The personality of Moses at its beginning and close appears to be typical for the later pro-

phetic order; at least in the first relation the calling of Jeremiah (i. 6, comp. Ex. iii. 11), appears to be connected with that of Moses, and in the last we are reminded of the wonderful end of Elijah. Elisha as Joshua.

11. ["There is but One who is worthy of greater honor than Moses, namely, the Apostle and High Priest of our profession, who is placed as a Son over all the house of God, in which Moses was found faithful as a servant (comp. Heb. iii. 2-6 with Num. xii. 7), Jesus Christ, the founder and Mediator of the New and Everlasting Covenant." KEIL. Whom God not only knew face to face as He knew Moses, but who is in the bosom of the Father, (John i. 18), and in whom are hid all the treasures of wisdom (Col. ii. 8), and all the fulness of the Godhead (Col. ii. 9), WORDSWORTH.—A. G.]

#### HOMILETICAL AND PRACTICAL.

Ver. 1 sq. STARKER: "Pious Christians do not fear death, but look forward to it; and go to meet it with peace, Luke ii. 29; Phil. i. 23; Gen. xlix. 88." CRAMER: "Whoever will die blessed should refresh his faith in the ascension of Christ, and his hope that believers leaving the world follow him." The God of peace has brought again from the dead, the great Shepherd of the sheep, *etc.*, Heb. xiii. 20.—STARKER: "Faithful servants of God, who have borne great labor and care in their office, must often leave the world before they enjoy the fruits of their toil. —God does not permit His children to leave the world without consolation, but gives them a foretaste of future glory, Luke ii. 29, 30; Acts vii. 55, 56." BERL. BIB.: "God leads men inwardly also to a mountain, and shows them the throne of eternity, and as then the sweet drops of the heavenly Jerusalem fall upon their hearts, so they look into the promised land."—But Satan also imitates God, and stands upon the heights, Matt. iv.—Ver. 4. STARKER: "With God there is no respect of person, He punishes whoever sins, the high as well as the low."—Ver. 5. Be faithful unto death, Rev. ii. 10.—If the faithfulness of the Lord to us is our beginning and progress, our goal is our faithfulness to the Lord.—STARKER: "The truest glory, and the most honorable title in death: a faithful servant of the Lord."—Whether any one is faithful can first be said at the end.—Consider their conversation, end, Heb. xiii. 7.—A good end places the crown upon a good life.—The last journey of Moses: may our end be that of this righteous one.—FLOREY: "The death of Moses a testimony, how the divine grace reveals itself to the faithful servants of God, even in their departure: 1) because the faithful servants of God have their departure in serene strength; 2) because they enjoy communion with God until their very end; 3) because they may in this life already have a view of the land of promise; 4) because they are blessed of the Lord with believing successors." BERL. BIB.: "In the opinion of the Jews he died at the end of our February.—But the glory of the first covenant must cease, and it cannot bring us to blessedness."—Ver. 6. We should not confound, as it concerns the guarding against possible idolatry, Moses with Mohammed.—RICH-

TER: "In the Ante-type, Christ, the angels also were active." LANGE: "At death the soul journeys upwards, but the body must come to the earth, the deep valley of its true humiliation." CRAMER: "Christ has buried Moses and silenced the curse of the law, (1 Tim. i. 16; Rom. vi. 14; viii. 1), therefore we do not fear in death."—STARKER: "The care of God for His own does not cease, neither in death nor after it." Ver. 7.—ZINZENDORF: "In the world it occurs truly, that one grows so old that he is unable to do anything, and if he has been a great man some seventy years, still in his last days passes into oblivion. On the other hand, our verse is a testimony which is in part unique, that we do not come into rest, and obtain permission in weariness to lay aside our work before all His counsel has come to pass." LANGE: "The strength of Moses, even until his death, represents that his economy should remain in its full strength until the death of Christ. Until that occurred the disciples of Christ were bound by it," Luke xvii. 14. Ver. 8. BERL. BIB.: "it is sad to separate from godly persons and guidance, especially if we through their service have seen and known much of the glory and power of God." Ver. 9. WURTH. BIB.: "Upon whom God imposes an office, him He qualifies with the necessary gifts for its duties." RICHTER: "The cheerful obedience of Israel is confirmed through the book of Joshua. Moses brought the people to this, that it was obedient to Joshua; thus the law brings us to Christ, and remains our rule, if we will follow the true Joshua." Ver. 10 sq. STARKER: "Pious, excellent people, may be held in honorable remembrance in funeral discourses, monumental inscriptions, and the like, Ps. cxii. 6." AUBERLEN: "The relation of the promise to the law, impresses itself even upon their representatives. But with this is connected the fact that the work of Moses is altogether different from that of Abraham. The one receives, the other gives. Naturally Moses gave only to the people what he had received from God; but his essential work is to introduce what he had received to the people; he is the mediator between God and the people (Gal. iii. 20). Abraham, on the other hand, has only to receive in faith what God offered him, and to preserve it; he had to mediate for no one besides his family, and especially the children of the promise (Gen. xviii. 19), but this even in no essential respect different from that in which every father of a family, and even Moses himself must care for the religious instruction of his own. Thus Abraham's calling in relation to God is entirely closed in faith; here also lie the difficulties, temptations, and thorns of his path; he is exclusively the religious hero. In Moses on the contrary, his relation to the people grows out of, and rests upon his relation to God; faith in him is, so to speak, a presupposition, under which he has a great work to do, love to exercise, since the liberation and leading of the people was given into his hands. From religious roots there grew up for him mighty moral labors. The difficulties in his pathway lay therefore in relation to the people, in this, that he had ever anew to bear and overcome the murmuring and obstinacy of the children of Israel. God made faith much easier to

him than to Abraham. While God appears to Abraham only now and then, and after long intervals, Moses has constantly the divine presence a presence which is a revelation, in the pillar of cloud and fire, and was honored also with much oftener repeated, more lengthy, and more condescending, special revelations, *etc.* While still further Abraham in the revelations of God, was accustomed only to receive words from him, words of promise, which offer to him no present good, but point him to a most indefinite future, Moses saw in Egypt and the desert, the great deeds of God, his faith was strengthened by these mighty wonders, which have somewhat not only directly convincing, but overpowering in themselves. Moreover Moses himself is endowed with miraculous strength, and could thus feel the Divine strength present in his own person, (Ex. iv. 1 sq.), which was not the case with Abraham, since he did not have to deal with an unbelieving people. Lastly, Moses was prepared for his task with all the means of human science and culture (Acts vii. 22) while Abraham was a simple shepherd, and his wisdom doubtless purely the divine. Thus Moses has fulfilled his calling entirely, with the same faithfulness that Abraham manifested in his, although he has not attained the same measure with him in the life of faith. He is so good a shepherd (comp. John x. 11), that he not only, when Jehovah offered him, to make him as it were a new Abraham, de-

clined the offer (Ex. xxxii. 11) but will suffer himself to be blotted out from the book of life, for an atonement for the sins of his people, (ver. 32). While he thus in self-denying love mediates for the people with God, he does not on the other hand grow weary in bearing their obstinacy and complaints. As therefore Abraham was renowned for the special charism of faith, so Moses was for that of patience (Num. xii. 8). Compare the connection of faith and patience, Rev. xiii. 10. As therefore Abraham as the father of believers surpassed all his successors, in faith, so Moses is glorified, in the fact, that henceforth no prophet should arise in Israel like unto him, i. e., among all those who might have the same task with him, namely, to bring the word of God to the people, and to be through that word a leader and shepherd for it. Moses was, as in respect to time, so also in fact, as in the commencement of his calling, so in his faithfulness to it afterwards, the first and most prominent. Thus we recognize with a holy admiration how God adjusts so fitly their callings to His chosen, and measures to them with the same fitness the burdens and duties, the helps and alleviations. He is truly a God to whom one may safely entrust himself. But He will never permit heavy labors, temptations, and crushing sorrows, to fall any one of His servants; they all bear the cross, and must through much tribulation enter into the kingdom of God."



# APPENDIX.

## A VINDICATION OF THE MOSAIC AUTHORSHIP OF DEUTERONOMY

WITH REFERENCE TO THE LATEST CRITICAL DISCUSSIONS.

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BY THE AMERICAN EDITOR.

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### RECENT LITERATURE.

*The Religion of Israel.* By Dr. A. KUENEN. Translated from the Dutch by Alfred Heath May. Williams & Norgate. London, 1874. Comp. also his *Prophets*, translated by A. Milroy, London, 1877, and his *Introduction to the Old Testament*, in 3 vols., 1865 (not yet translated).

KATHE: *Das vorzählische Buch der Urgeschichte Israels und seine Erweiterungen.* Straassburg, 1874.

GRAF: *Die geschichtlichen Bücher des A. T.* Leipzig, 1866

COLENO: *The Pentateuch and the Book of Joshua Critically Examined.* Seven Parts, including Joshua. 1863, 1879. W. WELLHAUSEN: *Geschichte Israels*, in 2 Bänden. Erster Band, Berlin, 1878. Comp. his essays on *Composition des Hexateuchs* in the *Jahrbücher für Deutsche Theologie*, 1878 and 1877. WELLHAUSEN builds on the views of VATKE and GRAF, maintains the priority of Deuteronomy over the middle books of the Pentateuch, and puts its composition at the end of the Assyrian period.

W. ROBERTSON SMITH (Professor in the Free Church College, Aberdeen): *Art. Bible*, in the *Encyclopædia Britannica*, ninth ed., vol. III. (1875), p. 637 sq. Also a number of pamphlets of his which have grown out of his trial for heresy before the Free Church Presbytery of Aberdeen and the General Assembly (1878 and 1879). It is but justice to Professor SMITH to say that while he denies the Mosaic authorship of Deuteronomy in its present shape, he differs from the dogmatic position of the German Rationalists, and affirms his full belief in the doctrinal system of the Westminster Confession of Faith. In his last defence before the Aberdeen Presbytery, July 1, 1879, he says: "In dealing with this accusation, I ask it to be observed at the outset that I uphold the canonicity and inspiration of the Book of Deuteronomy as strenuously as my most determined opponent can do. Those who press the Libel against me have never attempted to prove that I disbelieve in the inspiration of Deuteronomy, or of any part of that book. What they attempt to show is that in consistency with my opinions as to the origin of the book, I ought to reject its inspiration. . . . . I am willing to have my views of Deuteronomy tested even by the strictest doctrine of plenary inspiration, and I am confident that they are able to stand the test."

Dr. SCHROEDER's Introduction is full and clear and satisfactory—but as the criticism which assails the genuineness of Deuteronomy is ever shifting its grounds, and the Dutch critics of the school of KUENEN have forced into great prominence points which were then of comparatively little moment, the American editor has deemed it no disparagement to the learned author of this commentary to add a special discussion of these points for the English reader. This may be done without any needless repetition. It is proposed therefore to consider:—

I. The state of the question, with some preliminary points upon which the parties at issue are agreed.

II. The special objections urged against the Mosaic authorship of Deuteronomy.

III. The difficulties involved in the critical or evolutionary theory.

IV. The positive proof of its Mosaic origin.

#### I. THE PRESENT STATE OF THE QUESTION.

It is now generally admitted by those who reject, as by those who receive, the Mosaic authorship of Deuteronomy, that it is substantially the work of one person. Leaving out of view the last chapter, and a few brief passages in the first discourse, containing historical and geographical allusions, the most advanced negative criticism, and the strictest defenders of its genuineness are agreed upon this point. Its unity of design, of structure, of style—the song and the blessing of



Moses, differ in style from the other portions mainly as poetry differs from prose—is so obvious and impressive that there seems little room for any other hypothesis. The Fragmentary, Documentary, or Supplementary theories are virtually abandoned. Its unity at least may be assumed. There is, it is true, more question as to those parts of the book after chap. xxxi. 9, but the weight of opinion seems to gravitate to the view that even as to these latter chapters—the last, which contains the record of the death of Moses, excepted—there is clear and satisfactory proof, lying partly in their structure and allusions, and partly in their organic relations to the other parts of the book, that they were written by the same person who wrote the earlier portion, or if not by the same person, still by some one under his direction and control. They may have been recorded by Joshua, as spoken by Moses, just as Mark probably wrote his gospel under the direction and control of Peter. It is a simple question now as to who this author is. For its age is involved in its authorship, and so also its canonical position. It is a simple question, and yet one complicated in its proofs, and far-reaching in its results. The evidence upon which it is to be settled is varied, the lines of proof running into widely different fields, historical, critical, and archaeological. Its result is important not only as to the authority of the book itself, but also in its bearing upon many of the points raised by the negative critics. "The solution of the problem" involved here "has issues," as Prof. SMITH says, "of the greatest importance for the theology, as well as for the literary history of the Old Testament."

It has become, therefore, for the time being, a sort of crucial question; the point around which more than any other the struggle between the destructive and conservative criticism goes forward. If it can be settled with any reasonable certainty, if all the lines of proof converge to this point, that Deuteronomy is, what it purports to be, the genuine work of Moses, it will be an important point gained for the discussion of other Old Testament debatable questions, *e. g.*, the genuineness of the Books of Chronicles, which are so confidently assailed on the same general theory of criticism, which gives all its force to the attack upon Deuteronomy.

The question is viewed, of course, by the opposing parties in a very different light. KUNEN defines his position very frankly and clearly,—and he may be taken as the fair representative of what is called the advanced or the scientific criticism—as this: "For us the Israelitish religion is one of the principal religions, nothing less, but also nothing more" (*Religion of Israel*, p. 5). He admits indeed that one of these religions may be of much greater value than another, and may thus have stronger claims upon our regard, but they are all alike as to their origin, and indeed as to the general principles which have shaped their progress in history. There is no specific difference, such as is implied in the theory that one is derived from special divine revelation, and unfolds itself under the special influence of divine providence, while the others are the products of human invention, or rather the growths of man's religious nature working under the varied conditions in which he is placed in the world. We must approach them, therefore, and the records which they bring, in the same state of mind. They are alike the subject of critical examination; and our estimate of them must be determined purely and solely by the results of our criticism. Scientific criticism requires this. The records of the Israelitish and Christian religion are before us "just as the Vedas, the laws of Manou," *etc.* They are like "manifestations of the religious spirit of mankind." This is held very confidently as essential to what is, in their view, scientific criticism.

But this seems to be a sophistical use of the word scientific. Every one admits that the criticism should be thorough, impartial and comprehensive, and in that sense scientific; *i. e.*, our theory must be the result of patient study, and rest upon *all the facts* as its only sufficient basis. It must be scientific in the sense that it comprehends all the facts and explains them. If it fails to do this, it has no right to that term in the broad and proper sense of the word. If we are studying simply the geological character of the rocks and soil of Palestine, it is a matter of little moment to us, because it has no possible connection with the results of our inquiry, who may have lived upon it, whether its soil has been made sacred by the footsteps of Jesus or not. If our theory includes all the facts, and accounts for them all, puts them in their true relation and explains them, it is scientific. It is properly so designated only so far as it does this. This is largely true also if we are studying merely its natural history. But if we are attempting to explain the religious life of the people, and the records out of which that life issues, and by which it is shaped and perpetuated, then any theory which ignores great facts which are every where apparent in this religious life, which every where present themselves for explanation; any theory

which assumes as its starting-point that impartial investigation requires that we should divest ourselves of any knowledge, or from any influence of these facts, cannot be scientific. The fact that these records contain the clearest revelation of spiritual truths, in relation to both God and man, which no where appear in connection with other religions or their sacred books, or appear only in the most vague and doubtful form; the fact that they meet the deepest wants of the human heart, both in their revelation of law and grace, and the wants of all men; the fact that their whole tendency, when they have been received, has been to soften, refine, and elevate the condition of men in all respects, that the sphere of their influence has been commensurate with the sphere of the purest morals and highest civilization; the fact that Jesus Christ lived, that His life has no parallel in the annals of the race, that He left His repeated testimony in the clearest form to the divine origin and the Mosaic origin, of this part of these records; and it is impossible to believe that He would testify to that which He did not know, or which He knew to be only a tradition; these facts, and others like them, must be accounted for on any theory which claims to be scientific. They demand explanation. They create a presumption in favor of the records as Mosaic. But whether they do or not, and to what extent this presumption reaches, or what influence it should have upon our minds as we approach the question at issue, may be left undetermined here; but so much is clear, that any theory which fails to explain them cannot be scientific, or indeed impartial.

It may be said that these facts are not decisive, and indeed are of little moment, if the records themselves are self-contradictory. This is freely granted. They are not alluded to here as decisive, or to bias our minds so that we are unfitted for a thorough and impartial criticism of the documents themselves, but as real facts which must be accounted for; as showing how unscientific it is to separate the question as to the authorship of Deuteronomy from the question as to its contents, as the critics attempt to do, and as justifying a claim on the part of what KUENEN calls the "ecclesiastical" theory to a presumption in its favor, so far as this, that the solution it offers of the difficulties it involves should be fairly weighed, and that with respect to others which may now seem insoluble,—unless the criticism can show that the records are so inconsistent as to be unworthy of credit,—the true position is that of waiting for the solution which a fuller knowledge of Jewish institutions, laws and customs will surely bring. Progress in geographical and archæological studies is constantly shedding light upon these very points. We must wait not only until we have reached the summit, but until we have explored the vast mountain depths and spaces which lie within our broad horizon. The summit gives us the wide view—enables us to judge better of the "comparative size and mutual relation of the objects which surround us;" but while we may "smile," as KUENEN suggests (p. 7), "at the conception we just now entertained," when we were lower down, we may also find it needful to connect these mountain peaks by the broad valley regions which lie hidden from our view. They may be as essential to any full conception of the mutual relation of the parts, of the way in which they are fitted to each other, as the broad and general view from the summit.

While, therefore, we are not to come with any undue bias to the study of these records which claim to be sacred, while we are to insist that they shall be subjected to the closest scrutiny, to the most patient and exhaustive criticism, and be judged accordingly, we are still justified, by the character of the traditional testimony in its favor, culminating in the testimony of Christ Himself, and more especially by the character of the contents of the book, in starting in the investigation from the stand-point that the records are what they claim to be; and further in holding that the criticism which separates so widely between the question of the authorship and the contents of Deuteronomy, and ignores almost entirely the latter, must necessarily fall into error. KUENEN himself, while expressly claiming to regard these records precisely as if they came utterly unaccredited, and actually doing so, still admits virtually that this position is the fair one. "If there exist," he says (p. 14), "a tradition with regard to the author of the books and the times at which they lived—in the titles with which the books are provided, for example—he (i. e., the critic) of course, takes notice of it, but does not rely upon it." In specifying the titles of the books, as an example, it is fair to suppose that he would include all the forms in which the tradition delivers its testimony. No one demands that tradition should be relied upon. Taking the word in the only sense proper here as not only expressed in the title of the book, but in the unvarying belief of the Jewish people and the testimony of Christ Himself, this seems to be a fair starting point in the argument. Such traditions must be tested "by the contents and form of the books." We

take up the book bearing this stamp upon it with this presumption in favor of its Mosaic origin—accredited in part at least by its obvious and general character, and by the most impressive tradition. Any other position would not be scientific.

As we open this book, the first and most obvious impression is that it claims to be from Moses. It makes this claim at the outset. "These be the words which Moses spake." It implies this claim in varied form in its progress. It closes with a repetition of the same claim—"And Moses wrote this law" (xxi. 9), "And it came to pass when Moses had made an end of writing the words of the law in a book" (xxi. 24). Whatever this written book included, it is admitted that it must have included Deuteronomy. It purports therefore not only to spring from Moses as its author—that the thoughts and discourses were uttered by him—but that he is the penman. There is no necessity for the supposition that the priests wrote down his words as they fell from his lips. In the strictest and fullest sense it claims to be from Moses. On any supposition as to its author this claim must be admitted. The theory of the critics makes it, if possible, more forcible. Their present hypothesis, like those which have preceded it, involves this claim. It is necessary to its very existence. Whoever wrote the book, and at whatever age it was written—if we can reconcile at all the theory of its being "a legislative programme" with its whole moral and spiritual tone—it must be put by its author in the mouth of Moses. It comes under the color of his name and authority. Thus only can its author hope to win any general acceptance for his work. With the utmost care, in the style and matter of the discourse, in the historical and local allusions, in the construction of the memorable scene—the vast host just emerged from the wilderness, flushed with recent victories, standing on the verge of the land of their inheritance, eager for the conquest and yet restrained and hushed, to listen to the parting words of their leader and sage—he strives to win a way for his literary venture, to secure for it a ready hearing, and to clothe it with authority. He has no hope for success for himself or his work, except as he may make it probable, that it was really from Moses. It makes no difference as to the point in view, whether we regard it as "prophetic teaching presented in a dramatic form in the mouth of Moses," or as a pious fraud, a conscious forgery, justified by the end sought. Upon any assumption of the critics, as upon the theory that Moses actually wrote the book, it claims, and must claim, a Mosaic origin. It shows the skill, the genius, the ceaseless watch and care, the high literary culture, the vast resources of the author, if later than Moses, that he has so constructed his work, breathed into it so largely the Mosaic spirit, that there should be so little to awaken suspicion; that he should have imposed upon his contemporaries, and upon all the succeeding ages, until the sharp eyes of the modern critics detected the imposture. It is an instance which has no parallel in the literary annals of the world.

Another thing which is equally apparent, and is generally agreed upon by both parties in the controversy, is the obvious nature and design of the book. It either is, or assumes to be, the parting discourses of Moses to his people, in which there are so many tender allusions to the past, and at the same time a prophetic outlook into the future, and a careful provision to meet their wants, in their new situation and home. It is the father taking leave of his children, for whose instruction and welfare he had cared with so much wisdom and love; the leader of the people, about to part from them without sharing the full fruition of their hopes; the prophet, who, as he forecasts the future, and sees what perils surround those, who have proved so slow to learn and so quick to forget, and then by wise counsels, by laws and institutions, adapted to the state upon which they were now to enter, by warnings, promises, reproofs, seeks to guard them against their danger. This general design is apparent upon either hypothesis, whether it is the genuine work of Moses, or has its origin in some unknown source, and is attributed to him. But it is worthy of notice here in passing, that in admitting this design of the book, the critics concede a strong point in favor of the Mosaic origin of Deuteronomy. We feel at once that the book is in its proper place. It falls fitly into the frame and setting in which we find it. It supplements the books which precede, and prepares the way for those which follow. It corresponds exactly to the course of events which even KUNEN admits must have marked the history of Israel. For while he fixes with that positive certainty, which is characteristic of this advanced criticism, the year 800 B. C. as the point beyond which we have no certain knowledge of Israelitish history, yet in the vague and misty past, he sees the strong probability of a series of events like these; that there was an enslaved race in Egypt; that they were rescued from bondage; that some such person as Moses was probably connected with their Exodus; that

they journeyed through the wilderness, and ultimately settled in Canaan. Now the whole design and structure of Deuteronomy fits precisely to that point in this series, at which the people were about to leave the wilderness and enter Canaan, and it fits nowhere else in the history. It either originated then, or assumes to have done so. And the hypothesis of the critics, that it originated later, and is assigned to this place, requires not only that the book should have been written by a man of great genius, learning and skill, but that the collector of the records, aware of its real origin, as he must have been, has yet placed it where it is in the canon, and associated it so closely, so inseparably indeed, with all the circumstances of the history in which it claims to take its origin, that it is impossible to rend it away without the greatest violence. Applying KUNEN's first rule (p. 19), its acknowledgment as Mosaic would seem to be necessary, since it is one "of the facts which fits into its place in the historical connection." We are not discussing the question here, but simply stating what is involved in the conceded design and structure of Deuteronomy—conceded by the critics as well as by those who claim its Mosaic origin.

## II. THE SPECIAL OBJECTIONS AGAINST THE MOSAIC AUTHORSHIP OF DEUTERONOMY.

But it is said, this "ecclesiastical supposition" is no longer tenable. The progress of modern investigation has shown it to be impossible. We have gone far enough up the mountain to see that the earlier view must be abandoned. We have outgrown the belief of our ancestors. The critical difficulties involved in that supposition are overwhelming. We turn therefore to these difficulties.

It is essential, however, to any fair view of the case to say, that it is not the hypothesis of the Mosaic origin alone, which is encumbered with difficulties. It undoubtedly involves questions difficult of solution. It could scarcely be otherwise. Such questions must necessarily arise in any attempt to explain customs, usages, institutions, like those with which this book is full, and yet which are often merely alluded to as familiar to those whom the speaker addressed, and required therefore no detailed statement. There would be apparent ground for suspicion of artifice and plan, if we found everything clear and easy of explanation. But the critical hypothesis finds no free and easy sailing. It meets on every hand difficulties which have proved fatal to kindred theories of the sacred records, which have preceded it, and which are felt to embarrass its progress. It is obvious that when he stands upon the mountain-top, as he supposes, the critic has not yet gone above the cloud-region. It is not clear sun-light which rests upon the scene. The parts do not fall into easy and harmonious relationship. To bring them into such relationship, he must leave out of view large fields which lie within his horizon, and bring fields into existence which are merely the cloud-structures of his own fancy. He assumes as known, and beyond all reasonable doubt, points which are still in dispute, and on these assumptions proceeds to construct his theory, and indeed the history, of the Israelitish religion. For KUNEN avowedly (p. 16) refuses entirely "the guidance of the historical books, and strikes out a path for himself;" does not write the history, but what on certain assumptions he thinks must have been the history of the people and its religion. It is not an easy path to tread, and every step increases the difficulty.

The difficulties which are thought to weigh so heavily against the Mosaic authorship of Deuteronomy are all included in the general position, that there are serious discrepancies between the statements here made, and those in other parts of the sacred records. In particular it is urged that the obvious difference in style between the book of Deuteronomy and the earlier books claiming to come from Moses, indicates some other authorship than Moses; that certain chronological, geographical or historical allusions are either inconsistent with the earlier books or pre-suppose a later date than that of Moses; that the clause relating to the king is irreconcilable with the whole tone and spirit of the Mosaic legislation, and with the narrative in 1 Sam. viii.; that the strict regulation in regard to the central altar and the one place is opposed to the earlier institution and the later history, especially during the times of Samuel and Elijah; that there is a wide discrepancy between the law as to the tithes here, and that given in Leviticus and Numbers; and that the teaching in Deuteronomy justifies the assertion that every Levite might be a priest, and thus destroys the sharp distinction between Levites and priests, which is elsewhere insisted upon. As to this latter point, the critics are divided, some holding that Deuteronomy is the older work, the germ out of which the more strict priestly legislation

has been developed, by which the priestly privileges of the Levites were limited to the sons of Aaron, others regarding it as the later in time, and more liberal in spirit, and thus throwing open the priestly privileges and honors to the whole tribe of Levi. "The latest phase of criticism maintains the former view." (See CURRISS, *The Levitical Priests*. Preface by Prof. F. DELITZSCH, who holds that this is for the present the turning point in the controversy).

As to the style of Deuteronomy. The difference between it, and that of the central books of the Pentateuch, is obvious and striking. It is not only conceded by those who defend the Mosaic authorship, but is insisted upon as one of the many incidental proofs that he is its author. It does not enter largely into the discussion now, partly because the difference admits of an easy and natural explanation, and partly because the most recent criticism rejects the Mosaic authorship of the earlier books. If Moses is not the author of either, the difference of style is no longer a question of any interest. But the very style of Deuteronomy, as flowing and rhetorical, so different from the earlier books, and in such opposition to the character of Moses as a man slow of speech, who was accustomed to avail himself of others as his mouth-piece, is an argument in favor of the Mosaic origin of Deuteronomy, which ought not to be overlooked. The style in which it is written is one of those things which constitute its fitness to the place it holds. A cold, formal, unemotional address; a precise repetition of previously given instructions would have appeared, and would have been utterly unsuited to the circumstances of the author or his audience. Moses stands in a position in which all the warmth of his nature must find utterance. Feelings which may have been easily restrained, under other conditions, here pour themselves out in all their wealth and fulness. The fire which burns within touches his lips, melts away all restraints, turns the slow of speech into a glowing and eloquent speaker. It is the natural result of strong feeling to unloose the tongue. It is a result which is witnessed every day. The very purpose of the book, aiming at popular impression (see *Deuteronomy the People's Book*, p. 288-289), designed to arouse the people and fire their hearts with loyalty and devotion to Jehovah and His service, requires just such a discourse, free, tender, forcible, full of allusions to their past experience, full of vivid pictures of their future perils, presenting the law and its institutions in their application to their new condition, and appealing to them by every motive, drawn from their past experience of the divine goodness, the responsibilities which rested upon them, the peculiar privileges they enjoyed, and their hopes for the future, to be true and faithful. This, which is all natural, we might well say unavoidable, on the supposition that it is Moses who speaks, becomes in the highest degree improbable on any other supposition. We can scarcely conceive that any intelligent Israelite of a later day, a man of genius enough to write these discourses, knowing well the character which Moses had, would have put them in a style so entirely unlike that of Moses, and then presented them as his. What a historian of an actual occurrence would have related without any thought of incongruity, a forger would have avoided with the utmost care. He would have guarded sedulously against anything which would have been certain to call attention to his forgery, and thus have prevented the very end he sought to gain.

We omit here any discussion of alleged anachronisms or discrepancies, supposed to exist in the accounts of the selection and sending of the spies (Deut. i. 22, 23; Num. xiii. 12), the direction not to distress the Moabites (chap. ii. 9-18) and the children of Ammon (chap. ii. 19-28), the statement in regard to the iron bedstead of Og, King of Bashan (chap. iii. 11), and the description of Jair's possession as lasting "until this day" (chap. iii. 14), partly because they are briefly considered in the notes on these passages, but mainly because, if they have any real existence at all, they have no weight as between the Mosaic authorship and any other supposition, or rather if they involve the Mosaic authorship in doubt, they are fatal to the theory of a later origin. For no forger, with the records of the earlier books before him, would have suffered any such statements to appear in his work here. Nor is the case materially different if Deuteronomy is held to be the earlier record. For then we must believe that the author of the central books has deliberately inserted into his work statements at variance—according to the critics—with the earlier book of Deuteronomy before him when he wrote.

KUHNEN, who admits that Moses was an actual historical personage, and probably spoke the "ten words," though in a crude form, adds at once: "The 'words' themselves are given twice in Exodus and Deuteronomy; the comparison of the two texts brings to light deviations which are not unimportant; among other things the ground assigned to the commandment regarding

the Sabbath in Deuteronomy is different from that alleged in Exodus. If this liberty was assumed in one case, what guarantee have we that the text has not been expanded in other places as well? Nay, that entirely new commandments have not been admitted, and have not superseded more ancient precepts" (*Rel. of Israel*, Vol. I., p. 282, 283). "We will abandon at once and altogether the idea of literal authenticity." On KUEHN's view, however, that neither form of the command has any claim to literal precision, the difference is of little moment. It is only a Mosaic kernel which is found here, which it is the object of criticism to separate from the later additions. But less destructive criticism, and less consistent with its own principles, still urges this diversity as a serious objection. "Each writer," it is said, *i. e.* of Exodus and Deuteronomy, "professes to give the identical words which were spoken by Jehovah Himself at the very same point of time. This excludes the notion that one passage gives a mere reminiscence of the other, which might be vague and defective on some points without affecting the general credibility of the whole. Hence the two statements involve an absolute contradiction. The narration is so remarkable that it cannot be supposed that Moses wrote the passage of Deuteronomy, either forgetting or designedly modifying the words of the original commandment. It is therefore enough of itself to prove that the book of Deuteronomy at all events could not have been written by Moses."

To us, on the contrary it seems a clear proof that it was written by Moses. There is no evidence that Deuteronomy claims to give "the identical words" spoken by Jehovah, or an exact repetition of the "ten words" graven on the tables of stone. It is obvious that this was not the purpose of the speaker. The clause which he throws into this fourth "word," "as the Lord thy God hath commanded thee," shows that he has no such purpose. He guards against the supposition thrust upon him by the critics. We have here an intimation, as it were, of what occurs constantly in the Scriptures, a later writer using the words of an earlier, for his own purpose, and yet with the truest sense that the word he uses is the word of God. Thus Christ and His apostles use the Old Testament Scriptures, bringing out often new and unexpected meanings, throwing back upon the very passage quoted broad rays of light, in which we first see its true force and import. It is needless to refer to instances. Moses uses the law as the foundation of his discourse. It is the law which he explains, expounds and applies. He quotes it literally in part, and then brings it, in its true and widest import, to bear upon the new relations in which the people stood. The people were now fully redeemed from the bondage of Egypt. The servitude from which they had been redeemed, and which was fresh and vivid in the minds of those who stood at the foot of Horeb, the very generation from whom the shackles had been broken, might easily pass from the recollection of the new generation who now stood at the door of their inheritance and were about to take possession as the Lord's redeemed. Appropriately therefore, and in the full spirit of the command, he adds: "and remember that thou wast a servant," etc. For the command, truly, has its ground in the rest of God after the creation, and without weakening the force of that ground or reason, it has also further grounds in every great work of God in bringing His people into rest. The author of the Epistle to the Hebrews sets this in the clearest light, and illustrates it in the fourth chapter of that Epistle. And as the redemption of Israel from Egypt was typical of the redemption of God's people from sin, so we have here an intimation, a prefiguration, of that great reason for the observance of the Christian Sabbath, the resurrection of Christ from the dead—the closing act of the mighty hand and outstretched arm of God for human redemption. Now as of old God says: "Remember, etc., therefore the Lord thy God commands thee to keep the Sabbath day." Nor should it be left out of view that this very freedom in the treatment of the sacred "ten words" indicates that it is Moses who speaks in Deuteronomy. It was in no spirit of presumption, but in the liberty of one with whom God spake face to face, in the deepest reverence for the sacred words, in the full consciousness of his relation to God that he thus uses the law. No later author who hoped to gain access for his work on the assumption that it was an exposition of the law in its true spiritual import, would have ventured upon such a course. He would have adhered rigidly to the letter. His whole mental attitude, and the purpose he had in view would have constrained him to do so. What is entirely natural, and in full accordance with Scripture usage, on the supposition that it was spoken by Moses, is well nigh incredible on the supposition that it was written in the seventh century B. C.

In regard to the tithes, little need be said in addition to what SCHROEDER has said (Intro.

§ iv. 19). The law in the earlier books is clear, explicit, simple, and needed no repetition. Deuteronomy neither repeats nor modifies it. It treats mainly of the sacrificial feasts, and these, according to its general nature, in their popular aspects. It gives them a legal basis, and prescribes regulations as to the sources from which these feasts were to be supplied, the spirit in which they should be observed, and in part who were to be the guests; the Levites, and probably also the strangers, fatherless, and widows were never to be omitted. The regulation implies a past, like that which the sacred history gives us, is in full accordance with the present position of the people, and with the whole spirit of Moses and the law. Solicitous that the whole people should remain loyal to Jehovah, he guards against any mere human usage in connection with the divine service, and provides that they should be one, not only politically, but by the sacred bands growing out of these religious services, and associated with them.

SCHROEDER has ably vindicated the passage in regard to the king (Deut. xvii. 14-17) from the objections then urged against it. He has shown (§ iv. 16) that the passage lies imbedded in the context, so that it cannot be torn away without the greatest violence; that the deuteronomic law grows necessarily out of the special position and character of Moses; that it has its foundation in the Abrahamic promise; was anticipated in the prophecy of Jacob; was evident to Balaam, and is not only alluded to verbally in the transaction recorded 1st Samuel, chaps. viii. and x., but essentially underlies that whole history, justifying the request of the elders for a king, but not the manner and spirit in which it was preferred. But it is now claimed that the deuteronomic law has its origin in the excesses of Solomon and his successors among the earlier kings. It is the expression of the author's "aversion from Solomon." "The warnings against trade with Egypt, polygamy, and great riches are borrowed from the tradition concerning the wise king, and are directed against the errors into which he fell." (KUNEN, *Religion of Israel*, Vol. II., pp. 83, 84.) The claim rests upon the similarity between the record 1 Kings x. 26-29, xi. 1-8 and the deuteronomic law. But on the theory that Deuteronomy was written in the latter half of the eighth or seventh centuries B. C., and that the narrative in Kings has a still later origin, the critic is involved in inextricable difficulties. For in that case the author of Deuteronomy could not have copied from the book of Kings. The earlier could not have copied from the later. Hence the critics assume a reliable oral tradition, coming down through the three or four centuries which have elapsed between the errors of Solomon and the time at which Deuteronomy is assumed to have been written, from which both this author and the writer in the book of Kings have drawn. But there is no evidence of such a tradition. It is well-nigh certain that it could not have existed in any such shape as to furnish a basis for the law in Deuteronomy. In any case the critics are excluded by their own principle from such a resort. They cannot escape from their own dilemma through such a door. For assuming that the records we have of the events of the Israelitish history were narrated only long after their occurrence, KUNEN says: "This fact itself gives a severe shock to our faith in Israel's own records. It is inconceivable that a narrative which was not written down until after so long an interval, should yet accord entirely with the reality. It would have involved a perpetual miracle to have kept it free from many strange elements." (Vol. i. pp. 16, 18). But if the stupendous events of the Exodus and the wilderness—events so inwoven with the very life of the people, failed utterly to perpetuate their own memory, were soon lost out of the popular recollection, so that no reliable tradition of their occurrence remained—how is it possible that such an every-day event, so comparatively trivial, as that Solomon carried on a lucrative commerce with Egypt in horses and chariots should have so impressed the popular mind, that the tradition remained clear, vivid, unadulterated and truthful for three or four centuries? Surely, their own principles being judges, the critics must abandon the tradition which they assume. If there is any copying it remains that the author of Kings must have copied from the deuteronomic law. And this accords entirely with his avowed design. He does not attach any blame to Solomon for his mercantile relation with Egypt, and the increase of his wealth, but intends to show how his wealth and luxury had corrupted the simplicity and godliness of his earlier life, had influenced him to disregard the law, with respect to which he had received so solemn a charge from his dying father (1 Kings ii. 1-4)—in which there is an obvious reference, both verbal and real, to the deuteronomic law—had led him to form illicit intercourse with other nations, and so exposed him to those divine judgments which were gathering around the later years of his reign, as a muttering storm at the close of a brilliant summer day. He has brought his description of the splendor

and successes of Solomon's reign to a close, and then introduces the sad contrast, "but, King Solomon," referring partly to the law of the king (Deut. xvii. 14) and partly to the prohibition as to mixed marriages in Deut. vii. 4. How could he place the errors of Solomon in their true light, without setting them in contrast with the law? The similarity between his narrative and the law, therefore, grows necessarily out of his purpose, and may be fairly urged as a testimony by the author of Kings—and this author and his work are held as reliable by the critics—to the earlier existence of Deuteronomy.

A full examination of the passage brings out important differences as well as similarities, and differences which cannot possibly be accounted for on the theory that Deuteronomy is here a copy from the passage in Kings, or from any full and minute tradition which is supposed to underlie that passage. Why does the copyist insert the direction that the king should be chosen—"one from among thy brethren?" There was no reason in the long-established dynasty, running now down to Josiah—according to the critics—for such a caution. There is no intimation of it in the narrative from which he is supposed to have framed the law. There was no prospect that the dynasty would fail, or the blood-royal be exhausted. No one would have thought at that day that there was any danger of selecting an alien as king. Why should he betray such a dread of returning to Egypt? The exodus was long since past; the people were contented in their land; splendid triumphs had attended their arms; any longing after Egypt had been quenched for ages. Such a desire or purpose would have been repulsive to them. Then further, if the deuteronomic law is a reflection from the faults and excesses of Solomon, how does it occur that it contains no allusion to the other nations with whom Solomon's excesses were associated, as much as with Egypt, and who stand out conspicuous in the history in Kings? This is all natural the moment we suppose Moses to be the author of Deuteronomy. The allusions and restrictions are just such as would suggest themselves to one standing in his position, scarcely away from Egypt, recalling how quickly and easily the people thought of returning thither, and yet without any chosen family in which the kingship should vest. The whole force of the passage in Kings is lost unless we suppose a law referred to as existing and well known, which could be only the deuteronomic law, and it is inconceivable that this law in its requisitions could have arisen at the time of Josiah.

"The law in Exodus xx. 24," (says Prof. SMITH, *Art. Bib. Ency. Brit.*) "contemplates the worship on other altars than that of the central sanctuary (comp. Deut. xxxiii. 19). This practice accordingly was followed by Samuel, and fully approved by Elijah (1 Kings xix. 14). But the worship of Jehovah on the high-places or local sanctuaries was constantly exposed to superstition, corruption, and heathen admixture, and so is frequently attacked by the prophets of the eighth century B. C. It was undoubtedly under their influence that Hezekiah abolished the high-places. This abolition was not permanent; but in the reign of Josiah, the next reforming king, we find that the principle of a single sanctuary can claim the support, not only of prophetic teaching, but of a written law-book, found in the temple and acknowledged by the high-priest (2 Kings xxii. 28). The legislation of this book corresponds, not with the old law in Exodus, but with the book of Deuteronomy." The deuteronomic legislation is therefore not earlier than the prophetic period of the eighth and seventh centuries B. C.

The objection here rests upon a forced construction of Ex. xx. 24, severing it from its historical surroundings, and upon a failure to recognize the peculiar position of Samuel and Elijah as inspired prophets, and the peculiar circumstances of the people of God during their official life.

It is claimed that the law in Ex. xx. 24 "contemplates the worship on other altars, than that of the central sanctuary;" but in any construction of this passage it is beyond question that "the places" are those only which Jehovah hath chosen and in which He records His name. It is not a loose regulation, leaving the people to offer worship and sacrifices in any and every place. It is the place or places chosen of God. This may obviously refer to the places occupied by the one central altar, during the wanderings, when it was movable, according to the movements of the pillar of cloud and fire, expressing the divine choice; or to the places designated in the after-history by the providence of God at which the ark should rest, as Shiloh, Mount Moriah. There were different places but the one central altar and place of worship. The limitation to one place at a time is clear and definite. This is not only a possible construction. It is the natural and fair construction. It is the only one consistent with the period at



which the law was promulgated, in connection with the history of the people of Israel. It is the one suggested by the closest rendering of the original, which is rather "in every place" than "in all places." There is no evidence, therefore, that the law in Exodus contemplates any worship of Jehovah inconsistent with that prescribed in Deuteronomy xii. 2-14, and indeed in Leviticus xvii. 1 sq. If Samuel and Elijah—not to speak of Moses himself, who commanded an altar to be erected on Mount Ebal and sacrifices to be offered upon it—violated the deuteronomic law, they could not plead the law in Exodus as justifying their course. The law indeed is one, but uttered more fully, carried out into detail, and clothed with heavier sanctions, as the people were about to enter the land of Canaan and encounter the temptation to idolatrous worship with which that land was full. The law became more explicit as the danger was more pressing and real.

As to the practice of Samuel and Elijah which it is said is utterly inconsistent with the existence of the deuteronomic law as to the central altar, it has been well and forcibly urged (*Deut. the People's Book*, pp. 101-125) that the times at which these prophets lived were times of prevalent apostasy and calamity. In the days of Samuel the ark and the tabernacle were separated, and a literal compliance with the law was impossible. The alternative which presented itself to the prophet was simply whether there should be other places of worship than at Shiloh, or no worship at all. No man of piety and good sense could have hesitated as to what was right under the circumstances. Samuel judged, and judged rightly, that God would be met with again, at the places at which the great founders of the Hebrew race prayed and worshipped. The same condition of things substantially existed at the time of Elijah, whose ministry was largely bounded by the kingdom of Israel, from which there was no ready and safe access to the central altar at Jerusalem. There is unquestionably great force in these considerations. They cannot be ignored or underrated in any solution of this difficulty.

But we prefer to rest the defence here upon another ground. All laws regulative of the times, places and modes of worship admit of exceptions which, although in form violations of the law, are still in full and entire accordance with it. The cases of Gideon and Manoah, *e. g.*, can never rationally be urged as violations of the law, because their sacrifices were by special divine command, and God thus recorded His name at the places at which they sacrificed. They saw clearly enough, as we now see, that this worship was no violation of the law, which treats of the general orderly worship, and not of special occasions such as they were meeting. Nor is the case with Samuel widely different. He was placed in peculiar circumstances. Special exigencies had arisen, and as a prophet clothed with divine authority he meets the occasion. He was not hampered by the letter of the law. And the few instances in which he deviated from it (four only) were clearly sanctioned by the approval of God. It was really the place at which God recorded His name. The same thing was true with Elijah at Carmel. No one questions the propriety of this sacrifice. The fire from heaven is the full justification, and brings it at once into full consistency with the deuteronomic law. But it is said that Elijah approved of the worship on other altars, and those not sanctioned by any such manifestation from God. In his answer to the question "What dost thou here, Elijah?" he says (1 Kings xix. 14) "I have been very jealous for the Lord God of hosts, because the children of Israel have broken thy covenant, thrown down thine altars, and slain thy prophets with the sword." But these words are explicitly used by the prophet as descriptive of the actual state of things in Israel. There is no approval or disapproval. It is simply a recognition of the facts as they were. The children of Israel had, in their separation from the kingdom of Judah, used other altars than the central one at Jerusalem. They were unable in many cases to reach that altar. Political considerations and hostile armies stood in their way. But now even this worship of Jehovah, formally wrong but comparatively and substantially right, had been abandoned. The people as such had bowed the knee to Baal, and over this defection, this utter forsaking of Jehovah and His covenant the prophet mourns. Against this he had bravely struggled. Hence his flight to Horeb. There is no express approval of the other altars, and even if the words can be construed into an approval, a tacit recognition at least of that worship as valid, it is clearly only as that worship stands opposed to the idolatrous worship and altar of Baal. Neither the practice of Samuel nor the utterance of Elijah is inconsistent with the deuteronomic law, nor does either justify any inference that the law was then unknown to the people.

That it was known, even in the times of Joshua, is clear from the words of the two and a half tribes, when they had reared their altar as a witness that they were entitled to a full

share in the worship and privileges of the tribes in Canaan proper,—“God forbid that we should rebel against the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle.” The whole transaction recorded in Josh. xiii. (unless we are prepared to say with KUNEN that this chapter also has its origin at the time of Josiah) loses its significance unless the people knew the deuteronomic law. The two and a half tribes expressed their sense of the sacredness of that law in rearing the altar, and Phinehas with the nine and a half tribes assent at once to the propriety of the act, when they understood the purpose with which it was done.

On the whole, we must not attribute to these “wise and good men” the narrow and slavish views of the later Jews. They were not bound to the letter in every case. The deuteronomic law did not so bind them. There was a flexibility and susceptibility of adaptation in all these regulations to the special exigencies in which they lived. They acted only in the liberty which ever belongs to the servants of God. They understood, as Samuel expressly teaches, that obedience is better than sacrifice. He knew well that for these particular purposes the places in which he worshipped, and the people with him, were as truly chosen of God to record His name there, as Shiloh was chosen for the regular and ordinary worship. He had no more doubt that he was acting in accordance with the law in Deuteronomy than Moses had when he directed that an altar should be reared on Ebal. His practice no more implies that the law of the central altar was unknown to him than the precept of Moses to Joshua and the elders, proves that it was unknown to him.

“The Levitical laws give a graduated hierarchy of priests and Levites; Deuteronomy regards all Levites as at least possible priests. Round this difference and points allied to it the whole discussion turns.” (Prof. SMITH, *Art. Bib. Ency. Brit.*). “The deuteronomic law makes no distinction between those who belong to this tribe, i. e., Levi; they are not all priests, but they can all become priests. Not so the laws recorded in Exodus (ch. xxv.) and in the following books. They confine the priesthood to Aaron and his descendants, and make all the rest of the Levites subordinate to them. The line of demarcation between priests (sons of Aaron) and Levites is even drawn so sharply here, that the Levite who dared to sacrifice is threatened with death.” KUNEN, (*Rel. of Israel*, Vol. i. p. 387). KUNEN, and Prof. SMITH also, although he does not distinctly avow his position, favors the view that Deuteronomy is the earlier book, and that in the interval between it and the central books of the Pentateuch, the family of Aaron has succeeded in excluding the other Levites from the priestly offices and honors. They are only degraded priests, holding a subordinate position, and officiating as servants or assistants of the Aaronic priesthood. “The Levites had an equal claim to the priesthood but did not avail themselves of it, and gained their living by other means; the higher and lower services and offices in the temple at Jerusalem, although accessible to all Levites, remained as might have been expected, hereditary in the families which had once discharged them, and thus in the natural course of things arose the distinction between higher and lower priests, which contained the germ of the subsequent contrast between priests and Levites, but did not call it into being prior to the Exile.” *Religion of Israel*, Vol. i. p. 388.

KUNEN's criticism rests upon a philosophic theory. He is writing a series of monographs upon the religions of the world, the Israelitish religion among others. It must be explained upon the same grounds and by the same methods. It is unscientific to recognize any factor here which is not found in the history of other religions. It must fall in with the general theory of development. Its ideas and ordinances are the unfolding of the germ,—and as there is a gradual, constant growth in the one from the crude and grosser form, to the more mature and spiritual, upon which our Saviour grafted the teachings and truths of the gospel, so there has been a corresponding growth in the ordinances and regulations from the germs laid in man's religious nature, and the hierarchy with its institutions as it is set forth in the central books of the Pentateuch, and described in the books of Chronicles and Ezra, is the final flower and fruit of the process. Until this is reached all is confusion and growth. “There was no doctrine of finality with regard to the ritual law, any more than with regard to the religious ideas and doctrines.” Prof. SMITH, *Art. Bib. Encyclop. Britannica*. It is said that these assumptions are justified by the critical process. We can trace such a growth from the germ, and perhaps not fully, but to a satisfactory extent, can describe the process, see the ritual, its institutions, officers, expanding from the germ until it blooms and fruits in the graduated hierarchy of the Leviti-

cal law. The process is traced by the critics very much as the history is written, i. e., it is not the process as it appears in the history, but as they think it must have been. The whole process, linked with certain phrases and sentences in the historical and prophetic books which are thought to give it pretext and color, is imaginary. The vast structure which they have reared, so far as this point is concerned, and Prof. SMITH says "this is the turning point in the whole discussion," rests upon the distinction between the phrases "priests and Levites," and "the priests the Levites," and upon the passage in Ezekiel xliv. 10-17, in which it is said we have the record of the introduction of the sharp distinction between the priests and the Levites, from which time the Levites are regarded as "degraded priests," and occupy the secondary position assigned them in Exodus—Numbers. Of course these books date subsequent to Ezekiel and the exile.

But this basis, narrow as it is, becomes still narrower the moment we look at the usage and find that it is not uniform. For while as to Deuteronomy, it may be conceded that there is no well-authenticated instance in which the phrase "priests and Levites" occurs, yet as to the books of Chronicles and Kings—books which the critics assign to the same general period and authorship respectively, as the central books of the Pentateuch and Deuteronomy—the usage is not uniform. The Chronicles use the phrase "priests the Levites" (2 Chron. v. 5) and in 1 Kings viii. 4 we find the distinction "priests and Levites." Indeed the critics themselves appeal with all confidence to the "Chronicles," when it suits their purpose, to correct the clerical error they find in Kings. There is, moreover, a reason in the history of the people, and in the nature of Deuteronomy, for the distinction in the usage. The priestly privileges and honors of Aaron and his sons, had been signally vindicated in the punishment inflicted upon Korah and his associates in his rebellion. The event proves that while the Levites were "separated by God from the congregation to bring them near to Himself, to do the service of the tabernacle of the Lord," they had no claim to the special prerogatives of the priesthood. That point was settled—and settled finally. The distinction was recognized and acquiesced in. There was no longer any necessity to dwell upon it. It was too deeply fixed in the minds of all the people to call for any precise formula of words; while at the same time the tribe of Levi was recognized as a sacred and holy tribe. The usage in Deuteronomy is not only thus in accordance with the facts of the history, but finds a partial solution at least in the very design of its author. It is admitted by all that it consists of popular addresses, expository and hortatory. It would have defeated his aim and purpose to have insisted upon all the details and regulations of the central books, with which the speaker implies that the people were familiar. The character of his addresses forbids that he should dwell upon minute distinctions. He views the people in their broader relations to the law. And as the Levites were the priestly tribe—in contrast to the other tribes,—using the word priest in its broad sense as including all those who mediate between God and the people, in such rapid addresses he naturally disregards distinctions in order. The idea in his mind is the relation of the tribe to the other tribes, its popular relations, and not the grades or distinctions in the tribe itself. The distinction between Deuteronomy and the other books, therefore, so far as it exists, is merely superficial, and grew out of the circumstances in which Deuteronomy took its origin, and the very design with which the discourses were spoken. Any other usage would have been unnatural. It in no way justifies the inference drawn from it that every Levite might be a priest, or that the distinction which meets us in the earlier books has been lost in the lapse of years, or perhaps with the most recent criticism, has not yet come into existence.

The author of *Deuteronomy the People's Book*, pp. 155-157, holds that by the priests the Levites, Moses intended the Levitical priests in distinction from other priests among the Hebrews. The family priests were slow to yield their birthright. The struggle continued all through the wilderness. Moses speaks of the disorder and irregularity which had prevailed in the public worship (Deut. xii. 8, 9), and the prophet Amos testifies to the same thing (chap. v. 25, 26). In reference to this condition of things, Moses speaks of priests who were Levites, and those who were not. But this fails to meet the issue as between the usage in Chronicles and Kings, where the Levitical priesthood was fully recognized, and there were no rival claimants as in the wilderness.

This narrow basis on which the critics rest disappears altogether when the passages are subjected to close examination. The formal distinction between "priests and Levites," and "the priests the Levites," does not appear in the usage of the earlier books in contrast with Deuteronomy, but it is conceded that those books recognize and insist upon the distinction

in grade and office. The Levites there fill a subordinate place. They serve the priests in the sanctuary worship. Is such a distinction denied in Deuteronomy? or is it there said or implied that it does not exist? There are three arguments relied upon by the critics. 1. The use of the phrase, the priests the Levites, which necessarily implies, it is said, that any Levite might be a priest. 2. That official acts are assigned to the Levites which are strictly and exclusively priestly acts and functions. 3. That the inheritance of the priests is here given to the Levites also, and thus they are recognized as actual or possible priests.\*

The phrase "the priests the Levites" occurs in Deuteronomy, chap. xvii. 9, 18; xviii. 1; xxiv. 8; xxvii. 9-14. The passage chap. xxi. 5, "the priests the sons of Levi," cannot be included here, since it is obvious that "the sons of Levi" here, merely defines the tribe to which the priests belong in the same way as the phrase "the priests the sons of Aaron" is used in the earlier books to describe the family from which they sprang; or as in Ezek. xlv. 15, "the priests—the Levites, the sons of Zadok." In chap. xvii. 9 direction is given that a case too complicated for the local courts should be taken up to the central court for decision, a court composed of "the priest, the Levite, and the judge which shall be in those days." Under the theocracy there were ecclesiastical and civil judges, as the rights in question involved ecclesiastical and civil relations. The Levites were expounders of the law, as well as the priests, and were associated with them on the bench. We find them called to this work in the later history. The question of fact was apparently (chap. xix. 18) to be ascertained by the civil judge, the interpretation of the law by the priests and Levites. There is nothing here touching priestly functions or offices. On any construction of the passage, no inference can be justly drawn from it, that any Levite might be a priest. The utmost that can be said even on the construction of the critics, is that the two classes were associated in their judicial functions. But this construction is not necessary nor even probable. The most natural interpretation here, as in other passages, is that the priests were Levites, not that the Levites might be priests. It was a common phrase to designate who the priests were—a usage which perhaps had its origin in that great rebellion against the Aaronic priesthood in the wilderness, and which left its impress on the language as well as on the institutions. This interpretation is sustained by the twelfth verse, in which the priest alone is referred to. The case is brought before "the priests, the Levites and the judge;" if the decision of the priest and judge is disregarded, the presumptuous sinner is to die. "The priest," ver. 12, stands for "the priests the Levites," ver. 9, i. e. it is the Levitical priest or priests.

In the law of the king, chap. xvii. 18, the king is required to "write him a copy of the law in a book, out of that which is before the priests the Levites." The book referred to is doubtless that which was committed to "the priests the sons of Levi" (xxxi. 9), or "the Levites" (xxxi. 25), and was laid up in the side of the ark. The "priests the Levites," the "priests the sons of Levi," and "the Levites," are different phrases designating, in the connection in which they stand, the same class. The priests were Levites. It does not follow that every son of Levi was a priest. The after-history sets this in a clear light. Jehoiada the priest (2 Kings xi. 12)—long years before Deuteronomy was written, according to the critics, in obedience to the very law of the king found only in Deuteronomy—gave the testimony with the crown to the young king Joash, whom he had just anointed. There is no reasonable ground for doubting that the testimony given was the copy of the law. This brief historical notice, occurring incidentally in a book which the critics extol as reliable, not only casts light upon the authorship and date of Deuteronomy, but goes far to settle the usage of the phrase "the priests the Levites." It is the high priest there, who has the book of the law in his custody, as he alone had mainly to do with the ark, and the place in which it rested. The non-priestly Levites could not so much as touch the ark. It is the Levitical high-priest, representing his order, who here gives the law to the newly-crowned king from the book before "the priests the Levites." We know therefore who are designated by that phrase. It is the priestly Levites, or the Levitical priests.

"The priests the Levites" and all the tribe of Levi, we are told (chap. xviii. 1), shall have no part or inheritance with Israel. They shall eat the offerings of the Lord made by fire and his inheritance. There is a natural progress in the thought in the context, from the intricate

\* The writer here wishes to acknowledge his indebtedness to *The Levitical Priests*, a very able work by Prof. CURRIE. While going over the same ground in his own way, he has availed himself of the suggestions and results of that treatise, and possibly in cases in which there is no special acknowledgment of the obligation.

cases to the general court and its decisions, from the court to the king who is at the same time judge, whose judgments must be according to the law; from the king to the priest, the associated judge and authoritative expounder of the law. The speaker, upon the border of the promised land, and looking forward to the future condition of the people there, has given the law for the king, and now proceeds to define the condition and immunities of the priests. It was impossible, therefore, while speaking of the priests, to omit the Levites, who were associated with the priests in their service, and would rightly share in their privileges. It is obvious, therefore, that it is the priests and Levites who are in the mind of the speaker. The connective particle *and* found here in our version is not necessary. It is not found in the best MSS. It is not required by the idiom of the language, nor by the connection. The sentence is climatic. The priests the Levites, the whole tribe of Levi. It is the tribe which comes into view, as called to sacred service, separated from the purely secular pursuits of life, and for which therefore provision must be made. The whole tribe has the Lord for its inheritance. Other passages, *Esra* x. 5; *Neh.* x. 28, 35; x. 20 (*Curtiss, The Levitical Priests*, p. 24 *et seq.*), show the same usage, from which it is clear that the classes are distinct, although no connective particle is used. The speaker says "the priests the Levites, all the tribe of Levi," and then proceeds to assign the peculiar provision for each class in the tribe, the Levitical priests, and the Levites who were not priests. This shall be the priests' due, *vers.* 3-5. The word "him" (*ver.* 5), as the object of the divine choice, refers to the priest, *ver.* 3, and the original calling and appointment of Aaron and his sons to that office. The phrase "out of all thy tribes" does not necessarily imply a comparison with the other tribes, but is used as equivalent to all Israel. Thus *xxix.* 18-21 it is the secret and presumptuous sinner who flatters himself that he will escape and prosper in his iniquity, whom the Lord decides that he will separate out of all the tribes of Israel. He may dwell among his people shielded by human authority; but God will separate him out of all the tribes of Israel according to the curses of the covenant. So it is the priest who was chosen "out of all thy tribes" or people.

Having thus made provision for the priests, he gives, *vers.* 6-8, the regulations for the Levite who is not a priest. In both cases, however, the regulations are supplemental. They imply the fuller and more specific directions of the central books. Only a part of the Levites could reside near the sanctuary when they had entered the land of promise. The larger portion of the tribe in the very nature of their calling, as teachers, judges, must find their homes in the Levitical cities. But even such were not to lose their share in the duties and immunities at the sanctuary, if moved by a strong desire to take part in the service there. Their right was secured. They should in such cases have the same privileges with their brethren, the Levites, who dwell near the sanctuary. That the Levite so coming is said to minister in the name of the Lord his God does not imply (see further below) that he officiated as a priest or could do so. This is clear from the passages in *Num.*, chap. iii. 6, 7; xviii. 2-7, in which the service of the Levites is defined, and in which the very term here used to express the ministration of the Levites, is there used to define the subordinate, but not priestly service, to which they were called. For there the distinction is sharply drawn. From the usage of the language, from the train of thought in the speaker's mind, as that thought is unfolded in the connection, and from the comparison with the book, which draws the distinction so sharply between priests and Levites, we are justified in holding as clear, that the phrase "the priests the Levites," is equivalent to priests who are Levites or Levitical priests.

In *Deut.* xxiv. 8, the people are cautioned to "take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you, as I commanded them." In the passage in *Leviticus* (chap. xiv.) referred to here, it is the priest to whom the leper is to go, and by whom his case is to be decided. They were the repositories and teachers of the law. It is as such, and not in their priestly functions that they appear here. With the construction which the critics put upon the phrase, it could only imply that every Levite might be associated with the priests in this teaching and application of the law. It is probable that they came to be so associated. The necessities of the people scattered widely from the sanctuary, at which the priests mostly resided, would seem to have required some such arrangement. This is all that can be drawn from the passage even upon the principle of interpretation adopted by the critics. We have shown already that while in itself this construction is possible, it is neither necessary nor probable. The passage sustains no relation to priestly

functions; and, even if it stood by itself, could never fairly be used as defining who were priests. Taken in connection with the other passages in which the same phrase occurs, it can only mean priests who were Levites, or the priests and Levites.

In the renewal of the covenant (Deut. xxvii. 9-14), the tribes were placed upon the sides of the opposite mountains, Ebal and Gerizim, while the Levites (ver. 14), "the priests the Levites," (Josh. viii. 33) stood in the valley between. "The priests the Levites" are carefully distinguished from the tribe of Levi, or the Levites generally, who were not priests, and had their place with the other tribes and joined in the response. "The priests the Levites" uttered the blessings and the curses, the Levites responded with the Amen. It is clear, therefore, that every Levite was not a priest, and that the phrase in question does not imply that they might be. The distinction between priest and Levite is fully recognized. Every priest was a Levite, but every Levite was not a priest. The author of Deuteronomy recognizes the distinction. It is so familiar to him that he does not carefully insist upon it. It underlies his whole usage with respect to these offices. He takes it for granted that those to whom he spoke were familiar with it, and hence it occurs that in nearly all the cases other than those already alluded to, the Levites or Levite is spoken of as separate from the priestly members of the tribe. "It is the Levite dwelling within thy gates," the scattered Levites having their homes in the towns and cities of the other tribes, who are to share in their festivities and joys. He is to share in their good, because he has no inheritance like the other tribes. That was a part of his inheritance, which was guarded by these injunctions. The priests were not scattered, shared largely in the immunities of the altar, and needed no such provision. There is therefore so far no proof that Deuteronomy teaches that every Levite could be a priest.

2. It is said, however, that Deuteronomy assigns to the Levites acts, which are strictly and exclusively priestly acts, and that therefore, according to its teaching, every Levite may be a priest. They are said "to bear the ark, to stand before the Lord to minister unto Him, and to bless in His name" (chap. x. 8). "Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, who stand there before the Lord" (chap. xviii. 7). "The priests the sons of Levi shall come near, for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord" (chap. xxi. 5). There are obviously two questions involved here. First, are these passages applicable to the Levites as distinguished from the priests, or to the priests who are Levites? Second, is that which is here ascribed to the Levites exclusively a priestly function or act, so strictly priestly offices, that it may be fairly inferred that every one to whom they are ascribed either is or may be a priest? Unless it can be shown that the persons spoken of are Levites as distinct from the priests, or that, what is ascribed to them belongs exclusively to the priests, they have no force as proofs that every Levite might be a priest.

In Deut. x. 8 it is the tribe which is spoken of, and not the Levites as distinguished from the priests; it is the whole tribe, and not any classes which may compose it, and the tribe considered mainly with respect to its inheritance. Separated as a tribe to the service of Jehovah, He is its inheritance. There is nothing here in the service to which it is called to preclude the interpretation that some parts of the service may belong only to some members of the tribe, while other parts are proper to all the members of the tribe indiscriminately. "To bear the ark" is not regarded in Deuteronomy as distinctly a priestly office. Here it is assigned to the tribe, while in chap. xxxi. 9 it is attributed to the priests the sons of Levi, and in xxxi. 25 to the Levites. According to Num. iii. 31; iv. 15; vii. 9, in the ordinary life and movements of the people, the family of Kohath were to bear the ark. They were Levites but not priests. The priests were to cover the ark, and the Kohathites to bear it. It is not said that the priests might not bear it; it is rather implied that they might: but in the long and wearisome marches of the Desert it was assigned to the Kohathites. The ark was entrusted to the priests. They alone could cover it; but they were not the exclusive bearers. This is just the state of things which is recognised and assumed in Deuteronomy and the later books. The language in Deuteronomy corresponds precisely with this usage. "The Lord separated the tribe of Levi to bear the ark." Moses wrote the law and delivered it unto "the priests the sons of Levi who bare the ark." "Moses commanded the Levites which bare the ark." The author speaks as one perfectly familiar with the appointed order, sometimes apparently referring the office to the wider circle, and then confining it to the narrower. It is now the tribe of Levi, since the Kohathites

were of that tribe; now "the priests the sons of Levi;" and now "the Levites," i. e., either the priestly members of the tribe or the larger family. This same usage meets us in the after-history, in which the priests, as on the more solemn occasions, appear as bearers of the ark, and then again the Levites. Comp. Josh. iii. 8, 6-18; vi. 6; vii. 88; 2 Chron. v. 4, 5-7; 1 Chron. xv. 2. "The chronicler," who, according to the critics, wrote after the distinction between priests and Levites, unknown at the time of Deuteronomy, was sharply drawn, speaks in precisely the same way. There is nothing therefore here which justifies the assertion that only priests could bear the ark, or the inference that every one who bare the ark might be a priest.

The case is not widely different with the phrase "to stand before the Lord and minister in His name." To stand before the Lord denotes any special service, or any peculiar readiness and consecration to that service—the service rendered varying widely in different cases. The priests stood before the Lord to offer, the Levites stood before the Lord, as they are the associates and assistants of the priests, to minister or serve; the angels stand before the Lord as His messengers. The words therefore are applicable to the Levites as well as the priests. To minister before the Lord, or to minister unto the Lord, may include a merely Levitical service, as well as the priestly. The term appears in Numbers in the very definition of the Levitical service as distinct from the priestly. KEIL, *Arch.*, Vol. I., p. 154, holds that the phrase "ministering to the Lord," denotes the specific priestly office, while "ministering before the Lord" "is used in a wider sense not only of the priestly service, but also of that rendered by the prophets. 1 Kings xvii. 1; xviii. 15, and often." But without insisting upon this, it is certain that the Levitical service was a service unto the Lord. They were separated from the other tribes for that express purpose. They shared in the Lord's inheritance as thus serving Him. The Lord provided for His servants. It was therefore entirely proper to describe them as standing before the Lord to minister unto Him. It is clear, moreover (CURTISS, *The Levitical Priests*, pp. 16, 17) that the terms used here are applicable to others than priests. Samuel stood and ministered unto the Lord, i. e. he did so in the service rendered to Eli the priest. The Levites are said to have been chosen to stand before the Lord, 2 Chron. xxix. 4-11, and yet the distinction in the services rendered by them, and the priests, was clear in their minds. On the supposition therefore that Deut. x. 8 refers to the whole tribe, in the sense that every one who so served must be of that tribe, it can in no way be made to bear the inference drawn from it that every Levite might be a priest.

To bless in the name of the Lord refers most probably to the solemn official blessing of the people by the priests in the name of Jehovah. Apart from any exegetical reasons in favor of this construction, as against that of those who hold that it is equivalent to "invoke his name," or "praise his name," it seems evident that the whole verse refers to official acts. All the people might bless the Lord, the house of Israel, as well as the house of Aaron and Levi—all those who fear the Lord (Ps. cxxxv. 19-21). That was no peculiar Levitical function. The Levites were indeed to praise the Lord; but it was as the leaders in the common worship. David (1 Chron. xvi. 2) is said to have blessed the people in the name of the Lord. And David was no priest, nor did he claim or exercise priestly functions. His whole life testifies to his care in this respect. But granting now, as that is the view most favorable to the critics, that the blessing is specifically a priestly act, is it attributed to every Levite. It is conceded by all, that the specific duties assigned to the tribe of Levi in Deut. x. 8 were not discharged by every member of the tribe, nor could they be without a violation of the divine arrangement. All the Levites did not bear the ark, it was the family of the Kohathites; every Levite did not stand before the Lord to minister in the same sense. The whole history both before and after the Israelites stood in the plains of Moab is full with this distribution in the services. It is not true that every Levite was to bless in the name of the Lord. The whole tribe was set apart to special services, was thus the object of the divine care, shared in his inheritance; but different duties were assigned to different classes or members of the tribe, some to the priests and Levites in common, some to the priests alone, and some to special families among the non-priestly Levites. Then in the rapid speech of the deuteronomic orator, they are alluded to without careful, pains-taking, minutely-drawn distinctions, which would have been inconsistent with the whole character and object of his addresses. This view of the passage, as it is obvious and consistent with the usage of the language, as it is in accordance with the history,

as it grows out of the circumstances in which the discourses were spoken, is confirmed by any fair interpretation of chap. xxi. 5, the only other passage in which the phrase occurs. It is there said that "the priests the sons of Levi" were chosen to bless in the name of the Lord. The priests are described by their tribal relation, just as they are described in the central books by their family order, the priests the sons of Aaron, and just as later in the history, when the other members of the family had forfeited their peculiar privileges, as the priests the sons of Zadok. We are at no loss as to what members of the tribe of Levi it belonged "to bless in the name of the Lord." This is one of those passages in which we see gleaming through the rapid and compact utterances of the speaker, the distinction between priests and Levites. What in one case is assigned to the tribe, though properly belonging only to some members of the tribe, is here assigned specifically to those members. The separation of the tribe to minister to the Lord, or before Him, and the special functions attaching to each class in the tribe were well known to speaker and hearer, so well known that it does not occur to him to more than allude to them. He assigns no priestly functions to other members of the tribe, while he recognizes the whole tribe as called and set apart to the service of the Lord.

8. It is urged again that the special inheritance of the priests is given indiscriminately to the Levites, and hence, that to the speaker in Deuteronomy every Levite is either actually a priest, or might become one. The passage upon which the critics rest this claim is found in Deut. xviii. 1-8. We have already seen that while it is possible grammatically to regard the words, "the priests the Levites all the tribe of Levi," as in apposition, it is not necessary, and is inconsistent with the connection and with the clear discrimination in other deuteronomic passages between the priests and Levites. It is clear, that by "his inheritance" the Lord's inheritance is meant. The Levites were to share in that inheritance whatever it may be. (Comp. Deut. x. 9 and Josh. xii. 83). We are not told what that inheritance is, but are referred to some earlier regulation familiar to all, in the added words, "as he hath said." This was all-sufficient to those who heard the speaker. They were at no loss for a moment as to what was meant. The passage is unintelligible, even on the theory of the critics as to its authorship, unless some earlier law is referred to, and by which it must be explained. The reference is beyond question to the 18th chapter of Numbers. The tithe which was prescribed in Lev. xxvii. 81-88 is there appropriated to the Levites, and the Levites were to set apart a tithe of their tenth for the priests. This provision is made clearly, out of the Lord's portion or inheritance. What the people gave to Him, He gives as His own, to them as their portion. They shall have no inheritance with the children of Israel, because the Lord had given them this possession. He was as truly their inheritance, as He was the part or portion of the priests. The priests (Num. xviii. 8 *et seq.*) are assigned the offerings, or portions of them. This shall be thine of the most holy things (reserved) from the fire. It is not necessary to enter into any detail as to the particular offerings, or rather part of the offerings which they were to share.\* It is the clear teaching of the central books, first, that the priests only could have the offerings made by fire, and second, that the Levites were to share in the Lord's inheritance. This is the law to which the deuteronomist refers. Does he teach anything inconsistent with it? Making the reference, it is not to be presumed that he would contradict it. The speaker glances at a regulation with which all were familiar. That he has in mind the distinction between the priests and Levites, is implied in the very terms he uses, "the priests the Levites the whole tribe of

\* The tithe referred to in Deut. xii. 17; xiv. 22, or the second tithe, is so obviously different from that spoken of in Numb. xviii.—different in the things tithed, and in the uses to which it was devoted, that it scarcely requires a separate consideration here. The assumed contradiction between Numb. xviii. 15-18 and Deut. xii. 17 is well met and refuted by the mere consideration that "it is not said in Numbers that all the flesh of the firstlings belongs to the priests, nor in Deuteronomy that the people are to eat all of it." The priests received their portion, enriched by the right shoulder presented by the owner, while the rest remained as his own, and was enjoyed by him in the feast.—CURRIE, *The Levitical Priests*, pp. 30-41. A careful observation of the distinctions which the author of Deuteronomy makes (xviii. 1-5), even in his brief and rapid survey, would have saved the critics from supposing that there was any design here to substitute a new and more restricted portion for the priests than was assigned them in Numbers. They are to have (ver. 1) the offerings of the Lord made by fire and His inheritance. This portion came from the Lord. Then there is added (ver. 3) their due from the people. These latter parts of the victims slain were given from the people, out of that which was their own. It was not of the Lord's inheritance. It enlarges the provision, perhaps because after the settlement in Canaan the people were permitted to kill and eat flesh in all their gates, and the priests would thereby



Levi," and is clearly drawn in ver. 8, "This shall be the priest's due from the people;" and ver. 6, "And if a Levite come from any of thy gates," *etc.*, he shall have like portions to eat with all his brethren the Levites. It is a pure assumption to say, as COLenso does, that the word portion must be qualified by sacrifices. It is not said in Deuteronomy. It is specially guarded against in Numbers to which Deuteronomy refers. It is said "the priests the Levites, all the tribe of Levi shall eat the offerings of the Lord made by fire, and his inheritance, as he hath said." He does not stop to say what portion belongs to the priests and what to the Levites. That is all well known. That there is a peculiar due to the priests in distinction from the Levites he does say. But as to the details, as to what each should have, he refers to the earlier law. In this eating they must be governed by its provisions. They must not overstep the distinction thus drawn. To say therefore that Deuteronomy teaches that every Levite might eat of the fringes of the Lord, the portion exclusively appropriated to the priests, is not only to overlook entirely the distinction which the author makes impliedly and explicitly between the priests and Levites; in the face of the obvious insufficiency in these offerings to meet the most simple necessities of the tribe, but charges the deuteronomist with the folly—equally flagrant and unaccountable on the theory of the critics as on our own—of referring to a law as the authority for his own regulation, while he was aiming to subvert the law, and that law too formulated as a final settlement of a struggle between the Levites and priests. But, place the statement in Deuteronomy beside the law in Numbers, and everything is clear and consistent. The teachings in both cases are one. The priests the Levites, all the tribe of Levi, are to eat the offerings of the Lord made by fire and His inheritance, but each one his own portion of that inheritance, the priest his part, with the dues from the people, and the Levite his portion; and that alike, whether having his dwelling at the sanctuary, or coming there from a distance, to minister or serve in the name of the Lord his God.\*

Little need be said here in regard to the blessing pronounced or implored upon Levi, Deut. xxxiii. 8-11, in which it is claimed that exclusively priestly functions are attributed to every member of the tribe, and therefore every Levite either is or may be a priest. There is a distinction between the tribe and the individual members of it. What is true for one is not necessarily true for the other. Because the tribe is a priestly tribe, it does not follow that every individual in it, either in fact or right, is a priest in the strict sense, and competent to priestly functions. It is the tribe which is here regarded in the person of its representative, not Levi, as KEIL holds, although he is the ancestral head of the tribe, nor Moses, who, though a Levite, is no longer of one tribe, but of all—the great representative and leader of the people; but Aaron, who as the high-priest in his person and office, represents his tribe. KUENEN (*Rel. of Israel*, p. 99) indeed holds that because "it is the tribe in its entirety which is referred to, therefore it is not to Aaron and his race," but whoever utters the blessing—"a poet presumably a contemporary of the second Jeroboam," as KUENEN thinks, or Moses, the true poet—he must have had some reason for saying the man thy holy one who was proved at Massah and Meribah. Some one was tested. It was not the tribe. It was not Levi. There was no distinction between the Levites and the other tribes at either place. But as the places are real, we are not at liberty to think of an ideal person. Aaron was tried at Massah—the murmurings and strivings of the people were a test to the faith of their leaders. By a natural association—natural at least to Moses, who uttered these blessings, which binds the conduct of Aaron (Lev. x. 6) with that of the tribe (Ex. xxxii. 27)—he passes from Aaron to the tribe. The whole tribe has vindicated its

be deprived of certain perquisites which were theirs, when the animal was slain at the door of the tabernacle. That the earlier prescribed portions are not mentioned here, is no evidence at all that the law did not exist, since, as CURTIS well observes, "the custom of arguing that a thing does not exist because at the time of a certain writer it is not referred to by him, is a curse to all true criticism, and cannot be too severely condemned." We refer for fuller details on the portions assigned to the priests and the law with respect to tithes to SCHMIDT, *Intro.* § iv. 19 and 20, and to CURTIS, *The Levitical Priests*, pp. 24-54. They are not essential to the specific point before us.

\* "It is a curious coincidence (noticed by CURTIS, p. 31), that while the phrase 'offerings made by fire' occurs only once each in Deuteronomy, Joshua, and Samuel, it is found four times in Exodus, forty-three times in Leviticus, and sixteen times in Numbers, and yet is not once mentioned by the priestly author of Chronicles, who according to the critics was saturated with the contents of Exodus—Numbers." The critics will have to devise some new programme—surely. This "Chronicler" is a troublesome person after all.

sacred character, cleared itself by its conduct at the time of the idolatrous worship of the golden calf, from the curse of the dying patriarch (Gen. xlix. 5-7), and changed that curse into a blessing for itself and for all Israel. Hence he uses the plural form in the ninth and tenth verses. It was there that the tribe won its priestly designation and honor. Then specifying the priestly functions—which as the Levites assisted in the service are attributed to the tribe, and every priest must be of that tribe—he closes his blessing with a return to the singular form, and with a probable allusion to the rebellion of Korah, Dathan and Abiram, in which the enemies and haters of Levi and of Aaron met a fate which was typical of all opposers. KUNEN argues, in the face of the facts of the history, for there is no particle of evidence that the Levites were proved at Massah or Meribah, against the associations which give shape and form to the blessing, against the progress of thought in the blessing, against the use of the singular form at its beginning and close, that the use of the plurals in vers. 9 and 10 “prove convincingly” that every Levite might bear the Thummim and Urim. Any thing is convincing to those who start with a foregone conclusion. It is certain that “to put incense before the Lord, and offer whole offerings upon His altar,” are exclusively priestly functions; but to claim that these are attributed to the Levites in general, and to every Levite as a right, is to ignore the facts of the history with which the blessing is full—and equally full upon any theory as to its authorship—historical facts which involve the distinction in the tribe between the priestly and non-priestly Levites, and ignores that constant usage of language by which we attribute to a whole mass or body what is true in a general sense of all, but in a special sense only of its representative class or individuals.

It only remains to notice the passage in Ezek. xlv. 10-16, which is relied upon by the critics as showing the very process by which the distinction between priests and Levites, unknown in Deuteronomy, but sharply drawn in the central books of the Pentateuch, was introduced into the history. “We know” (Prof. SMITH, *Art. Bib. Encl. Brit.*) “mainly from Ezek. xlv. that before the exile the strict hierarchical law was not in force, apparently never had been in force.” We have here the origin of the Levites, or “degraded priests” of whom KUNEN speaks (*Rel. of Israel*, Vol. II., p. 203). We may pass here with a mere allusion, the similarity between Ezekiel and certain chapters in Leviticus (xvii.-xxvi.), since that is sufficiently explained by the fact that Ezekiel was a priest, and that expressions from the portions of the law which concern the priests would naturally weave themselves into his discourse, and the resemblances, frequent as they are, scarcely modify the broad differences in language and style between the two books. The one using only the purest Hebrew, and the most concise and simple style, the other abounding in Chaldaic forms and expressions, and often diffuse and obscure. The common reader feels at no loss as to what is meant in Leviticus, while there is perhaps no Old Testament book in regard to which he feels so much the need of help. (See CURRISS, *The Levitical Priests*, p. 74 and note.) That the Levites spoken of in Ezek. xlv. 10 are priests, is clear from the connection. “They shall not come near unto me to do the office of a priest unto me, but shall bear their shame.” They are excluded from the priesthood in which they once shared. Ezekiel does not think of them, nor speak of them as non-priestly Levites. They had forfeited their priesthood by their unfaithfulness. “We know that the house of Aaron was divided into two branches, Eleazar and Ithamar (Num. iii. 4). According to the Chronicler (1 Chron. xxiv. 1-5) all the priests came from these two tribes. The line of Ithamar was cursed in the person of Eli (1 Sam. ii. 86; xiv. 3; xxii. 9, 20; 1 Kings ii. 26, 27; 1 Chron. xxiv. 8, 6). In the second book of Samuel, Zadok and Abiathar appear side by side in the priesthood (2 Sam. xxiv. 35; xix. 11), from which Abiathar, a descendant of Ithamar, is excluded by Solomon (1 Kings ii. 27), thus leaving the position of high-priest to Zadok alone. Henceforth the posterity of Ithamar occupy an inferior position. Now when we read the account of Josiah’s reformation of the idolatrous priests (2 Kings xxiii. 8, 9), who are called brethren of the other priests, and then turn to Ezek. xlv. 10, the whole matter becomes clear. In ver. 15 of the same chapter the priests the Levites, the sons of Zadok, are mentioned as those who went not astray. Who then are the Levites spoken of ver. 10-14, but descendants of Ithamar, who might also be termed Levitical priests, who were degraded from their priestly office on account of their apostasy” (CURRISS, *The Levitical Priests*, pp. 75, 76). There is no allusion here, therefore, to the Levites as a class, much less any record of the process by which they came into existence.

There is besides the clearest evidence that the distinction between priests and Levites was already well known at Ezekiel’s time, and long before. Ezra himself, whose testimony even the cri-

tics will not impugn (iii. 12), recognizes this distinction as existing—and implies its long previous existence.

The theory, moreover, of its later origin is incredible, since it requires us to believe that this fundamental change, affecting so large a class of the tribe, was accomplished in the space of a few years, when the nation was agitated by internal strifes, and overrun by foreign enemies, and that it was completed so noiselessly, that all traces of it disappear, even in the memories of men who witnessed it going on under their eyes (see *Deut. the People's Book*, pp. 160, 161).

But the passage referred to—lies embedded in the grand apocalyptic vision of the prophet, ch. xl.—xlviii. It cannot be wrested out of its connection, and made to serve as a record of historical events, or as a basis of a history to unfold itself in the immediate future of God's people. The whole passage is symbolical and typical, and finds its full realization in the Messianic times. It purports to be a vision. Indeed this is a characteristic feature of his whole prophecy. The representation was not intended to find a literal and exact realization. Such a view of it would imply a restoration of the whole "Jewish ceremonial and place the prophet in plain contradiction to the teachings of the New Testament." In this chapter, xlv., he passes from the Prince, in whom is represented "the true and complete harmony of civil and ecclesiastical order in the days of Messiah," to the priests, and in the most vivid way presents, not any class-distinction between priests and Levites, but the distinction between the priests, the false and the true, the profane and the holy. In that day when the vision in its true sense shall be realized (it is not important here to say when, or precisely in what sense), the sanctuary in which God shall dwell, and from which issue the life-giving streams of water, shall no more be polluted by the presence of the unfaithful and unclean. But the sons of Zadok—Zadok the typical high-priest of the Messianic time of David and Solomon, who kept the charge when Abiathar proved unfaithful—"Zadok and his sons who kept the charge of my sanctuary when the children of Israel went astray from me"—referring not to a particular instance, but to their general course in the history—stand as the typical representatives of the true, holy, faithful priests, who shall minister in His sanctuary. "His very name (righteous), and what is historically known of him, symbolized him as the type of the true priestly character. (See SCHROEDER, on *Ezek. in this Commentary*. Also FAIRBAIRN and HAVERNICK on Ezekiel.) The facts of the history, the testimony of Ezra to the previous existence of the distinction between priests and Levites, the character of the times in which it is claimed the distinction was introduced, the connection of the passage with the apocalyptic vision of the prophet and its typical character, and the obvious import of the context fairly interpreted, all show that the view of the critics is untenable. The bridge upon which they claim to pass from Deuteronomy to the hierarchical law in Exodus—Numbers will not bear the strain upon it. It breaks down under the burden, and the critics fall into the stream, already bearing away in its current the fragmentists and the documentarians.

### III. THE DIFFICULTIES INVOLVED IN THE THEORY OF THE CRITICS.

It may be confidently said that the passages in Deuteronomy relied upon by the critics, when submitted to a fair examination in their connection, and in the light of the admitted design of the author, not only fail to sustain their theory, but may be urged in favor of the Mosaic authorship. The difference in language and style between it and the central books of the Pentateuch, in its references to the customs of the people, the regulations and institutions of the law; in its allusions to the officers, civil and ecclesiastical, are both reconcilable with the position that Moses wrote these discourses, and are precisely such differences as would naturally arise in the circumstances in which he was placed, but would be most unnatural to any one writing in his name, and at a later date. The absence of these diversities would justify a strong presumption, that it was a mere frigid and lifeless copy of the earlier law—a second law, and yet not a second—a mere useless repetition, serving no good end in the life of the people, and without any necessity for its position in the canon.

It is a serious objection to their theory that it rests upon a pure assumption. It is avowedly based upon a philosophic view as to man's religious nature. The Israelitish religion is one of the different religions which have risen out of the germs of that nature, and then flourished and decayed. It is nothing less and nothing more. Its records are to be examined and explained upon this basis. The theory is not the growth of a careful study of the facts presented

—a frame in which they may be set and explained; but the facts are explained according to the demands of the theory, and any fact, however well attested, which refuses to bend to its demands, which will not take its place at their bidding, is thrown aside at once as impossible. A supernatural factor in the history is out of the question. A miracle is impossible. The echoes of them in the records are mere childish superstitions, the traditions from a credulous age, and, of course, present no serious claim for examination. It is not worth while to canvass the evidence for that which is impossible. It would not be uncharitable perhaps to say, in reply to all this, that we have here the real animus in the whole effort. It is the supernatural contents of the records which are troublesome; and any theory which dispenses with these is welcome. But whether this is so or not, it is certain that the whole theory is assumed at the outset. The earlier pages of KUNEN's book are full and explicit. He not only admits it, but claims this as his position.

We must content ourselves with a mere reference for the most part to the difficulties involved in this theory.

1. The phraseology of the book, its archaic forms, its freedom from Aramaisms, which would naturally and almost unavoidably have found their way into its language had it been written by Hilkiab or any other person of Josiah's time, lies directly in the face of their view. The indisposition to change in the Semitic races, either in language or customs, will scarcely meet the demands which this theory makes. For the lapse of centuries, eventful in great changes in the internal affairs of the people, and in their relation to other nations, in the progress of which the people have been drawn more and more into connection with great nations, using to some extent dialects kindred with their own, could not have failed to make an impression upon their tongue, which would have revealed itself in a work designed for popular effect, and wearing therefore a popular dress.

2. It may fairly be objected to this view that the critics are so far apart in their conclusions. They are agreed only upon this, that Moses is not its author; and that certain parts of the records are distinguishable from each other, by the terms which are used for the name of God. Beyond this they are all at sea. It is not only that there is a wide diversity in the various schools, each of which claims with equal confidence that it has the truth, but that within the same school there are all shades of opinion. Prof. SMITH denies the Mosaic authorship, substantially and to an extent verbally, upon KUNEN's grounds, while still claiming that it is a part of the inspired word. KUNEN rejects altogether the idea of inspiration, though recognizing a substratum of facts underlying the recorded history, while the Christian Bishop of Natal, admitting in the earlier stages of his inquiries, that possibly Moses may have been an historical character, is now disposed to question his existence, and thinks the less said about him the better. There is as little agreement of course as to the time of its origin, as with respect to its character and authorship. It is fair to say that there must be some grave error in the premises they assume, or in the process of their investigations, which leaves them in such uncertainty in their conclusions. KUNEN admits that "some of the results of critical research lack that certainty and precision which is desirable; but this does not detract from the certainty of the main point." But this main point is either assumed—and it is easy to agree in a pure assumption—or it rests upon these minor details and results "which lack certainty," and about which therefore there is such diversity among the critics. The conclusions cannot be more certain or credible than the grounds on which they rest.

3. The critics have great difficulty in finding any period in the history when a book like Deuteronomy could have secured an entrance into the religious life of the people. That it could have arisen at the time of Moses, as it claims to have done, is not only possible and probable, but leaving out of view the few brief passages upon which they rest their proof of its later date, it is admitted by the critics themselves. For on their theory it assumes to have its origin then and there. All the requisites for its appearance were at hand. The people were familiar with the art of writing; the stage in the history which they had reached demanded just such a book; the relation of Moses to the people in the past, and his natural solicitude for their future, gave the impulse to its composition, and Moses stands confessed by all the one person in the history most richly endowed with all the qualifications for the work. There is no such combination of favoring circumstances at any subsequent period in the history. The discovery of the book of the law in the temple (2 Kings xxii. 8) in the days of Josiah is eagerly seized upon as affording a

door of escape from the difficulty. But aside from this record, it is well nigh certain that no one would have fixed upon this period. There is nothing in its characteristic features favoring such a supposition. There is no evidence of any special literary activity, such as the critics claim. The whole period—Josiah reigned only twenty-one years after the discovery of the book of the law—was a reformatory, but not a creative period. The ruling feature was that of comparison with some previous age, not of origination. It was a time of temporary prosperity, but not of quiet or of high expectations. There was no opening future like that which gleams upon us in Deuteronomy. The people were disturbed by fears and jealousies, and agitated by the conflicts of the great world powers in which they shared, and in which Josiah himself fell. There is no person who figures in the history to whom such a work could be attributed. He is pre-eminently the "great unknown." Even on the supposition that it could have originated at that time, how is its introduction to be explained? How did it secure universal and unquestioned acceptance among the people—among the opposing literary and religious parties of whom the critics speak—and some of whom at least must have been violently hostile to its whole tendency and result; how came it to have such acceptance when, according to the critics, its whole object was to effect such changes in the religious life and institutions, to restrict the people in the mode of worship, to lay upon them heavy burdens, to deprive the Levites of their birthright and heritage, or if not to do all this, yet to furnish a ground and justification for such changes? how could it thus win its way against necessarily opposing tendencies, and yet leave no sign or trace of any struggle in the history, and no allusion to it even, unless it is found in the apocalyptic and symbolic language of Ezekiel; by wresting a passage which manifestly portrays ideally the glorious Messianic future and turning it into a mere reference to a supposed or real past. It is at least a difficult problem to solve.

4. The literary problem involved in their supposition is still more difficult. It is not merely that some author of Josiah's time, or a century earlier or later, assumed the position of Moses, spake in his name, translated himself into a remote past, and gives his work the color and stamp it would have borne had it been written then; and this so successfully—that even if his learned contemporaries regarded it as a clever fiction, the great body of the people were imposed upon, received it as a genuine Mosaic production, and as of inspired authority—and with such admirable skill that it has escaped detection until recent criticism has brought it to light. Even this would place Deuteronomy without a literary parallel. There have been numerous works of this class, but none constructed with such skill and genius as this theory implies. But this is the easiest part of the problem. The plan of the book, simple and natural, if it sprang from Moses, and on the borders of the promised land, reveals the very highest art if it was written centuries later and under entirely different conditions; the frequent and almost countless allusions, minute, unexpected and yet natural, coming out, as it were, uncalled-for, from a personal experience and share in the history, from a memory full with the events as of yesterday, references which bear the most unquestionable proof that they were unstudied; the impressive tone and spirit which breathes through all its utterances, the glowing fervor and love, the tender and yet faithful reproof and warning, the yearning solicitude for the welfare of the people, and their loyalty to Jehovah; to suppose all this accomplished by a fictitious author, and through these long discourses without once seriously tripping, or in any way betraying himself, is well nigh incredible. This would be true in any age, and with the most abundant materials on which to work. But it is simply amazing on the theory of the critics. For the periods prior to that at which they suppose this great work was written were destitute of any literary activity. The prophets even, as KUENEN holds, had just begun to commit their works to writing. Dim and floating traditions—a discordant, unreliable and crude mass of memories, through which the critic, with all his acumen, and with the light of their later works, threads his way with the utmost difficulty, fill up the past. It is upon these materials only that the author must have wrought. Around here and there a shadowy fact, as *e. g.* that there was probably an enslaved people in Egypt, such a person as Moses, a journey across the desert, and Canaan in prospect, the author has framed these marvellous discourses. He has not only created his diction, but created his facts, created his institutions—facts and institutions which are vital to the history, and has done it in such a way that his own people and succeeding ages have lived in the faith that Moses spake and commanded what the author has here attributed to him.

5. But the great difficulty which this theory must meet and explain is the moral difficulty. The author personates the great Lawgiver in order to gain acceptance for his venture, and

then impart to it greater authority and force. It is a "legislative programme," in the terms of the critics, in which the author puts his words into the mouth of Moses, or, in plainer words, a pious fraud, resorted to in order to bring the people to a higher and more spiritual view of the law. If he did not act upon the maxim that the end justifies the means, he was conscious of a purpose to deceive. His whole success depended upon the skill with which the deception was practiced. It is difficult and indeed impossible to justify the deception. The moral judgment of men is everywhere prompt and clear in its condemnation. Even the critics accept this judgment in their very statements, by which they apologize for the forgery. "The people had not yet learned to lay weight on questions of authorship." "As ancient writers are not accustomed to distinguish historical data from historical deductions, he naturally presents his views in dramatic form in the mouth of Moses" (Prof. SMITH, *Art. Bib. Ency. Brit.*). "At a time when notions about literary property were yet in their infancy, an action of this kind was not regarded as unlawful. Men used to perpetrate such fictions as these without any qualms of conscience" (KUENEN, *Rel. of Israel*, Vol. II., pp. 18, 19). The Dutch professor at least cannot describe the fiction without showing clearly his own moral estimate of it. But there is no sufficient evidence "that forgery was ever regarded in any other light than we regard it now." The moral sense of men is the same at all times, and although it may be greatly perverted in any given case, it has never hesitated to say, that it was both mean and wicked for an author to plume himself in another's colors. The analogy sought in the Book of Ecclesiastes, which is attributed to Solomon, affords no relief. For the Preacher only claims to give that view of life which results from large experience, and great practical wisdom, of which Solomon was the most perfect representative. Solomon is alluded to, not personally, but in his representative character. It is personified wisdom who speaks. Those to whom the book came would understand this at once; and no deception, therefore, even on the supposition that Solomon did not write it was practiced. But Deuteronomy claims to be the work of Moses. In every form it is attributed to him personally. It is no dramatic programme, but an authoritative law, an absolute rule of life. The author, whoever he was, speaks as if deeply conscious of his divine commission. He claims the most implicit obedience on that ground. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." See also xii. 32; xxxi. 1, and other similar passages. There is nothing wanting which can aggravate the offence. He speaks in the name of God, as one who stands face to face with God, with the very highest authority; treating with the greatest reverence and freedom the laws and institutions of which he speaks; claiming to shape and direct all that is vital in the spiritual interests of the people; pronouncing the heaviest censures and penalties upon those who spake in the name of God, and were not commanded to do so, and yet consciously, deliberately and designedly palms off his own work for that which it is not—sets his hand to a false claim, and calls down upon himself his own condemnation. The offence is not individual. The theory assumes necessarily a conspiracy of all the best men of the age in abetting and promoting the fraud. Whatever we may assume as to the intelligence and culture of the people with respect to their law, the prophets, the priests, the Levites, were familiar with its provisions. The King could not have been entirely ignorant. The history shows that he was not. The work of reformation began before the book of the law was discovered in the temple. That gave new impetus and completeness to it. If therefore this book was not really discovered, but newly written, by Hilkiah, or by some one with his cognizance and authority, the king, and priests, and prophets, all the better-informed among the people, combined to lend their influence to the imposture. No such work could have secured acceptance with the people, without their aid, much less against their opposition. The astonishment and sorrow which the king expresses, his own humiliation, his earnest call upon the people to repentance, were, in large measure, assumed. It was a part of the concerted arrangement, by which this book, so skillfully prepared, was to introduce these great changes into the life of the people, as the critics claim, or at least stamp them, so far as they had grown into use, with a pretended divine authority. The moral judgment of men, the Christian conscience, revolts from such a supposition. It is difficult to conceive of a good man, and the author of Deuteronomy was indisputably a good man, seeking the good of his people, stooping to such a fraud; it is absolutely incredible that the great body of good men should have united in it. It is not only incredible; it is absurd. For goodness and fraud—fraud deliberate and persisted in, and on such themes and interests as this book discusses are irreconcilable. They are mutually destructive of each other.

## IV. THE POSITIVE ARGUMENTS FOR THE MOSAIC AUTHORSHIP.

Fairly weighing the difficulties which each theory involves, the scales preponderate on the side of the Mosaic authorship. But it is not a balance of difficulties and probabilities upon which the decision is to rest. There is strong positive evidence that Deuteronomy is what it claims to be, the work of Moses.

1. Its own express and repeated testimony is confirmed by the whole internal character of the book. Its contents, its tone and spirit, the tenderness and urgency of its entreaties, the full consciousness it everywhere breathes that the author speaks with divine authority, particularly the manner in which the inward experiences of Moses are referred to—his whole heart laid open to us—his sacred communings with God (chaps. iii. 23-25; ix. 25-29), coming out as freely as his words to men, and without once betraying the hand of a mere pretender, all this goes to show that it is really Moses who speaks. Still further, the warnings not only against the forms of idolatry prevalent in Canaan, but against worldliness and pride, against a spurious liberality towards the Canaanites, against self-righteousness on the ground of their peculiar calling and privileges, are all natural at the time of Moses, but are without any force at the time of Manasseh or Josiah. It has been well said: "If Deuteronomy be only the production of some timorous reformer, who conscious of his own weakness, tried to borrow dignity and weight from the name of Moses, then assuredly all arguments drawn from internal evidence for the composition of any work are utterly useless."

2. The historical argument in favor of this view which belongs here, cannot be over-stated. It is difficult even to outline it in any brief space. The book purports to have been spoken by Moses in the plains of Moab, after the Exodus from Egypt and the dreary march through the wilderness and before the entrance into Canaan. The historical allusions all harmonize with this. It refers to Canaan as just before the people. "When the Lord thy God shall bring thee into the land whither thou goest to possess it;" or "the land which he swore unto thy fathers to give thee." "For the Lord thy God bringeth thee into a good land." "Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself." "Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness." This is the mode of reference, in constantly recurring passages all through the book. The goodly land is not theirs in possession; it is soon to be theirs; they are about to enter it; it is just before them. The references are precisely what they should be, if the people actually stood as it represents them as standing, upon the borders of their inheritance, and longing for its possession.\*

The historical references to other nations are equally fitting and striking. The tribes of Canaan, the Amalekites, etc., are the foes of Israel, whom they are commanded to destroy. Such a command would plainly have been out of place at a later date, when these nations had either ceased to exist, or were so enfeebled that they no longer endangered the welfare of Israel; and when the people were struggling for their existence between the great world-powers, whose vast armies swept across their borders. On the other hand, we search in vain through all these discourses for a clear reference to those mighty nations, which could not well have been wanting had the book been written at a later date. There are indeed prophetic hints of their existence and power in the pictures of Israel's sad future which it presents; but they lie only in the most distant horizon. All the nations alluded to, friendly or hostile, are those, and those only, who stood around the chosen people of God, at the time at which these discourses claim to have been spoken.

The book is remarkable for its allusions to the desert, which according to its own statement Israel had just left behind it. The shadow of that great and terrible wilderness still rested upon the mind of speaker and his hearers. Its air seems to surround them. The acacia groves in which they are resting remind them, by contrast, of the dreary road along which they have marched. The memories of the desert are fresh and vivid, and give coloring to the exhortations

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\* And the reference is uniform. It never implies that they were already in Canaan. For the passages which seem to imply this, are either spoken of the East Jordan possessions, or are such that in their connection they will not bear the construction the critics put upon them. Such an apparent later reference is said, e. g., to be found in chap. xix. 14, and yet the speaker guards against this inference when he says, following the phrase, "which they of old time have set in thine inheritance," by the words which thou *shalt* inherit, in the land that the Lord thy God *giveth thee*.

and warnings of the speaker. If the people are to be roused to greater courage it is by the remembrance that "the Lord bare thee, as a man beareth his son, in the wilderness and all the way that ye went." They are called to trust in the Lord, for "He knoweth thy walking through this great wilderness, these forty years the Lord thy God hath been with thee, thou hast lacked nothing." To impress them with reverence and awe, they are taken back to the scene at Horeb (chap. iv. 10); to guard them against pride and self-righteousness, they are reminded of their conduct in the wilderness (viii. 1-6 and 15-17; ix. 22, 23; xi. 6-7); the freshness and verdure of Canaan, with its abundance of water, is set over against the drought and sterility of the desert; the orderly worship in the land of promise, stands in contrast with the usages in the wilderness (xii. 8); the curses denounced upon the unfaithful are colored by their experiences there (xxviii. 22-24); and the song and blessing are full of its imagery. No one can read the book without feeling that it was written by one who was not only familiar with the desert, but whose life was full of its experiences, whose thoughts and language breathe its very air.

It is still more remarkable for its references to Egypt. The impression that these references make is so strong, that EWALD holds that the supposed author of Deuteronomy was some learned Jew, at the time of Manasseh, who lived in Egypt, and thus became familiar with the Egyptian usages. It is not so much the frequent allusions to Israel's residence and condition in Egypt, but to the Egyptian usages in mining, agriculture, modes of warfare, ritual of worship, etc. It underlies the law of kindness towards servants and strangers, it constitutes a striking feature in the promises and curses of the covenant, and comes out even in the law of the king. (For the references, see SCHROEDER, Intro. § vi. pp. 37, 33). The book, therefore, is so far just what it purports to be. It is entirely natural in all its historical references if it was written by Moses, and most unnatural on the supposition of another author and a later date.

3. Its relation to the earlier and later books shows that it stands in its true position in the canon, and is therefore the work of Moses. It implies everywhere the knowledge of the historical contents and legislation of the preceding books. How untenable the position of the critics, that Deuteronomy is earlier than the books of Exodus—Numbers, is, appears from the mode in which these historical events are alluded to. They are not recorded, but simply referred to as fully recorded in the earlier writings. They are presupposed as well known. Thus he alludes to the bondage in Egypt (chap. iv. 20; v. 6, 15; vi. 12, etc.); to the passover (xvi. 1-8); to the pillar of cloud and fire (xxi. 15); to the manna (viii. 3); to the war with Amalek (xxv. 17-19); to the law-giving at Sinai (iv. 11-15); to the residence of Moses in the Mount, and the double tables of the law (ix. 6; x. 5); to the law of leprosy (xxiv. 8); to the sin of Miriam (xxiv. 9), a passage which is utterly without meaning unless we go back to the earlier history in Numbers. It is needless to multiply instances of this kind. They are so numerous, and the references are so natural and unstudied, that the great body even of the critics, until the present day, have held that the other books of the Pentateuch must have been known to the author of Deuteronomy. The same thing is true with regard to the whole Sinaitic legislation. Deuteronomy refers to these laws, *e. g.*, the laws about food (comp. chap. xiv. with Lev. xi.) the law with respect to servants (Deut. xv. 12-15 Exod. xxi. 1-4); the law with respect to murder (Deut. xix. 11-13; Exod. xxi. 12-15); the law for the annual feasts (Deut. xvi.; Exod. xii. 1 seq.; Lev. xxiii. seq.); and so more or less fully through the whole code, always implying that the fuller and detailed legislation was well known both to speaker and hearers.

If it is full of references to the other books of the Pentateuch, the whole after-history, poetry, and prophecy presuppose its existence. The line of proof which runs through the history is many-stranded. It is only when the different threads are followed up, and united into one that we fully appreciate its strength. It seems clear, *e. g.*, from the passage in Ezra which speaks of the weeping of the ancient men, who had seen the glory of the first temple, with the shouts of the younger generation at its restoration, that the first temple had been an object dear to the hearts of the people. It was connected with their most precious interests as a nation. Their whole life, popular, civil and religious, centered in it. If it stood in its glory, and had this place in the affections of the people, as we know it did about 600 B. C., it must have been built long before. It could not have won this place, and drawn into connection with itself all that concerned the nation's welfare in any brief period. The restoration of the temple points beyond any reasonable question to the temple of Solomon. But the existence of the temple, with its altar, carries with it, more or less fully, the feasts and sacrifices, the whole ceremonial law, and this implies the moral



law, since the sacrifices and altar have no significance except as instituted to atone for the breaches of the moral law. At the time of Solomon, therefore, the whole law, with its institutions and officers, was in full operation. But without insisting upon this, or upon kindred statements in the history which are inexplicable, except upon the supposition of the earlier existence of the law (see 1 Kings xii. 32, and comp. 1 Kings xviii. 40 with Deut. xiii. 5 and xviii. 20), it is certain that Deuteronomy existed at the time of Solomon. The prayer of Solomon (1 Kings viii.), at the dedication of the temple, is full of real and verbal allusions to the earlier book. Its tone and language are deuteronomic. We cannot suppose that the author of Deuteronomy or the "programme" copied from Solomon, for in that case we shall have to explain how Solomon came by that knowledge of Moses and his work, with which the prayer is full; we should have to feign a tradition from which he has drawn so largely, and of which there is no evidence. But if Solomon had the copy of this law, which as king he was required to have, and with respect to which, as we have seen already, he had received the solemn charge from David his father, then all is natural. The tone and coloring of his prayer is just what we should have expected. It could not well have been otherwise. He would naturally clothe his petitions in the terms of the book most intimately connected with his religious life. He was here, too, leading the devotions of the people, and uses terms and phrases with which they were familiar. His prayer, therefore, is a testimony that Deuteronomy was known to him and known to the people. But this implies its long previous existence. Since no book could thus have entered into the religious life of the people, and have formed the vehicle of its thoughts and feelings in its communion with God, unless they had long been familiar with it. A moulding and shaping power like this is only the growth of time. We meet with allusions to Deuteronomy in the books of Samuel; and allusions of a kind which show that the people were familiar with it, that it had left its impress upon their views and language. Joab (2 Sam. xxiv. 3) speaks to the king, remonstrating against his course, in words borrowed from Deuteronomy (i. 11). Tamar (2 Sam. xiii. 12) reproves her seducer by a reference to the deuteronomic law (xxii. 21).<sup>\*</sup> It is not only the king, prophets, priests, but the common people who thus advert to the law, as found in Deuteronomy, and thus show that this law was read to the people, as Moses commanded. It is incredible that these incidents—and they are inwoven in the history, as having far-reaching results—should have been inserted in the narrative in order to give a basis for the law, which was not written, according to the critics, until centuries after their occurrence.

The whole plan and significance of the book of Ruth turns upon the Levirate law in Deuteronomy, xxv. 5-10. The custom is unquestionably of earlier date, but the law which regulates it, which prescribes its limitation and the manner of enforcing it, is found only here. It is important to observe, as showing that the law was not of recent origin when the book of Ruth was written, that the usage as to the loosing of the shoe prescribed in the law, is referred to as comparatively out of date (Ruth iv. 7). No reasonable person can well doubt that the law in Deuteronomy was older than the narrative in Ruth which refers to it, and older by generations, for it is referred to as fixing the usage in a former time, which was then passing out of vogue. We have already shown how fully Joshua implies the deuteronomic law. It could not have been written indeed had not Deuteronomy preceded it. The history, therefore, from the time of Ezra back to Joshua presupposes Deuteronomy.

What is true of the history is true also of the poetry. Apart from the ninetyeth Psalm, which claims to be Mosaic, and carries in its whole tone and structure the evidence that the claim is true, and which is full of striking resemblances to Deuteronomy, we have the grand eulogies upon the law in the nineteenth and one hundred and nineteenth Psalms. Whatever may be said as to the date of the latter of these Psalms, there is no reason to doubt that the former was the work of David, and there is every reason to believe that it was. It bears his name in its title, and its internal character reveals his hand. But this Psalm is not only a eulogy upon the law, showing how it was regarded at that time, but is full of deuteronomic terms in its description of the law, and has express reference to it (comp. v. 13; Deut. xvii. 12, 13; v. 17; Deut. xxxii. 4, 31). The thirty-second and fifty-first Psalms reveal to us the experience of David, which implies a knowledge of the law—and the law substantially as we have it in the books of the Pentateuch—as

<sup>\*</sup> See *Deuteronomy the People's Book*, pp. 209-211, and in this connection STANLEY LEATHERS, *The Structure of the Old Testament*.

a revelation both of the holiness and grace of God. The eighteenth Psalm (comp. 2 Sam. xxii.) abounds in terms and figures which constantly remind us of Deuteronomy. The triumphant and exultant songs of Deborah (Judg. v. 3-5), and Hannah (1 Sam. ii. 2), different in many respects, are alike in this, and bear their decided testimony to the same book. We have therefore running through the whole body of Lyric poetry a uniform and consistent testimony to the pre-existence of Deuteronomy as the work of Moses. See further SCHROEDER's *Intro*, § vii. p. 41, and also HAVERNICK, *Intro*. i., ii. 557-8, and iii. p. 304-5.

The prophetic utterances are, if possible, more clear and decisive. (See SCHROEDER, *Intro*. § vii. p. 40; SMITH, *Bib. Dic. art. Pentateuch*, and HENGSTENBERG, *Beitrage*, Vol. ii., 48, 21 seq.).

But besides these clear references to Deuteronomy as an earlier book, direct and indirect, there is an impressive argument in favor of the Mosaic origin of the law, drawn from the general spirit and character of the later books; and what is here said of the law applies with special emphasis to Deuteronomy, which gives us the law in its popular aspect, and enters therefore more directly and fully into the religious life of the people. If the people as individuals, and as a body, recognize in their recorded experiences, and in every stage of the history, a law to which they were amenable, by the knowledge of which their sense of sin, and at the same time their hope for forgiveness was awakened, then it is safe to say that such a law must have existed. The sense of sin, it is true, must be such in its reality and expression, that it cannot be ascribed to the mere working of natural conscience, or be measured and explained by the law written upon the heart; and the hope of pardon must not be the blind, instinctive feeling that in some way God will be merciful, but rest upon, or involve a knowledge of some specific way in which He will show mercy to the guilty. The prophet Daniel clothes his confession in terms of the law, "we have sinned, and have committed iniquity by departing from thy precepts and from thy judgments," and yet clings to the hope of mercy in connection with the covenant, and the sacrifices or oblations. Nehemiah presents the Levites as confessing the guilt of the people—the generation then before them and their fathers—as saying: "They were disobedient and rebelled against thee, and cast thy law behind their backs; they sinned against thy judgments;" and then as leading the people back to God and His mercy through a restored ritual and service. Jeremiah opens to us the secrets of his own heart and the experience of the people in the Lamentations. He mourns over the deserted ways of Zion; her neglected feasts; her despised sabbaths; her sanctuary desecrated by the presence of those who were excluded from its precincts by the law; her pleasant (desirable) things of old now passed away: he traces this desolation, as to her religious feasts and institutions, to the transgressions of the people, their rebellion against his commandment, and then closes with the deuteronomic prayer: "Turn thou us unto thee O Lord, and we shall be turned; renew our days as of old." If it is said, that there is no dispute as to the existence of the law at the time of Jeremiah, this does not meet the case. For the prophet deplors the loss of the pleasant things of old, and prays that the people may be restored to the former things. It is no law of recent date from which the nation has departed. He connects the sins of the people and the sufferings for them with the law of old, its precepts and institutions and penalties. He looks for salvation only by a return in obedience and privilege to the condition of the people in its earlier history.

Isaiah not only begins his prophecy by quoting the words of Deuteronomy, but paints the picture of the moral condition of his people in the colors of the law: "They have forsaken the Lord, they have provoked the Holy One of Israel unto anger." They observe its external rites and ceremonies, its feasts and sacrifices, but violate its spirit. They make their punctilious outward obedience, an excuse and cover for their inward corruption. It is this which makes the prophet shudder and mourn, which leads him to cry out in astonishment and regret, "Ah, sinful nation, seed of evil doers." He sees their real character in the glass of the law. He recognizes the righteous hand of God upon them; but yet does not leave them without hope. The atoning and cleansing rites of the law are before him: "Wash you; make you clean: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Hosea, writing about 800 B. C., and long prior to the days of Josiah or even of Hezekiah, recognizes in every way the law as the measure of Israel's sins. They are charged with transgressing the covenant of the Lord, and trespassing against His law; with treachery and falsehood in their relations to Him; iniquities which receive their very form, as they do their turpitude, from the law. Their torn, smitten, wounded condition is the fruit of their sin. But they are not left with-

out hope. He who has torn will heal; He who has smitten will bind up, if they will return unto the Lord their God, as He has appointed them.

The very mission of the prophets, in part at least; in the judgment of the critics, their whole mission, was to bring back the people to the true observance of the law, and the law in its more spiritual, popular, and deuteronomic aspect. Their mission is inconceivable, and their work and writings are without any intelligible cause or explanation unless we assume the existence of the law. If they are sent to awaken the people to a sense of their apostacy and sin, it is by a reference to the law and an exposition of it in its real import; if they call them to repentance, it is in view of the sacredness and holiness of the law; if they hold out to them hope, it is through institutions and ordinances of the law. Their mission and work are based upon the law; presuppose it, and are unaccountable without it; and the law, not as revealed to them peculiarly, but as known to the people. It is not necessary to carry this examination further. The prayer of Solomon, the Psalms of David, the history of the people under Samuel and the Judges are full of the same experiences of sin and grace; experiences which are simply impossible or insupposable without the law in its precepts and ritual. For these references are without a parallel in the history of any people. The sense of sin is indeed co-extensive with the race, the dim shadowy hope of some mercy has never been utterly lost; but this sense of sin found here, so characteristic in its form and depth, is by the knowledge of the law; and the hope of redemption from it is everywhere grounded in the popular knowledge of the law, in its broadest sense—i. e., including ceremonial as well as moral precepts—as a revelation of grace.

This knowledge of the law cannot be explained as merely traditional. For in the first place there is no sufficient evidence of such tradition as is implied in this supposition; in the second place the allusions to the law substantially as we now have it are very clear; and in the third place, it is inconceivable that a law of this nature, running counter to the whole tendencies of the human heart, and therefore likely to be buried out of view or perish, should have been left in an unwritten form, and to the safeguards of mere tradition. Nor is it supposable that a people, whose predominant characteristic is its legality, whose whole life, as it had its origin in the Sinaitic legislation, is also permeated and shaped by it, should have suffered such a change, as is involved in a later writing formed out of floating traditions, from an unwritten to a written form, from mere scattered germs, to a complete and rounded system, without any discoverable allusion to it, either in its history or experiences, save that which is supposed to exist in the finding of the book of the law by Hilkiah.\*

4. The external evidence in favor of the Mosaic origin of Deuteronomy is very strong. "It was the undisputed testimony of the Jewish nation at and before the time of Christ, that Moses wrote the Pentateuch. Such is the testimony of PHILO from Alexandria and JOSEPHUS from Jerusalem (PHILO, *Mangoy* II., 141, 149; JOSEPHUS, *Bekker*, III., ii. 5, xii., etc.). So also the Talmud from Babylon in a passage apparently of great antiquity."† The New Testament recognizes the arrangement of the Old Testament Scriptures under the "law of Moses, the prophets and the Psalms," and thus sanctions the Synagogue view which held that Moses was the author of the law. It may be urged that this is only a recognition of the Mosaic system, a system of laws which went under his name, although it was actually the slow growth of centuries, and as a written code of much later date than Moses. But the usage, if it is a mere usage only, shows clearly that the Jews, at the time of our Lord, regarded the law as the divinely inspired writing of Moses. The manner in which our Lord uses the classification seemed to imply that it was correct. He was under no necessity to use it. He gives no hint or intimation that it was not true. And when He adopted it, therefore, He gives it the sanction of His name and authority.

That Moses is a real historical personage in the New Testament, a personal lawgiver, is beyond any reasonable question. It is "Moses who lifted up the serpent in the wilderness;" Moses "gave you not that bread from heaven;" "For the hardness of your heart he" (Moses) "wrote you this precept;" "Did not Moses give you the law, and yet none of you keepeth the law?" Stephen, addressing the Jewish Sanhedrim (Acts vii. 37) says: "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall ye hear." It is the personal lawgiver who speaks, and the words spoken are quoted from Deuteronomy, and from one of the passages which are supposed to militate against

\* STANLEY LEATHER, *Structure of the Old Testament*, pp. 176-187.

† Prof. S. C. BARTLETT: *SMITH'S Bib. Dict. Art. Pentateuch*.

the Mosaic authorship of this book. "A prophet like unto me." The "me" is the person who wrote the book. To whom is the predicted prophet, who can only be Christ-like? To Moses, who spake with God face to face, or to the Egyptian exile, or the "presumable poet" of the second Jeroboam, or the "great unknown?" The Apostle Peter (Acts iii. 22) speaks to the people at Jerusalem. "Moses truly said unto the fathers, A prophet," *etc.* It is the personal lawgiver who speaks, as the fathers who were spoken to were persons. The Apostle Paul (Rom. x. 5-8, 19) says: "Moses describeth the righteousness which is of the law," *etc.*; it is not the righteousness of Moses or which Moses taught, but the righteousness of the law; it is not Moses and faith, but the law and faith. Moses describes the one—Paul the other. And then, speaking of the mode in which the gospel is propagated and received, he adds: "first Moses saith," and then: "But Esaias is very bold and saith." Moses is the personal lawgiver as Esaias is the personal prophet. Throughout the New Testament therefore Moses appears as the personal lawgiver. It is not the Mosaic system—which may have been originated by other persons, and went under his name—but Moses himself, who spoke to the Hebrews, who gave the law. Bearing this in mind as what is intended in all the citations from Moses or references to him, the testimony of the New Testament to the Mosaic authorship of Deuteronomy and the Pentateuch is overwhelming. There are not only numerous direct formal citations (see the partial list in SCHROEDER'S *Introduction*, pp. 41, 42), but there are allusions, indirect, hidden, and yet impressive, depending partly however for their force upon the use of the Septuagint. The author of the Epistle to the Hebrews quotes directly from Deuteronomy as the work of Moses, "He that despised Moses' law died without mercy under two or three witnesses" (chap. x. 28; also x. 30; xii. 19, 29); but what is of greater moment here, the whole central part of his Epistle, the contrast between the Aaronic priesthood and the priesthood of Christ, is based upon the genuineness of what "Moses spake concerning the priesthood." The history and the institutions are inwoven in his Epistle, so that we cannot separate them. His argument not only implies the Levitical priesthood, but the priesthood and institution as connected with the history and introduced through the mediation of Moses.

The Apostle John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." Christ and Moses are set in personal contrast. He not only declares that the Law was by Moses, but asserts it as something which was well known to the people, and therefore true pre-eminently of Deuteronomy. "Did not Moses give you the law?"

It is difficult to believe that inspired apostles fell into a common delusion, or accommodated themselves to it, were either deceived or deceivers; but if we could so believe, what shall be done with the testimony of Christ Himself, the truth and the Teacher of truth? His testimony to Deuteronomy is very remarkable. It is a striking fact that in His conflict with the adversary, in the hours of his temptation, He draws His weapons of defence only from this book. He uses the sword of the Spirit, the word, but the word as found here. He overcomes the tempter by this word. Did He triumph by a fraud? There were other divine words, other sentences which were written—why did He use this? If it was not what it claimed to be, and what it was understood to be, why does He, in this singular and most emphatic way, coming back to it time after time with this significant phrase: "It is written," set His stamp upon it? It is a most unaccountable fact if Moses is not the author of Deuteronomy.\*

Turning from the temptation to the ordinary teaching of our Lord, we have the same testimony. The Sadducees came, hoping to entrap Him with their question: "Master, Moses wrote unto us, If a man's brother die," *etc.*, referring to the Levirate law in Deuteronomy; and He answers, not questioning the validity of their references, but correcting their error of interpretation by a quotation from another book in the Pentateuch. To the lawyer, who asked: "Master, which is the great commandment in the law?" He replies, quoting Deuteronomy: "Thou shalt love the Lord thy God," *etc.* Is it possible to believe that when thus summing up the whole law—for the second command obviously flows from the first—He would base His teaching upon a book which, if it was not from Moses, He must have known to be a fraud?

If we pass from His ordinary teaching to His controversies with the Jews, He still appeals to Moses in that most significant passage: "Do not think that I will accuse you to the Father: there

\* "*Hæret lateri lethalis arunde.*" "It would seem," says Wordsworth, "as if the evil spirit were still smarting from the weapon by which he received the wound from the Son of God at the temptation; and as if he were straining every nerve, in these latter days, to prove the spuriousness of Deuteronomy by means of the self-idolizing arrogance of this so-called 'scientific biblical criticism.'"

is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—a passage which includes a testimony from Christ as to every point in question. For it is a testimony to Moses as a personal law-giver. He accuses: I do not; but Moses does. It is a testimony that he left the law in its written form, in "writings," which were still extant as his among the Jews, which they might have consulted, and out of which they might have learned of Him. The allusion to the prediction of the prophet in Deuteronomy is too clear to admit of question. It is further a testimony peculiarly to the deuteronomic law, since it is the law which comes into the closest relation to the people, by which they were accused, and must be condemned or acquitted before the Father, to which Christ here sets His seal.

He had scarcely risen from the dead and met with His disciples, than "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." But if Moses spoke directly of Christ, it can only be in that great prophetic utterance in Deuteronomy: "The Lord thy God will raise up unto thee a prophet," *etc.* And what He thus did on the road to Emmaus, He repeats to the gathered disciples as He sat and talked with them, and recalled, as it were, all the past: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me."

From the scene of His temptation and conflict, in His ordinary teaching, when surrounded and pressed by the cavilling Jews, from the risen Lord, and just as the opening heavens were to receive Him from our sight, we have one, repeated, unvarying, consistent testimony of Christ that Moses was the author of the law.

It does not meet the case at all to say, that Christ accommodated Himself to the prevalent view of His day, that He was only using popular language, adapting Himself to the prejudices of His hearers, *etc.* For that involves one of two things, which lie in the face of the whole gospel or involves both. Either that Christ was a mere man, and shared in the prejudices and ignorance of His age; used the language He did because He knew no better; scientific criticism had not yet shed its rays of light, and the darkness lay dense and unbroken—or Christ lent His great name and authority to sanction and perpetuate common errors, and errors which touched the spiritual interests and life of the people. And then what kind of a Redeemer have we left? But there are few who will willingly and consciously go down into these depths, who will either shut their eyes to the clear proofs of Christ's exalted character and intelligence, or to the unquestionable and almost unquestioned fact of His moral honesty and integrity. Those who agree fully with KUNEN and COLENZO may say that Christ was ignorant as those around Him, or at least shared in that ignorance; and it must be confessed that this is a less abysmal depth than the supposition of moral obliquity. In either case, however, the Christ of the gospels has disappeared.

We are shut up to this alternative. Either we must abide by the testimony of Christ, and regard Moses as the author of Deuteronomy, or we may accept the premises and conclusions of these negative critics, and thus part with our Bibles and Christ.

















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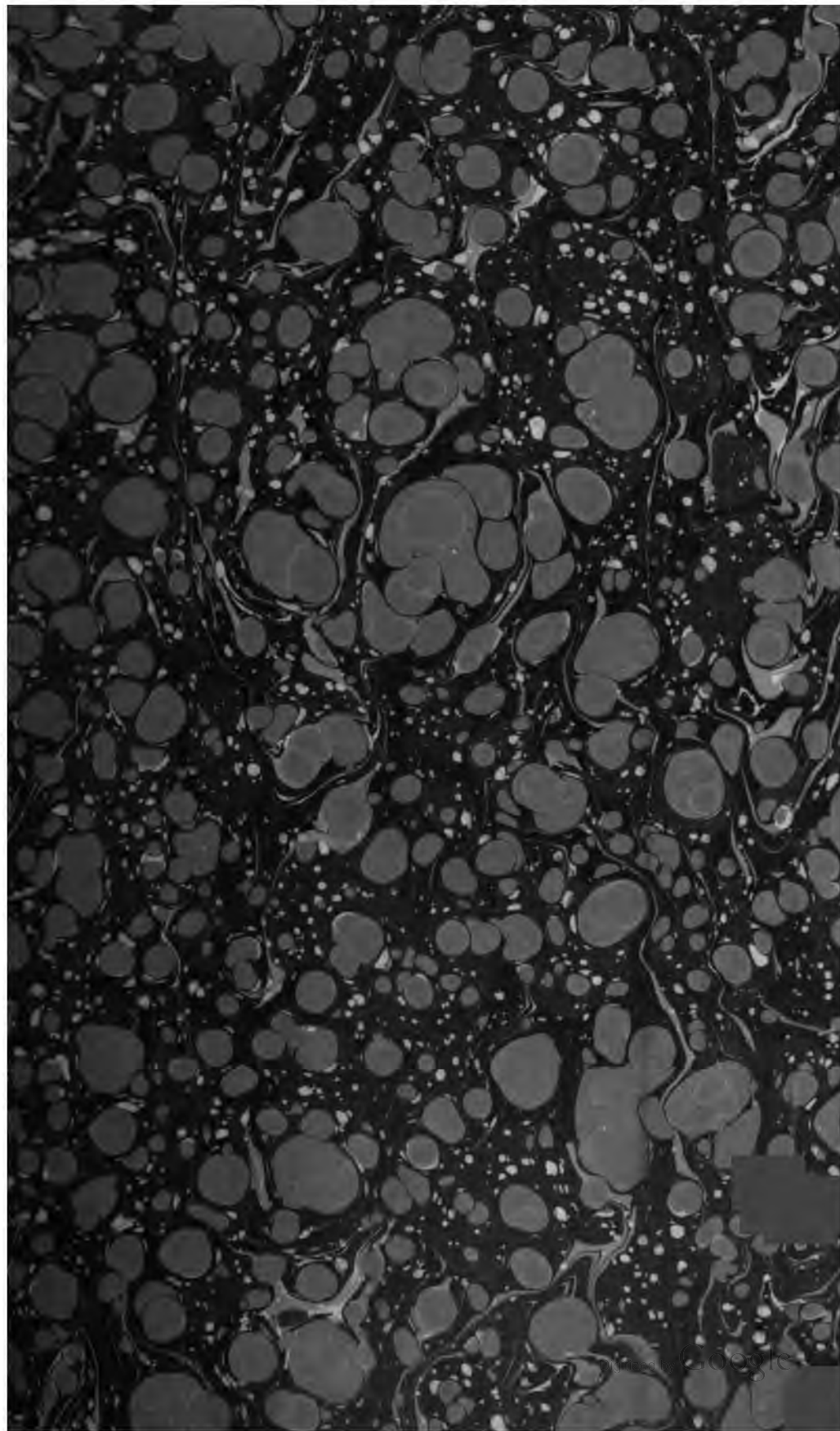
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A  
COMMENTARY  
ON THE  
HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,  
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY  
JOHN PETER LANGE, D. D.  
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

*TRANSLATED, ENLARGED, AND EDITED*

BY  
PHILIP SCHAFF, D. D.  
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOLUME IV. OF THE OLD TESTAMENT: CONTAINING JOSHUA, JUDGES.  
AND RUTH.

NEW YORK:  
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1872.

THE  
BOOK OF JOSHUA.

BY  
F. R. FAY,  
PASTOR IN CREVELD, PRUSSIA.

*TRANSLATED FROM THE GERMAN, WITH ADDITIONS,*

BY  
GEORGE R. BLISS, D. D.,  
PROFESSOR IN THE UNIVERSITY OF LEWISBURG, LEWISBURG, PENN.

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## PREFACE BY THE GENERAL EDITOR.

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THE BOOK OF JOSHUA relates the history of the conquest of Canaan under the lead of Joshua, the successor of Moses, the division of the conquered land among the tribes of Israel, and the provision for the settlement of the theocracy in that country. The Book of JUDGES continues the history of the theocracy from the death of Joshua to the time of Eli, under the administration of thirteen Judges, whom God raised up in special emergencies for the restoration of social order and deliverance from foreign oppression. It covers the transition period of about three hundred years from the theocratic republic to the theocratic monarchy. The Book of RUTH is a charming episode of domestic virtue and happiness, in striking contrast with the prevailing character of this period, when might was right, and "every one did that which was right in his own eyes." It teaches the sure reward of filial devotion and trust in God, the proper use of the calamities of life, the overruling providence of God in the private affairs of an humble family as well as in the palaces of princes and the public events of nations. It also shows how God had children outside of Canaan and the Jewish theocracy. The incorporation of Ruth, the Moabitess, into the Church of the Old Testament, may be regarded as an intimation of the future call of the Gentiles to the gospel salvation. The story of Ruth is told with touching simplicity. Göthe (*Westöstlicher Dicotan*, p. 8) says: "It is the loveliest thing, in the shape of an epic or idyl, which has come to us." Humboldt (*Kosmos*, ii. 46, Germ. ed.) calls it "a most artless and inexpressibly charming picture of nature."

These three books are here brought together in one volume.

The Commentary on JOSHUA was prepared in German, 1870, by the Rev. F. R. FAY (Dr. Lange's son-in-law), Pastor in Crefeld, Prussia, and in English by the Rev. GEORGE R. BLISS, D. D., Professor in Lewisburg University, Pennsylvania. Dr. Bliss writes: "My own impression concerning the author (Mr. Fay), derived from a close and protracted familiarity with his book, is highly favorable to his learning, his piety, his Christian catholicity and amiableness of spirit." He has made a careful use of the most recent helps even in the English language touching the questions of geography and topography of the holy land, which occupy a very prominent position in a Commentary on Joshua. The Textual and Grammatical Notes are added by the American translator, who has also materially enriched the other departments, in accordance with the general plan of the American edition.

The Commentary on JUDGES and RUTH is by Professor PAULUS CASSEL, of Berlin, and appeared several years earlier (1865). The English edition was prepared by the Rev. P. H. STEENSTRA, Professor in the Protestant Episcopal Divinity School at Cambridge, Mass.

Professor Cassel is a converted Rabbi, one of the best Talmudic scholars of Germany, a man of genius and ardent Christian spirit. His commentary is very original, fresh, suggestive, abounding in historical examples and parallels, but sometimes very fanciful, especially in his philological efforts. Here the translator has very properly expressed his dissent from many of his views. Professor Steenstra has paid special attention to the textual department, and supplemented his author where he takes too much for granted. The grammatical notes on the Book of Ruth are quite full, because it is often read by students of Hebrew in Seminaries, owing to its simplicity and literary merit.

I conclude these introductory remarks with the closing sentences of Professor Cassel's Preface:—

"It will not be considered my greatest fault that, as far as possible, I have avoided polemics, and have contented myself with positive exposition of the meaning as I understood it. I cannot help feeling that in many expositions there is less eagerness to explain the sacred

text than to give battle to the views of other writers. The same principle has guided me in the Introduction, which on that account I could confine to brief outlines. A departure from this principle was deemed necessary in only a few passages.

"What shall I say more! Scripture says everywhere *Tolle, lege!* and such especially is the language of the Book of Judges and of Judgment now before us.

"Verily, the sacred canon here presents us with a book of history and historical art, such as our generation, prolific in writings on history, but nevertheless poor in historical feeling and perception, stands in pressing need of. *Sic inveniatur, sic aperietur!*"

PHILIP SCHAFF.

BIBLE HOUSE, NEW YORK, *October*, 1871.



# THE BOOK OF JOSHUA.

## INTRODUCTION.

### § 1. *Name of the Book. Place in the Canon. Contents and Character in general.*

NAMED not from its author but from the distinguished hero whose history it relates, the Book of Joshua stands first in the canonical list of *נביאים ראשונים*, the *prophets priores*, of the Old Testament. To these belong also the Book of Judges (*שופטים*), the two Books of Samuel (*שמואל*), and the two Books of Kings (*מלכים*). These writings are collectively so designated, primarily because, according to old Jewish tradition, they were composed by prophets, and in the second place, also, doubtless because they dwell largely, the Books of Samuel and of the Kings in particular, on the deeds of certain prophets. Still, both these reasons together do not of themselves explain the name. The Masoretes, rather, from whom all these designations and titles are derived, certainly had a feeling that the same spirit which swept through the prophets, strictly such, the *נביאים אחרונים*, and their writings, was traceable in these historical books also; that, accordingly, the history of the people of God had been written in this spirit, not as a profane but a sacred history. The guidance of that people by Jehovah, the God of Israel, as he is called in this book (xxiv. 2, 23), their relation and that of their leaders to their God, their fidelity or unfaithfulness, their conformity to his commandments or transgression of them, their worship of Jehovah or apostasy to idol-worship, are the proper themes of this holy historiography. These books of the first or prior prophets are not merely historical books, but, as De Wette in his Introduction to the O. T. has aptly styled them, *theocratico-historical* books, pervaded and filled with the same spirit of profound piety, noble moral courage, and holy reverence for the commands of Jehovah, which breathes through the "theocratically-inspired books" of the prophets properly so-called.<sup>1</sup>

This character shows also in the *Book of Joshua*, which, as on the one hand it introduces the *נביאים ראשונים*, follows on the other the *תורה*, the Pentateuch. While in former times, under the supposition that "the law" constituted an absolute literary whole, scarcely any attention was given to the all-pervading relationship between the Book of Joshua and

<sup>1</sup> [We append to this the following interesting remarks of Kell, on the prophetic character of the historical books. "These books thus present no general history of the nation of Israel in its merely political and civil development, but the history of the people of God, that is of Israel, in its theocratic development as the covenant people and bearer of the salvation which from the seed of Abraham was to be revealed, in the fullness of time, to all peoples. Their authors have accordingly selected and delivered through prophetic illumination, out of the rich and various multiplicity of family, tribe and national history furnished by written and oral tradition, only those facts and occurrences, which were of moment toward the history of the kingdom of God. These were, besides the revelations of God in word and deed, and besides his wonderful works and the prophetic attestations of the divine counsel and will, above all, the moments in the life, the action or inaction of the people which had operated to further or obstruct the progress of the divine commonwealth. Whatever did not stand in intimate connection with this higher aim and peculiar calling of Israel is, generally speaking, entirely omitted, or at most only so far touched upon as it served to make clear the position of the entire people or of its leaders and governors toward the Lord and his Kingdom. Hence we readily understand the apparent inequality in the treatment of the history, that here and there long periods are characterised only by some general remarks, while the fortunes and acts of certain persons are portrayed with almost biographical completeness; that the natural causes of the events and the subjective motives which determined the conduct of the historical personages, remain for the most part unnamed, or are only incidentally and briefly intimated. The divine agency and influence therein are meanwhile constantly made prominent and, so far as they were manifested in extraordinary ways, carefully and circumstantially related. . . . The prophetic character, however, by which these historical works are distinguished from the other sacred historical writings of the Israelites, consists in this: that they describe the theocratic history not from the point of view of the individual author, but in its actual course answering to the progressive unfolding of the divine plan, as could be done only by prophets to whom the spirit of the Lord had disclosed the vision of God's economy of salvation." — *Bib. Commentar über d. A. T. II. Thell.*, 1 Bd. p. x. f. — Tr.]

the Pentateuch, modern criticism has the unquestionable merit, both of recognizing this position of our book in the O. T. Canon, and of instituting profound and highly instructive investigations concerning it. These Knobel, in particular, has in part thoroughly explained, and in part independently carried still further, in his *Criticism of the Pentateuch and Joshua* (*Kurzgefasstes exeget. Handbuch zum Alten Testament*, xiii. pp. 489-606). The results of the investigations concerning the Pentateuch and the Book of Joshua may be found in shorter compass in Bleek's *Introduction to the O. T.* [translated into English by Venables, Lond. 1869], §§ 137, 138, where they are summed up as the issue of minute and conscientious researches in §§ 59-136. Indeed, so many and so various are the points of mutual approach between Joshua and the Pentateuch, in respect both to language and to facts, as obviously to raise the suspicion that the two together originally formed one great work, from which our book was, only at a later period, perhaps in the time of Ezra (Bleek, § 140), separated. To set one's self against this discovery because the "neological" or "modern" criticism has first brought it to light, is unworthy of believing Scriptural research.

In the closest connection with the last verse of Deuteronomy (xxxiv. 5-12), our book relates first, how Jehovah commanded Joshua to arise and cross over the Jordan to take possession of the land which He had given to the children of Israel; and then declares further how Joshua communicated this order to the leaders of the people, and at the same time required of the two and a half tribes of the Reubenites, Gadites, and half of Manasseh, who had already received of Moses (Deut. xxxii.; Josh. xiii.) their possession on the east side of the Jordan, that they should, according to the conditions fixed by Moses (Deut. xxxii. 20), take part in the coming conquest of the land (ch. i.). Next follows the account of the mission of the spies to Jericho, their reception by Rahab, their danger, deliverance, and flight (ch. ii.). After the return of the messengers the people pass over the Jordan, not without experiencing a proof of the divine assistance in that the passage of the river was accomplished dryshod, although the stream at that season, in the days of harvest, was unusually swollen with the water (chaps. iii., iv.). In the fifth chapter we are informed of the circumcision at Gilgal and of the first passover-festival on the soil of Canaan, with which closes the First Section of the First Part of the book. The preparation for the holy war, of which the author furnishes us a report in that Part, is now finished. And Joshua himself, the leader of the people, has been strengthened and encouraged by a special manifestation from above (ch. v.).

Now begins the narrative of the struggles between Israel and the Canaanites (vi. 1-xi. 23). In a flowing and vivid relation the author depicts, successively, the capture of Jericho, whose walls fall at the sound of the trumpets, the destruction of the city, the rescue of Rahab, the imprecation on the foundation and site (ch. vi.); then Achan's crime, the unfortunate expedition to Ai, Joshua's humble supplication before Jehovah, the discovery and punishment of the criminal (ch. vii.). Upon this follows the truly brilliant description, characterized by the greatest vividness of representation, of the conquest and destruction of Ai (ch. viii. 1-29). After this, however, the course of the hitherto well-ordered narrative of martial exploits, is interrupted by an account (ch. viii. 30-35) of the altar of blessing and curse on Mount Ebal, which appears, as we will show hereafter, to belong properly not to this place but rather after ch. xi. 23. For the conquest of the land is not yet finished; we hear, on the contrary (ch. ix. 1, 2), that five Canaanitish *kings* unite themselves in a formal league against the triumphantly invading Israelites. The *burghers* of Gibeon, having heard what Joshua has done to Jericho and Ai, take another course, that of cunning and stratagem, and completely attain their end. Supposing from their old garments, their ruptured wineskins, their tattered shoes, and their musty bread, that they had come from a distant land, Joshua, without inquiring of Jehovah (ch. ix. 14), concludes a treaty with them by which their preservation is assured. The deception is afterwards discovered, but the promise nevertheless maintained, because it had been confirmed (ch. ix. 15) by a solemn oath which the princes of Israel felt themselves bound in conscience to keep. The Gibeonites are not destroyed, but as a punishment for their falsehood they are made wood-choppers and drawers of water for the congregation, and for the altar of Jehovah (ch. ix. 3-27).

But now the wrath of Adoni-zedek and his allies turns against the inhabitants of Gibeon, as apostates from the common cause who must be punished for their treachery (ch. x. 1-5). In this strait the latter appeal to Joshua for help, which is promptly and heartily afforded. Specially cheered by Jehovah he advances, smites the five kings in the great battle of Gibeon,

poetically celebrated (ch. x. 12, 13) by an after-age, pursues them with their hosts over the pass of Beth-horon, down to Azekah and Makkedah, hangs them, when the pursuit is over, on five trees, but at sundown causes their corpses to be taken down and cast into the cave at Makkedah, where they had been found concealed. This victory over the five kings was followed by the conquest of the whole southern portion of the land, west of the Jordan, and Joshua now returns to the camp at Gilgal on the Jordan. This seems to have remained the head-quarters of all these operations (ch. x.). Thus the south of the country west of the Jordan — of Canaan proper (see on this designation § 6) — was subjugated. To the same fate must the north also submit. In vain, as before Adoni-zedek gathered the kings of the south, does Jabin king of Hazor now collect about him those of the north in a second compact against Joshua, for continuing the war of defense. Like sand by the sea for multitude, is the host which they bring into the field (ch. xi. 4); but with surprising rapidity they are reached by the able leader of Israel, at the water of Merom, where they are encamped, — reached, surprised, smitten, annihilated. For after this defeat also, Joshua fails not to pursue and to so strike the enemy, that he “left them not one remaining” (ch. xi. 8). Their horses were hamstringed, their chariots burnt with fire.\* The history of these events is more meagrely given than that of the capture of Jericho and Ai, and of the slaughter at Gibeon, but not less plainly and vividly (ch. xi. 1–9). After now reporting further (ch. xi. 10–15) how Joshua took the cities of the north, except those which stood upon hills, and slew their kings and people, while he gave their spoil as booty to his army, which had not been allowed at the taking of Jericho (ch. vi. 17; vii. 1 ff), the author closes the chapter with a general review of the conquest of the whole land west of the Jordan. Here he recalls particularly the destruction of the Anakim in the mountain of Judah, as accomplished by Joshua (ch. xi. 16–23). With this closes the Second Section of the First Part, since ch. xii. is to be regarded as a special section. It contains a complete list of the kings subdued under the leadership of Moses and Joshua, on both sides of the Jordan, thirty-one in number. Here the First Part of the book (chaps. i.–xii.) is brought to a conclusion.

The Second Part (chaps. xiii.–xxiv.) describes the division of the conquered territory among the Israelites.

A considerable time, as would appear, has passed since the conquest of the land (xiii. 1). Joshua has become old; there remains also, very much to be occupied, partly in the southwest “where the territory of the Philistine kingdoms was,” and partly in the north, “the country on Lebanon;” yet must Joshua now undertake the distribution of the land (ch. xiii. 1–7) among the nine and a half tribes. The mention made of the one half of the tribe of Manasseh leads the author to look back over the district already allotted to the two and a half tribes east of the Jordan (ch. xiii. 8–33), where the remark is repeatedly brought in that Joshua gave no possession to the tribe of Levi, because the sacrifices of Jehovah, nay, Jehovah himself was their possession (ch. xiii. 14, 33). In the following chapter (ch. xiv.) the writer begins his account of the division of the land (ch. xiv. 1–5). This is not resumed until ch. xv. 1 ff., so that the narrative concerning Caleb’s demand for a possession, which is repeated in another form ch. xv. 13–19 (comp. Judg. i. 12–15), shows itself plainly an intrusive fragment. For clearness of arrangement, we may, with Bunsen, conveniently make these two chapters the First Section of the Second Part, and then group ch. xv.–xxi. as the second.

These seven chapters contain — with the exception of ch. xv. 13–19, xvii. 13–18, xviii. 1–20, xx. 1–6 — very dry, but, for the knowledge of the holy land, extremely valuable, notices, which are often surprisingly accurate. In a few places only, particularly xvi. 5 ff. and xix. 34, is the sense obscure and hard to determine, as will appear in the discussion of those passages. A degree of difficulty characterizes ch. xvi. 1, also, as has been noticed particularly by Hauff (*Offenbarungsglaube und Kritik*, p. 139 ff.), and especially ch. xvii. 1, where “a mass of explanatory phrases” is found, while the intervening narratives (ch. xv. 13–19, xvii. 14–18) are distinguished by the same beauty of delineation which we have already often met in the first part of the book. How vividly is the transaction between Caleb and his daughter given, how freshly and succinctly that between Joshua and the exacting sons of Joseph, his fellow tribesmen!

The third and last section comprises chaps. xxii.–xxiv. Here the release of the two and a half tribes from beyond the Jordan, who could now be sent home, after the conquest and allotment of the country, is announced, and then reported in detail; and how they raised an

altar on the west bank of the Jordan, the building of which excited the ill-humor of the other Israelites. This was allayed, however, when the commission sent out under Phinehas brought back a satisfactory explanation (ch. xxii.). Next follow the farewell discourses of Joshua, the first delivered probably at Shiloh, the second at Shechem (ch. xxiv. 1). Old and full of days (ch. xxiii. 1), feeling that he too must go the way of all the earth, the brave, disinterested, pious follower of Moses, takes leave of his people, admonishes them to fidelity towards Jehovah, warns them against apostasy and idolatry, and finally lays them under the obligation of a solemn renewal of the covenant (ch. xxiv. 25). To commemorate this a monument of stones is erected (ch. xxiv. 26, 27). One hundred and ten years old, the precise age of his ancestor Joseph (Gen. i. 22), Joshua dies and is buried at Timnath-serah, in his own city (ch. xxiv. 29, 30). While he and the elders live, Israel serves Jehovah (ch. xxiv. 31). But Eleazar, also the faithful helper of Joshua, the son of Aaron, the high-priest of Israel, dies and is buried at Gibeah-phinehas, in the city of his son, who as being distinguished by a holy zeal for the true worship of God, was exceptionally provided with a possession of his own (ch. xxiv. 33). A notice concerning the bones of Joseph is inserted between these reports of the decease of Joshua and Eleazar.

If now we look back and bring up to ourselves once more the total impression which the Book of Joshua makes, it may be said with reason that the account of the historical events is given on the whole, in a well-ordered succession, and the connection but seldom broken; and further, that the notices concerning the division of the land are characterized in general by remarkable clearness and accuracy. This is especially evident when one compares the corresponding section of Josephus (*Ant.* v. 1, 22). At the same time it need not be overlooked that, as manifest interpolations attest (ch. viii. 30-35, x. 12-15, xiv. 6-15, xv. 13-19, xvii. 13-18), we have before us here, as little as in the Pentateuch, an original work emanating from one author; but rather a literary product, which, although finally revised with a view to unity of representation, bears plainly on its face the marks of its origin. The book itself cites (ch. x. 18) one of its documentary sources; and if one why may not a number of them have existed, although they are not directly quoted?

OBSERVATION. *The Samaritan Book of Joshua*, called also, *Chronicon Samaritanum*, of which an Arabic translation in Samaritan characters exists in the Leyden Library (printed under the title: *Chronicon Samaritanum*, Ed. Joh. Juynboll, Lugd. Bat. 1848), is pronounced by De Wette, Hengstenberg, and Ewald, all agreeing on this point, a revision of our Book of Joshua, with an addition of Samaritan fables, and dating from late in the Middle Ages. See De Wette, *Introd. to the O. T.* § 171. Hengstenberg, *Authenticity of the Pentateuch*, i. 5. Ewald, *Geschichte d. Volks Israel*, ii. p. 349, 350; iv. p. 247, 249. ["A splendid legend" from this work is communicated by Stanley, *Hist. of Jew. Ch.* i. p. 245. f. — Tr.].

## § 2. Origin.

### I. Memorandum of Views held by leading Authorities.

According to the Talmud (*Tr. Baba bathra*, fol. 14, 2, "*Joshua scripsit librum suum et octo versus in lege*"), Joshua was the author of the book which bears his name, Eleazar, the son of Aaron, the high-priest, then added the conclusion (ch. xxiv. 29-32), but the last verse of all (ch. xxiv. 33) was appended by Phinehas (*Baba bathra*, 15 a, 15 b; in Fürst, *Kanon des Alten Testaments nach den Uebersetzungen in Talmud und Midrasch*, Leipzig, 1868, p. 10). Various older theologians, among them Starke, appealing to ch. xxiv. 26, shared this view. "If," says Starke, "he himself wrote the covenant made with the people, why not also the preliminary, and in part very important and necessary, records?" The same argument is employed also by L. König (*Alltest. Studien*, i. Heft: *Authentic des Buches Josua*, 1836, p. 127), as well as Baumgarten (*Herzog's Real-Encyclop.* vii. 40, 42), to sustain Joshua's authorship; against which Kell (*Commentary on the Book of Joshua*, p. xl. [Martin's Transl. p. 39]), remarks how precisely the fact that the writing in the law-book is limited to the renewal of the covenant at Shechem proves that the remaining contents of the Book of Joshua were not recorded there. Hävernick (*Einleitung in d. A. T.* ii. 1, pp. 26, 62), resting on the Kethib in ch. v. 1, 6 (עֲבָרְתָּ), combined with the notice in ch. xxiv. 26, ascribes the entire first part and the two last chapters to Joshua, while he refers chs. xiii.-xxii., after the example of Bertholdt (p. 857), to the chorographical descriptions spoken of in ch. xviii. 1-10. Gerlach (*Bibelwerk*, ii. p. vi.) supposes it probable that, after the example of Moses, Joshua himself or one of his im-

mediate attendants, under his direction, wrote down the history of the conquest, and thereupon of the division of the land, so important in its future bearings, and exhibiting traces of very high antiquity. These he thinks were composed in separate sections which then some editor finished out with the account of the renewed covenant. Keil (ut sup. p. xli. [Eng. Transl. p. 46]; *Biblisches Com. über d. A. T.*, ii. 1, pp. 5, 6) denies the authorship of Joshua altogether, not so much on account of the oft-recurring phrase (previously urged by Spinoza and others), *וַיְהִי כִּי* (chaps. iv. 9; v. 9; vi. 25; vii. 26 (bis); viii. 28, 29; ix. 27; xiii. 13; xiv. 14; xv. 63; xvi. 10), as because the book gives account of occurrences belonging to the period after Joshua's death. That phrase he thinks by no means supposes the lapse of centuries, but is employed rather, according to its quite relative signification, of things only a few years past, although he fails to furnish any proof of this.<sup>1</sup> Of the class of later occurrences he reckons, above all, the narrative of the capture of Hebron by Caleb, of Debir by Othniel (ch. xv. 13-19), and of Leshem by the Danites (ch. xix. 47), as well as the statement in ch. xv. 63 resting on Judges i. 8. But since these wars and conquests might have occurred not long after Joshua's death; since moreover the book contains definite proofs that it was composed not *after* but probably *before* the establishment of monarchy in Israel (ch. xvi. 10: the Canaanites in Gezer, comp. 1 K. ix. 16; the Jebusites yet in Jerusalem, ch. xv. 63, comp. 2 Sam. v. 3, 6-9; a place for the temple not yet determined, ix. 27, comp. 2 Sam. xxiv. 18 ff.; 1 Chron. xxi. 26 ff.; the Gibeonites still wood-choppers and water-carriers, ix. 27, comp. 2 Sam. xxi. 1 ff.); since, finally, the book nowhere shows traces either in its style or contents, of later times and relations, but in language as well as in views of things connects itself *closely* with the Pentateuch (of which ch. xiii. 4-6; xi. 8; xix. 28, are cited as examples<sup>2</sup>), it becomes highly probable that it was composed not more than twenty-five or thirty years after the death of Joshua, perhaps by one of the elders who had crossed the Jordan with Joshua, taken part in the conquest of Canaan (ch. v. 1, 6), and lived some time after Joshua (ch. xxiv. 31; Judg. ii. 7). *Com. on Joshua*, p. xlvii., [47]; *Bib. Com.* ii. 1, p. 7.

So Keil, who, as is obvious, has given up the old, traditional view of the authorship of Joshua, while yet he maintains the unity of the book and its high antiquity. This latter point was disputed already by Andreas Masius, by Spinoza and Clericus, who placed the composition of the book in the time after the exile, in which they have been followed by Hasse, Maurer, and De Wette. And in proportion as the Pentateuch, since the middle of the preceding century, has been subjected to sharper scrutiny touching its unity, our book has shared the same treatment. The different hypotheses of modern criticism enumerated by Lange (*Com. on Holy Script.* Introd. to Genesis, §§ 3, 7), the *Documentary* as well as the *Fragmentary*, the *Supplementary*, as well as the peculiar theory of Ewald, called by Delitzsch the *Crystallization hypothesis*, to which quite recently Fürst inclines (*Gesch. d. Bib. Lit.*, u. *des Jüdisch-hellenist. Schriftthum*, i. pp. 362, 404 ff., 442 ff.; to be compared with Diestel's *Review, in the Jahrbüchern für Deutschen Theologie*, xiv. 2, pp. 338-342), have all been attempted with reference to the book of Joshua as well as to the Pentateuch. Not unsuccessfully the *Supplementary hypothesis*, in reference to Joshua in particular, has found defenders in Bleek, Knobel, and very recently in Nöldeke.

According to Bleek (*Introd. to the O. T.* § 137) there were for a considerable time writings extant concerning the events of the period between the death of Moses and that of Joshua, as in particular concerning the division of the land among the several tribes; precisely as in the time of Moses himself, and in part from his own hand, there were written laws, songs, census-rolls, and the catalogue of the nations. But a connected history of the fortunes of the people, either in the Mosaic period or in that of Joshua, had not then been composed. Both were produced simultaneously at a later time, and in all probability, in the age of Saul, at which time the work of the so-called *Elohist* arose. This work treated only of the main epochs in the history, those of special importance to a knowledge of the relation between God and man, and of God's providences. Such were the creation, the deluge, the choice of Abraham and God's covenant with him, the history of Jacob and Joseph, then that of Moses and Joshua, while the intervening periods were only summarily touched upon, in short genealogical lists which served to join together two Epochs and the representative personages belonging to them.

<sup>1</sup> [Keil does adduce (*Bib. Com.* p. 5), as an instance of this, the statement (ch. vi. 25) that Rahab is living in Israel "unto this day." — Tr.]

<sup>2</sup> [In these passages respectively, "the Sidonians alone are called Phœnicians, and these are reckoned among the Canaanites to be extirpated by Israel (ch. xiii. 4-6), altogether differently from the view of David's time (2 Sam. v. 11; 1 K. ch. v. 1 Chr. xiv. 1); moreover, Sidon by the epithet "the great" is designated as the capital of Phœnicia (xi. 8, xix. 28); while as early as David's day Tyre had taken the lead of Sidon." — Keil, *Bib. Com.*, p. 7. — Tr.]

The greater part of our Book of Joshua was contained in this oldest history. Probably in the age of David, and not in the very last part of his reign, this work was enlarged and rewrought by a later hand. The older writing remains the *foundation*; but it was in part *increased* by many new additions, which the writer either found already extant like the former, or himself first wrote down from previous oral traditions; and in part the earlier written relations were modified by additions and changes, by abbreviations also and omissions where this *Jehovist* availed himself of a different source of information concerning the same circumstances and events. It differed from the previous work conspicuously in this, that the author names God Jehovah, from the very beginning, whereas the Elohists had refrained from that designation before the time of Moses. By this revision the earlier work gained some not unessential additions, but lost not a little in literary *unity*. It embraced (a) the first four books of the Pentateuch, essentially of the entire compass in which we have them, but with trifling exceptions, particularly Lev. xxvi. 3-45; (b) the report of the death of Moses (Deut. xxxiv. 1-8), taken from the Elohistic writing; (c) *our Book of Joshua in the form in which the author of Deuteronomy found it*. For the last revision of the work was effected by the author of Deuteronomy, at whose hand the whole received the form and compass in which it lies before us in our Pentateuch and Book of Joshua. The author of this revision probably took the above work (that of the Jehovist) entire, as he found it, allowing himself only here and there particular changes and additions, *especially in the history of the time of Joshua*. The principal alteration however, consisted in the expansion of the writing by the reception of Deuteronomy itself (chaps. i.-xxxiii. It is possible that he had *other written authorities* besides the Book of the Jehovist, but nothing definite can be made out on this point. As the date of the composition of Deuteronomy and the last revision of the whole work, the reign of Manasseh, King of Judah, in the first half of the seventh century before Christ, may most probably be assumed, and at all events a time not later than the eighteenth year of Josiah (624 B. C.). Comp. 2 K. xxiii. 21, w. Deut. xvi.

According to Knobel (*Kritik des Pentateuch und Josua*, p. 496 ff.), there lies at the bottom of the Pentateuch and Joshua, an old work (Elohim document, Elohist, Ground-text), which relates the history from the creation to the division of the land of Canaan, which is distinguished by definiteness of plan and by consecutiveness, and may be easily followed from Gen. i. to Joshua xxii. The composition of this work falls in the time of Saul (p. 523). The author was beyond question an Aaronide or priest. This we learn from the deep interest which he takes in sacred persons and usages, and his accurate acquaintance with those matters, the tabernacle, for instance, and its furniture, which a layman would not have known so well about. He lived therefore in the southern part of the country, where the Aaronides had their residence (p. 523). From this *ground-text* (as Knobel almost everywhere calls it) the other parts of the Pentateuch deviate widely in matter and style, the proof of which is given with great care and to the minutest detail (pp. 524-532), but they altogether *lack unity*. There are indeed non-Elohistic sections, as in our book chaps. ii-iv. which, overlooking minor points, have been plainly made up of *two* different elements. The same two elements may then each for itself be further clearly recognized in particular sections, the one *e. g.* in Josh. ch. xxiv., the other in chaps. vi.-xii. They appear again blended with Elohistic sections, either one or the other or both together, as in Josh. xv., xvii., xviii. The old ground-text has therefore received additions from *two* other documents. These two documents are mentioned by name Num. xxi. 14; Josh. x. 13. The one is the *Law-book*, the other the *War-book*. According to its name סֵפֶר הַיְשָׁר, book of the right, *i. e.* right-book, law-book, to be interpreted after יהוה עֹשֶׂה הַיְשָׁר כְּעֵינֵי, "to do what is right in Jehovah's eyes," *i. e.* to follow the divine law, — a phrase common in the historical books to designate conformity with the law, 1 K. xi. 33, 38; xiv. 8; xv. 5, 11, etc. (?), the former contained laws, according to Josh. x. historical reports also, and according to 2 Sam. i. 18, poems, which all suits with the first document of the Jehovist.

In this book, however, which originated in the Northern kingdom (p. 544), in the Assyrian period (p. 546), there was an older סֵפֶר הַיְשָׁר inwrought which is designated, Joshua xxiv. 26, סֵפֶר הַזִּכְרוֹן אֱלֹהִים. This older Sepher Jaschar contained already most of the laws of the law-book employed by the Jehovist, especially the Mosaic Decalogue (Ex. xx.), probably also the blessing of Moses (Deut. xxxiii.), of the time of Saul, David's lament over Saul (2 Sam. i.) and the hymn of triumph (Ex. xv.), which dates only from the time of Solomon. Lower than Solomon we need not bring it. In Jeroboam's time it seems to have been

already known (p. 547). Where this older law-book was composed Knobel does not say: probably also in the northern kingdom.

The *second* document of the Jehovist, the War-book (ס' מלחמות יי, Num. xxi. 14, "book of the wars of Jehovah," i. e. the wars of Israel with the heathen, p. 559), contained a great number of warlike narratives, more in fact than all the others together (p. 559), and appears to have originated in the southern country (p. 560), as it agrees very nearly in matter and style with the ground-text, and in the time of Jehoshaphat († 889). The author, from his interest in religious legislation, was probably a Levite (p. 560).

The *Jehovist's* course of procedure now was the following. He laid his foundation in the Elohim-text, which is, accordingly, preserved tolerably complete; then took his supplementary matter chiefly from his two documents, more out of the law-book, less out of the war-book, since the former offered more that was peculiar, the latter only that, in many places, which lay already in the ground text. To all the three documents he adheres, as far as possible, word for word, whether he extracts from them great or small. The texts have for him a certain inviolability, and he is guided in this by the consciousness that he has before him and is editing venerable works of Mosaic authority. He is concerned to harmonize the various reports, and effects this often in a truly ingenious manner; witness Gen. xxi. 25 ff., xxvi. 19 ff. comp. w. xxvi. 15, 18; Gen. xxxv. 3, 7, xxxv. 4 ff., 14 ff.; xxxiii. 1-8 comp. w. xxxii. 21; xxxiii. 13, etc. In many cases, however, he saw the irreconcilableness of his authorities and proceeded mechanically to combine the different and contradictory materials, leaving it for the reader himself to bring them into connection and harmony. *His primary endeavor was to preserve the contents of the older writer*, when they appeared to him important, *and, as far as possible, just as he found them*. Hence even what was divergent also might, as being something independent, seem to him worthy of preservation; in proof of which Knobel adduces Josh. viii. 12, 13. The mechanical nature of his process appears from the retention of remarks which in the originals stood quite correctly, but in the combination of sources should have been omitted, as in Josh. x. 15. Frequently, however, in his supplementary additions, he allowed himself considerable freedom, transposing particulars, retrenching incompatible designations of time, but especially interweaving little additions into the reports of his predecessors, where they appeared to him appropriate, and especially where necessary to harmonize differences. The introduction of a historical sentence into the discourse of God, Josh. xiii. 1, likewise exhibits this freedom. On the whole, the author shows great tact, since he often applies with real aptness his additions to the statements of his predecessors (e. g. Gen. xii., xiii., xvi., xxxii., xxxix.). On the other hand, the signs of the compulsory process are indeed plain and numerous enough (pp. 573-578). He cannot have lived before the Assyrian period, because he has the law-book and war-book before him (p. 570). Since, moreover, the law-book, especially, comes down (p. 546) to Hezekiah, the *last years* of this king are about the *earliest date* to which the *Jehovist* can be assigned. He probably *sprang from the kingdom of Israel*. For he has a fondness for the law-book, and cleaves very closely to that in the contents and mode of expression; is not offended by the plurality of sacred places; gives the account (Gen. xxxii. 24 ff.) of God's wrestling with Jacob, which no one else but Hosea (xii. 4 f.) mentions; and finally he uses many expressions which occur elsewhere only in writings of the northern kingdom, and separately in those of later date, e. g. the שׁפּרַף Gen. vi. 3<sup>1</sup>; מִלְחָמָה, "to wrestle," Gen. xxxii. 29 [Eng. 28] as also in Hosea xii. 4; בְּרִירָה, "thistle," Gen. iii. 18, as also in Hos. x. 8; הֵרָוֶן "pregnancy," as also Hos. ix. 11, etc. (p. 579). *As modified now by this Jehovist the Elohistico-Jehovistic Work is preserved from Gen. i. to Num. xxxvi. (p. 497).*

Into that work still another writer (pp. 589, 590), the *Deuteronist*, has at a later period inserted his discourses, repetitions, and laws, and among them wrought in a number of *explanations, also several accounts of events* which the Jehovist had taken from the law-book and appended to Num. xxxvi. He did not meddle with the first four books, but rewrought that merely which followed Num. xxxvi. by giving to it its present great expansion, and furnishing it besides with special additions. He is the last elaborator of the law. His statement Deut. xxxi. 9, belongs to the imprudent expressions which we often meet with in him [!]

His hand, however, is to be traced after Deut. xxxiv. also, in places, as far as to Josh. xxiv., but not at all, on the contrary, in the later books of Judges, Ruth, and Samuel (pp. 487, 579). His language affords the chief proof of the age to which he belonged (p. 591). It is closely

1 [But comp. Lange, *Gen. in loc.* (cont. Taylor Lewis); Conant, *Heb. Christ.* p. 43. — Ta.]

related to that of Jeremiah, and other late writers; for which evidence is adduced (p. 591). *But we have no sufficient reasons for bringing the author down into the age following the exile.* At that time certainly they no longer allowed themselves to deal so freely with the law-book, and increase it with new laws, as this author does. *He must have lived in the last days of the kingdom of Judah, perhaps under Josiah, and appears to have been a man of importance, or he would not have made so bold as to take considerable liberties with the book of the law* (p. 591).

At the close of Knobel's critique upon the Pentateuch and Joshua he has given in tabular form a synopsis, in accordance with the foregoing view, of the several ingredients of the Pentateuch and Joshua (pp. 600-606), which we here append, for the better comprehension of his theory:—

Ground-text.	Law-book.	War-book.	Jehovist.	Deuteronomist.
iv. 15-17, 19. v. 10-12.	ii. 1, 7-17. iv. 1a, 4-7, 14, 18, 20-24. v. 1-9, 13-15.	i. 1, 2, 10-16. iii. 2-8. iv. 1 b-8, 8-18. vi. 1-17 a, 18-21, 24, 26, 27. vii. except ver. 26 in pt. viii. 1-11, 14-29. ix. exc. ver. 27 in pt. x. 1-11, 16-43.	vi. 17 b, 22, 28, 26.	i. 8-9, 17, 18.
xiii. 15-33. xiv. 1-5. xv. 1-13, 20-44, 48-63. xvi. 1-9. xvii. 1-10. xviii. 1, 2, 11-28. xix. exc. ver. 47. xx. 1, 2, 8 in part, 4, 5a, 6 in part 7-9. xxi. 1-40. xxii. 9-11, 13-15, 21, 30-33 a.	viii. 12, 13, 30, 31 in pt. 33 in pt., 34 in pt., 35. x. 12-15, exc. ver. 13 in part. xiv. 6-15. xv. 14-19. xvii. 14-18. xxii. 7, 8. xxiv. exc. ver. 1, in part.	xi. xii. xiii. 2-5, 6 in pt. 9-14. xv. 45-47, 63. xvi. 10. xvii. 11-13. xviii. 9-10. xix. 47. xxi. 41-43. xxii. 1-4, 6, 12, 16-20, 22-23, 33 b, 34. xxiii. 1 a, 2 in pt. 3, 9, 10, 12-15.	x. 13 in part. xii. 1, 7, 8. xxiii. 1 b. 2 b.	vii. 25 in part. viii. 31 in pt., 32, 33 34 in part. ix. 27 in part. xiii. 6 in part. xx. 8 in pt., 5 b, 6 in part. xxii. 5. xxiii. 2 in pt. 4-8 11, xxiv. 1 in part. [16.]

Nöldeke (*Alttest. Literatur*, p. 25 ff.) pronounces the separation of two chief sources in Genesis and the following books, among which he also includes the Book of Joshua, as the first result of critical investigation. One of these sources is a single and homogeneous writing (p. 26), showing throughout the same systematic proportion, and regularity (!) as the first chapter of Genesis. It gives for the most part only short, outline statements, with little of pictorial filling up, but shows a certain heaviness and verbosity of style, and a special fondness for reciting names and for numbers. Very recently, in his *Researches toward the Criticism of the O. T.* (*Untersuchungen zur Kritik d. A. T.*, Kiel, 1869), Nöldeke has still more closely examined this ground-text and, like Knobel, traced it also in the Book of Joshua. The other source is not so homogeneous. In it again two main writings are distinguishable (*O. T. Lit.* p. 26), one of which is the work of the second Elohist, first clearly brought to view, throughout Genesis at least, by Hupfeld, while the other has the Jehovist for its author (*O. T. Lit.* p. 26, *Researches*, p. 3). This Jehovist, the most talented of all the writers of the Pentateuch (*Res.* p. 3), has used the work of the second Elohist as a main authority, and taken from it large portions in so independent a way that what is due to the Jehovist himself is not always clearly to be separated (as Hupfeld and also Knobel assume) from what he has borrowed of the Elohist (*Res.* p. 3). A redactor, different in Nöldeke's view from the Jehovist (*Res.* p. 3), combined now this work of the Jehovist with the ground-text. But the Deuteronomist, who is to be distinguished again from the Jehovist, thrust into the work of the redactor almost the whole of the present book of Deuteronomy, and completely reworked the portions relating to Joshua (*Res.* p. 5, *O. T. Lit.*, 27, 30). The time of writing, Nöldeke defines in the works quoted (*O. T. Lit.* p. 31 ff., *Researches* p. 138 ff.), so as to place Deuteronomy in the reign of Josiah, the redactor about the year 800 or soon after, the ground-text, — whose author was a priest at Jerusalem, — in the 10th or rather the 9th century before Christ. About this last period also originated, he thinks, the older materials of the Pentateuch generally (*O. T. Lit.* p. 32, *Res.* p. 140). Among these older materials Nöldeke counts the two ground-texts which were combined in the work of the Jehovist. But there are besides in the Pentateuch still older sources, which also must be borne in mind, because all these writings refer to them and occasionally make use of their words (*O. T. Lit.* p. 32). Thus we have some frag-



ments of ancient songs, for one of which "the book of the wars of Jehovah" is cited as a source (Num. xxi. 14). In Josh. x. 13 likewise "the book of the upright" is quoted, in which, according to 2 Sam. i. 18, stood a song of David, which<sup>1</sup> therefore could not have been written, at the earliest, before the time of this monarch.

The traces of the ground-text have been followed by Nöldeke, in his investigations, both in the Pentateuch and in the Book of Joshua, with much acuteness. In our book their discovery is, in his view, rendered specially difficult by the subsequent modifications effected by the Deuteronomist (*Researches*, pp. 94, 95). He finds that text in the following passages: ch. iii. 1, iv. 19, v. 10-12, vi. 20, 24 (?), ix. 15 b, 17-22, 27, x. 28-43 essentially; ch. 11 (only accordances with the ground-text); ch. xii. originally belonging to it but interpolated; xiii. 15-xxi. 40, substantially throughout; ch. xxii. (has a report from the ground-text for its basis); xxiv. 33. (*Researches*, pp. 94-106, where the details which we cannot here repeat may be found.)

## II. Estimate of these Views.

Our former assertion that the supplement-hypothesis had not unsuccessfully tested itself on the Pentateuch and Book of Joshua, is sufficiently sustained by this representation of the researches of the critics we have named. For they agree among themselves and with still others, as *e. g.* Hupfeld, (1) in the assumption of a common *ground writing* (Elohim-text) for the Pentateuch and Joshua, whose date is fixed in the earliest period of the Hebrew monarchy, the author of which is designated as a priest, dwelling in the southern part of Palestine; (2) in the further assumption that the last redaction of the Pentateuch and Joshua took place in the time of Josiah, or, at the earliest, under Manasseh (Bleek), by the hand of the Deuteronomist, who at the same time incorporated into it his own work (Deut. i.-xxxiii.), itself also resting in part on old reports, and that he worked over the Book of Joshua more than either of the others, which he left comparatively untouched; (3) in the assumption in *general* of a great Jehovistic element, on the composition of which, however, in *particulars*, their opinions differ. Bleek is the most cautious, avoiding definite discriminations and rejections. Knobel and Nöldeke, after the example of Hupfeld, and in part that of Ewald, are bolder, and suppose they recognize within this Jehovistic composition the *two* main writings, which Knobel (very unfortunately imitating Ewald's passion for giving names to the particular documents) designates as Law-book and War-book. We may freely allow that, as the first part of Joshua at once shows, such different portions of the great Jehovistic element may be pointed out; but that the *סֵפֶר הַיְשׁוּעַ* cited Josh. x. 13, 1 Sam. i. 18, was one of the authorities of the Jehovist, and the "סֵפֶר מִלְחָמֹתָיו", Num. xxi. 14, was the other, is certainly a mistake. The two books are to be regarded rather, with De Wette, Bleek, Fürst, Nöldeke, Hitzig (*Geschichte des Volkes Israel*, p. 102), [Keil,] and many others, as lyrical books, and *יְשׁוּעַ* like the plural form *יְשׁוּעִים* (Num. xxiii. 10, Ps. cxi. 1), as a poetical designation of Israel, properly "the pious congregation," and so precisely like the poetical *יִשְׂרָאֵל* which comes from a ground-form *יִשְׂרָאֵל* = *יִשְׂרָאֵל*: comp. *הָטָן* and *הָטָן*. (See Fürst, *Geschichte der Bibl. Literat.* p. 457, *Anmerk.* 3.) They were ancient sources to which Nöldeke, among many others, quite distinctly points, poetical sources, and neither law nor war books. Although Knobel, therefore, may be perhaps essentially right in distinguishing two chief writings or documents of the Jehovist, the designation which he gives them, and the resulting identification of them with the poetical productions mentioned, we must oppose. And so far as we know, he has in this found no followers hitherto. How these two chief writings were related to each other, whether each existed independently by the side of the other (Hupfeld, Knobel), or whether the Jehovist, as Nöldeke supposes, directly compounded his work and that of the second Elohist (the law-book of Knobel); whether this Jehovist was the same as the redactor (Bleek, Knobel), or the redactor was different from the Jehovist (Nöldeke), those are mere questions which yet await a conclusive answer, and will perhaps never find one completely satisfactory.<sup>2</sup>

<sup>1</sup> [I. e. the song could not; of the book it would only be true that it could not have been finished earlier. — Tr.]

<sup>2</sup> [To most English-speaking Christians the freedom with which these critics, especially Knobel, discuss the sacred books will give pain as being irreverent and apparently incompatible with sincere Christianity. Such Christians generally hold that the Church of Christ does rest "on the authenticity of the New Testament Books," and they on the O. T. theocracy, and that on the Books of the Old Testament (see Lange's *Commentary* on Genesis in this Bible-work, p. 99, Oba.). And there is evidently danger that the too extensive analysis, composition, and recomposition of these books should impair confidence in their divine authority. Yet Knobel's labors on the Pentateuch and Joshua have been not only of prodigious toil, but in various respects of great value. The same is true in their several proportions

As for our own view, we cannot, especially after the example of Bleek, avoid giving in our adherence to the supplement-hypothesis. Yet it seems to us too rash, to undertake as Knobel does, to point out even to minutiae, now this and now that author's hand. Noldeke's procedure is already much more cautious, most moderate that of Bleek, who contents himself with *intimations*. Neither do we venture more, when we express the opinion that in the first part of the Book of Joshua, as also again in the last three chapters, the Jehovistic character prevails; that within this Jehovistic portion different elements may be distinguished, as was already indicated in § 1, and as the exegesis will show in the particular cases; that in the second part, on the contrary, as specially in the description of the division of the land, the ground-text prevails, itself resting again on other records, perhaps even of Joshua's time; that finally, and particularly in ch. i. and xxiii., perhaps also elsewhere (ch. vii. 25, viii. 31, etc.), the hand of the Deuteronomist is plainly to be recognized. That this Deuteronomist was author of Deut. i.—xxxiii., appears to us to be a fact which cannot longer be successfully denied. It may doubtless be questioned, however, whether admonitions, warnings, and particularly also *prophecies* of Moses did not survive in oral traditions, or in separate records, which in the time of Manasseh and Josiah, were revised and edited, as we might say, in a free, very beautiful, and edifying manner, and that too without any, the slightest pious fraud, but in good faith, and the fullest persuasion of the perfect justifiableness of such a literary attempt. In reference to Moses himself, we hold firmly with Bleek against Knobel (*Kritik*, p. 592), that written records from his hand are very probably to be recognized. We maintain the same in regard to Joshua, and cannot therefore allow that ch. xxiv. 26 is a fiction.<sup>1</sup>

### § 3. *Credibility.*

The history of the conquest of the land of Canaan, as related in our book, has given great offense to the heathen opponents of Judaism and Christianity, at first, to the Manichæans, afterwards, and, in more recent times, to the English deists, and the rationalists of Germany; see the proofs in Lillienthal: *Die gute Sache der göttlichen Offenbarung*, Th. iv. p. 891 ff. Eichhorn, among many others, in his *Introduction*, p. 403 (in Keil's *Commentary on Joshua*, p. liii. [Eng. Trans. p. 52]) speaks very strongly, exclaiming with high moral indignation: "How impious is the narrative of the Book of Joshua! It makes God not only give away to the Israelites, against all right, the land of Canaan, which the Canaanites as the first occupants most justly held, but also sketch out a horrid plan for its conquest, and directly order the most dreadful bloodshed and the total extinction of the Canaanites. Who can reconcile this with even a partially correct view of the Godhead?" Eichhorn objected not only to this procedure against the Canaanites, as recorded in our book, but particularly also to the

of the other men to whom we refer; and in estimating their religious character we are doubtless bound to consider carefully what Lange, in the passage just referred to, has intimated concerning the distinction between Revelation and the written record of it as the ground of the Kingdom of God. Charity will often be constrained to hope that the distinction is soundly drawn.

But apart from this, and conceding that scientific research is equally allowable touching the Word and the works of God, the fancifulness and "subjectivity" of such elaborate and minute specifications as some of those above summarized, and the tenacity of many of the reasons assigned, provoke laughter rather than argumentative confutation. That one should gravely split a verse in numerous passages so as to refer the various fragments to their respective authors, and should be obliged to do it to save his theory, is, to most minds, slaughtering the theory at its birth. Our curiosity is naturally raised by such attempts to imagine what the next speculator in Biblical criticism will propose for our wonderment; nay, we inquire what even the same mind, after having dropped for a time and forgotten the particulars of his previous fabrication, would invent, if he were to take up the whole subject anew. We believe Knobel has never been outdone in ingenuity of fiction in this province of literature, except by Ewald, whose theory (briefly outlined in Smith's *Dictionary of the Bible*, vol. iii. p. 2411, Am. ed.) must probably yet bear the palm. It would seem that the climax is admitted to have been reached, and subsequent writers, of whatever theological school, — even Noldeke, — while maintaining generally the composite character of these books, are much more modest in attempting to partition the authorship. — [Ta.]

1 [The reader interested in the question concerning the origin of our book (connecting itself so closely with that of the Pentateuch) will do well to consult again the 'General Introduction to the O. T.' by Lange in vol. i. of his *Commentary on the O. T.* and Prof. Lewis' 'Special Introduction to the Book of Genesis' there. Add Dr. Conant's brief but comprehensive *Introduction to the Book of Genesis* in his revised version, the articles on Genesis, Pentateuch, Joshua, in Smith's *Dictionary of the Bible*, with particular reference to the additions of the American edition. The translator would only say further that in his judgment there seems to be no good ground for the reluctance with which many of even the most reverent of recent German scholars admit the possibility that Moses and Joshua should have written considerable parts of the works that bear their names. In the darkness which covers the details of the subject it is *a priori* probable that those leaders should have written, or caused to be written, very much of such history and such statutes as their reputed books contain. And certainly no other names present themselves, during the period within which all agree that the main body of this literature must have been composed, as nearly so likely to have effected the authorship. If this be conceded the modifications and additions of subsequent redactions need have been much less thorough and transforming than is generally supposed. See Milman's interesting Note, *Hist. of Jews*, I. 160. — [Ta.]

miracles, whose reality he, like Paulus, disputed, and which he then attempted to explain in the well-known ways. The substance of the book, it is true, he thought could not have been fabricated; the events were stamped with the unmistakable seal of antiquity (iii. 399 ff. in Hävernick, *Eindl. in d. A. T.* ii. 1, p. 3), but we must carefully distinguish between the view of the author which is conceived as narrowly as possible, and the history contained in the book. De Wette went still further when he declared that, "as in the Pentateuch, the narrative is, in its prevailing character, mythical" (*Introd. to O. T.* § 166). Afterward he added, following Maurer, "but there are also individual instances of real history, as ch. i. 11, comp. v. 12; iii. 4, comp. v. 15 ff." (*Introd. to O. T.* p. 214, 4 [Germ.] ed.).

Applying a sharper criticism, yet from a position of belief in revelation, G. A. Hauff has discussed the question of credibility, or historical truth, in the Treatise: "*Offenbarungsglaube und Kritik der biblischen Geschichtsbücher am Beispiele des Buches Josua in ihrer nothwendigen Einheit dargethan* (*Belief in Revelation and Criticism of the Historical Books of the Bible exhibited in their necessary Unity, in the Case of the Book of Joshua*), Stuttgart, 1843." Having in the first part of his work sharply defined the process of Biblical criticism, as such that the style and mode of representation, the person of the writer, the use of authorities, the time of the composition, plan, and design, and especially also the credibility of the historian must lie open to free investigation, in which however the religious element of this history is to be constantly kept in mind (p. 65 ff.), he proceeds to apply these principles to the Book of Joshua, and finds memorable contradictions in its statements: (a) to the statements of other books; (b) among themselves. The former class relate to the unity of the people, the conquest and division of the land, the religious institutions, the religious character of the people, the mode of divine worship; the latter principally to the conquest of the land, the conquering personages, the division of the land, the genius and character of Joshua and of the people, the divine worship. While, for instance, as Hauff proceeds, p. 70 ff., the Book of Joshua reports to us that the *whole* people, without exception, stood under the command of Joshua (ch. i. 2; iii. 1), that the *whole* land, excepting the coast-strip and Geshur on Hermon (xiii. 1-3), was captured by Joshua, and distributed, this account of the leadership of Joshua over the whole people cannot easily be reconciled with the question raised in the very first verse of the Book of Judges (p. 76). The situation in which they there stand indicates that the whole land has by no means yet been taken; and, in reference to the division of the *whole* land, the notice in Judg. xviii. 1 squarely contradicts the data of our book. Now as regards this notice compared with Josh. xix. 40-46, the explanation will be found in the commentary on that passage; but in reference to the other two supposed contradictions between Judges and Joshua, we think that question, who should lead the war against the Canaanites, after the death of an all-controlling personage, like Joshua, is easily explainable, the more so, as he had died without designating a successor in the office, as Moses had once done. It not only proves nothing against his single leadership, but shows on the contrary, how greatly they needed such a "duke" as Joshua had been.

No more can we allow any formal contradiction between Joshua and Judges in respect to their views of the conquest of the land. According to Hauff (and in this others, e. g. Nöldeke, have followed him), this discrepancy exists also within the Book of Joshua itself (p. 111 ff.), if the accounts of the first part are compared with those of the second. Here, however, Ewald appears to us to have hit the truth (*Hist. of the People of Israel*, ii. p. 342, 2d ed.) when he assumes that Joshua incontestably, in the first years of his invasion of Canaan, subjugated the land on all sides and received the submission of the entire body of the Canaanites, as many as were spared: when he declares further that on closer consideration no doubt is left that even then, after the first victory over Canaan, much of really permanent importance had been accomplished (of which character he reckons the division of the land, the establishment of the tabernacle in Shiloh, the institution of different religious usages and ordinances pertaining to the cultus, particularly the appointment of the Levitical cities, pp. 337, 341); when he shows finally — and this is of principal moment here, — how, out of this new condition of things itself, there must directly arise new dangers (p. 342). For, although the conquest had been effected with great rapidity (p. 336), the first expeditions of the Hebrews could be little more than what the Arabs in all the three quarters of the globe called *Alghären*, or rather (since the Hebrews had no cavalry,) *razzias*, swift forays, that is, for momentary conquest rather than for the permanent subjugation of the land; and when the camp, whether of many united or of single tribes, was at a distance, then certainly after the raids had passed by, the dense columns of the inhabitants would soon gather again, having promised submission, indeed, but

for the most part without any thought of rendering it (p. 342). With great propriety Ewald then reminds us further how long it was before the Saxons in England, the Mohammedan Arabs in Egypt, were entirely established. In this view of the case we cannot, although fully recognizing the different documents which lie at the bottom of our book, in this respect either, affirm any proper contradiction between it and the Book of Judges, or, within the Book of Joshua, between its first and second parts.

In regard to the religious institutions, Hauff considers the difficulties to be still more important (p. 84). Shechem, made a free and Levitical city (Josh. xx. 7; xxxi. 21), appears in Judges ch. ix. as a common city provided with idolatrous worship (ver. 4, 46), in which, therefore, a Levite in the sense of the Mosaic law cannot possibly be imagined. But could not idolatry, in an age of disorder like that of the Judges, when idolatry broke in everywhere, invade Shechem also? Again, is it anything contrary to the historical accuracy of the account given in Josh. xxi. of the assignment of the Levitical cities, and to the high legal respect which, as we learn from Josh. viii. and xxii. priests and Levites enjoyed, that at the same period, according to Judg. xvii. 7, xix. 1, "a Levite from Bethlehem-Judah wanders about homeless?" We need only consider that the excellent system established must be gradually carried into effect, and that for this the time following Joshua was not especially suited.

When in regard to the religious condition of the people in general, we are told that it was excellent under Joshua, but afterwards (Judg. iii. 7) was such that idolatry had *universally* crowded out the worship of Jehovah, we may certainly concede that Joshua xxiv. 31 (comp. also Judg. ii. 7) favors this view; but the word of Phinehas to the Gileadites (xxii. 17) as well as the whole transaction of Joshua with the people at Shechem (xxiv. 1 ff.), and in particular his demand that they should put away their false gods (xxiv. 23), proves how untrustworthy the religious disposition of Israel was, how strongly the people inclined to idolatry, how easily they might fall back into it.

Of the contradiction between statements made in different parts of the book itself (of which Hauff treats, p. 102 ff.) one, and perhaps the most notable, we have already explained. For the most part the matters enumerated are properly the same as in comparing this book with the Book of Judges. We select one more point only, which Hauff himself brings up, when he writes, p. 128: "In general it is statements in relation to *worship* — the place where it should be offered, as well as the persons on whom its duties devolved — in which we find discrepancies hard to be reconciled. At first the main camp is at Gilgal (v. 9 ff.), even after the altar was built (viii. 30–33, xiv. 6) on the mountains Ebal and Gerizim (?); finally, the tabernacle is reared in Shiloh (xvii. 1), and there is also the abode of the heads of the people (xxi. 1 ff.); there the people come together to consult about the attempt of the two and a half tribes to build an altar beyond the Jordan; there, also, perhaps the heads of the people (xxiii. 2) were collected with Joshua. But how comes it that in ch. xxiv. 1, Shechem is the place of meeting, since here, a solemn covenant is adopted and a written document concerning it deposited with the law-book (ver. 26)? Still further; the holy ark is in many places the symbol of the presence of Jehovah; in ch. iii. it is borne in front in the passage of the Jordan; so ch. vi. at the destruction of Jericho; in neither of these chapters is a word said of the tabernacle, not even in connection with the residence in Gilgal; ch. xviii. first tells of its erection in Shiloh, ch. xxii. 19 names a *מִשְׁכָּן* there; while ch. xxiv. 1, on the contrary, speaks of an assembly of the people *לִפְנֵי יְהוָה* in Shechem; and ver. 26 of a *מִקְדָּשׁ* there, beside a great terebinth-tree. Those are certainly not harmonious intimations, but they involve no essential contradiction. For if the tabernacle is not mentioned in the account of the capture of Jericho (ch. vi.), but its erection is first reported after the entire land was conquered (ch. xviii. 1), we find the one fact as natural and appropriate to circumstances as the other. What could the tabernacle have to do with the storming of a town? Quite otherwise was it with the chief possession of the tabernacle, its most remarkable piece of furniture symbolizing the presence of Jehovah — the ark of the covenant, — which could be, as it was, carried before the people. And in reference to Shiloh and Shechem, to the *מִשְׁכָּן* in Shiloh and the *מִקְדָּשׁ* in Shechem, we easily understand them both side by side. There are already nascent, self-developing relations in which Shiloh represents the unity of the cultus at which Moses aimed, which Joshua also, and Eleazar and Phinehas strove after, while the *מִקְדָּשׁ* at Shechem looks back yet to the patriarchal time as well as to the transaction recorded in ch. viii. 30 ff.

So much in reference to some of the principal objections of Hauff. These, even if we add what the author says, p. 191 ff., concerning the *scope* and *date* of the book of Joshua, are not strong enough, in our judgment, to bring down the historical value of the book, as Hauff, evidently influenced very strongly by De Wette (p. 204), would do. He comes to the result, in regard to chaps. i.-xi. at least, that the author "aimed not to give any history of Joshua, in our sense of the word 'history,' but a history of the taking of the land of Canaan by the Israelites under the mighty power of God; that the person Joshua is indeed gathered out of the history, and the events as such for the most part belong to the real history, but that the plan and arrangement serve a higher end." This higher end indeed he understands to be essentially of a religious and moral kind, — to enliven zeal for Jehovah and his service by a representation of God's dealings with his people, only, according to Hauff's conception, the end so influences the narrative that the facts are shaped to correspond to it (p. 237). The consequence of this theory is the mythical conception of the Biblical history. This meets us in Nöldeke quite unqualifiedly, while Ewald favors it, but only in part. Now we will grant that the Book of Joshua "aims to give no history of Joshua in our sense of the word," for that would have required our time with its rich scientific helps, and its advanced scientific culture. But that the book would give the facts, as they survived partly in written records, partly in oral tradition, without enslaving them to any higher aim, even though that were the highest of which a Hebrew writer could conceive — the interest of Jehovah's worship, — that we cannot give up. "A higher aim," in itself we would not deny, as may be seen from § 1, only we would and must dispute that this affected the writing of the history in such a way that out of the *history* there comes at last a *fiction*, and that one proceeding on these principles feels obliged to concede, in regard to Moses, *e. g.*, that "on the whole it results from the criticism of the Pentateuch, alas! that the noble, living image of Moses, as we find it, especially in Exodus and Numbers, wears no historical features, but is mainly a grand creation of later hands. Of the historical Moses there remain to us only a very few certain traces; at the bottom we know surely concerning him only that he was Israel's leader out of Egypt, and gave a mighty impulse to the religious development of his people" (Nöldeke, *O. T. Lit.* p. 26). That truly would be little enough, and strongly reminds us of similar assertions of Strauss, according to which Christ is likewise a grand creation of a later hand, an imagination of the apostolic congregation.

The primary stumbling-block for most of the critics is, when we reach the bottom, *miracles*, which are assumed beforehand to be something impossible, and incongruous with rational conceptions, whether we find them on Old or New Testament ground. Hauff does not deny this; he explains rather: "the interpreter of the Bible must not bring to his work the assumption beforehand that miracles are impossible. With all his effort, and all his force, it cannot be got rid of sometimes that the Biblical historians intended to relate miracles" (p. 211). On these principles he proceeds, although disavowing the purpose of Rationalism, to fish up in the accounts of miracles some expressions out of which the original, natural occurrence might possibly be discovered (p. 211). On the other hand, however, Hauff objects to our author that he is accustomed, in order to suit *his design*, to treat of miracles with intentional exaggeration of the supernatural (p. 215); and, with reference to this his design, in a given case would attempt an enhancement of the miracle (p. 223); in view of which the miraculous narratives in him "must be apprehended quite otherwise than elsewhere." How far this assertion is correct or otherwise, will be shown by the particular examination of the five miraculous accounts, in ch. iii. and iv.; v. 13-15; vi.; vii.; x. 12-15. *On our own general position as to this matter, we may be permitted here to remark merely, that we most certainly hold to the possibility of miracles, because God is a living God (iii. 10), and can find, therefore, in miraculous narratives no objection to the credibility of a Biblical Book, while yet we would not, on this account, avoid a careful scrutiny of the reports existing in regard to them.*

#### § 4. Chronology.

The chronological data afforded by our book are very few, but enough at least to guarantee some standards for fixing the reckoning of time. Chap. iv. 19 we are told that on the tenth day of the first month (Abib) the people "came up out of the Jordan," but, unfortunately, not as in 1 Kings vi. 1 is the year after the Exodus given. We learn nothing further than that the passage of the river took place in the spring of the year. If now we place the Exodus, according to the common view, about 1500 B. C. (1495 B. C., Fürst, *Gesch.*

*d. Bibl. Lit.* p. 351), we reach the time about 1460 as the date of the passage of the Jordan. But here arises the second question, How many years were required for the conquest of Canaan? upon which follows the third, How long Joshua held the government altogether, or, What space of time does our book embrace? For answer, we have the passages ch. xi. 18; xiv. 7, 10, 11; xxiii. 1; xxiv. 29. In ch. xi. 18 it is only reported in general that Joshua waged war a long time יָמִים רַבִּים with the Canaanite kings. Ch. xiv. 7, 10, 11, leads to a more accurate determination of this period, since Caleb says he was forty years old when Moses sent him out to explore the land of Canaan (ver. 7), and Moses swore to him that he would give him as an inheritance the land to be conquered by him (ver. 9), that *now forty-five years have past* since Jehovah spoke this word to Moses, *which* (= during which) *Israel wandered in the wilderness*. Here evidently "the years of the conquest of Canaan during which Israel had not yet come into the peaceful possession of the land, are in a loose expression added to those of the wandering in the wilderness," as all interpreters without difference admit; because, when Caleb offered this petition, the conquest of the land, as ch. xiv. 5, agreeing with ch. xi. 23, declares, was already completed. How long then did the conquest require? Since the mission of the spies under Moses, with which coincides in time the promise of God to Caleb which the latter here recalls (see the Comm.), took place in the second year of the Exodus (Num. xiii. 14; Deut. ii. 14), and the wandering in the wilderness lasted from that time exactly thirty-eight years, as Deut. ii. 14 states, Jewish tradition had already quite accurately determined the time required for the conquest to be  $45-38 = 7$  years (Joses *Seder Olam*, ch. xi. in Fürst, *ubi sup.* p. 408). This was adopted by Theodoret, whom Keil, Gerlach, Bunsen, of modern commentators, and Fürst (but with peculiarities and various emendations of the text) have followed. Josephus on the contrary (*Anl.* v. 1, 19) gives the duration of the conquest as only five years. He says, *l. c.* Ἔτος δὲ πέμπτου ἤδη παρεληλύθει καὶ Χαναανίων οὐκέτ' οὐδὲς ὑπολείπειτο, πλην εἰ μὴ τινες εἰς ὀχυρότατον τείχος διέφυγον. Ewald supposes the author of ch. xiv. 10 also thought only of five years, which certainly seems very probable when we consider the fondness of the Hebrews for reckoning in round numbers. Knobel is of the same opinion, remarking on ch. xiv. 15, "the wars of Joshua therefore had, according to our author, lasted about five years." To pronounce a definite judgment is difficult, and is quite unnecessary, as the difference between five and seven years is of no consequence. But when Fürst (*ubi sup.*) assumes that the conquest occupied seven years in all, five of which were spent in the south and two in northern Palestine, the text gives no clear and definite support for his opinion.

There still remains the *third* chronological question, How long in all did Joshua hold the government? which is the same as, What space is covered by our book? Chap. xxiii. 1 speaks just as vaguely as xi. 18 of יָמִים רַבִּים, after which Joshua, who was already old and advanced in years, יָקֵן בְּנֵי יִשְׂרָאֵל, held the national assembly. In ch. xxiv. 29 it is said that he was one hundred and ten years old when he died. These are all the notices which the Book of Joshua, and even the whole Bible gives. We find more in Josephus, who reports, *Anl.* v. 1, 29: Καὶ ὁ μὲν (sc. Ἰησοῦς) τοσαῦτα πρὸς τοὺς παρόντας διαλεχθεὶς τελευτᾷ, βιοὺς ἑκατὸν ἔτη καὶ δέκα, ὧν Μουσεῖ μὲν, ἐπὶ διδασκαλίᾳ τῶν χρησίμων, συνδιέτριψε τεσσαράκοντα, στρατηγὸς δὲ μετὰ τὴν ἐκείνου τελευτὴν γίνεταί πέντε καὶ ἑκοσι. Here the life of Joshua is defined, in agreement with ch. xxiv. 29, as having covered one hundred and ten years, of which forty belonged to the period in which Joshua was yet with Moses, and twenty-five to that of his sole leadership. There are then forty-five years left for the time before the Exodus. Ewald (*ubi sup.* pp. 330, 331) and Fürst (p. 351) maintain that Josephus took this, in their opinion trustworthy, notice out of "an old document which did not show the gaps of the 'book of Origins,' as Ewald calls the ground-text" (p. 330). At the same time Ewald (*l. c.* Rem. 3) and Fürst (p. 351, Rem. 4) call to mind that other writers of these later centuries give always twenty-seven (Theoph. *Ad Autol.* 3, 24; Clem. Alex. *Strom.* i. 21; Euseb. *Chron.* I. p. 160, 170 of the Armen. translation, and G. Syncellus, *Chronogr.* p. 284, ed. Bonn), and Eupolemos (ap. Euseb. *Præp. Evang.* 9, 30; 10, 14) names even thirty years. Nay, the *Chron. Sam. Arab.* ch. 39, gives him forty-five years dominion, but in other places (ch. xxi., xxv.) only twenty-one. Of these higher figures the number twenty-seven is explained by supposing that the conquest was reckoned as occupying seven years; the others appear to be taken quite arbitrarily. Starke also speaks of twenty-seven years, referring to this reckoning among the Christian Fathers, as follows (*Pref. to Joshua*, § 10, p. 5): "The chronology of this book is variously

given; some assume twenty-seven years"; but he then immediately adds: "others, however, with more probability, only seventeen, from the beginning of Joshua's rule to his death. The latter rest on 1 Kings vi. 1, since from the Exodus to the temple of Solomon there are reckoned four hundred and eighty years. For the government of Joshua there are actually left seventeen years, if we reckon before and after that government as follows:—

"(a.) From the Exodus to the government of Joshua are . . . . .	40 years.
"(b.) From the beginning of the government of Joshua to the division of the land . . . . .	7 "
"(c.) From the beginning of the division to the death of Joshua . . . . .	10 "
"(d.) From Joshua to Eli . . . . .	299 "
"(e.) From Eli to Samuel (1 Sam. iv. 18) . . . . .	40 "
"(f.) From Samuel to David (Acts xiii. 21) . . . . .	40 "
"(g.) From David to Solomon (1 K. ii. 11) . . . . .	40 "
"(h.) From the accession of Solomon to the beginning of the building of the Temple . . . . .	4 "
	<hr/> 480 "

Instead of four hundred and eighty years, we read in Acts xiii. 20 of four hundred and fifty years only; in Josephus, on the contrary (*Ant.* viii. 3, 1), of five hundred and ninety-two, and in two other places (*Ant.* xx. 10, 1, *Cont. Apion*, 2, 2), of even six hundred and twelve years. In the passage in Acts (xiii. 20) the number four hundred and fifty is given not as chronologically exact, but approximate only (ἀπρί), and can therefore decide nothing against 1 K. vi. 1 (Bähr, *Bibelwerk*, A. T. vii. p. 41). But Josephus contradicts himself; four hundred and eighty years must therefore, with Ewald, Winer, Thenius, Rösch, Bähr, and very recently also, Hitzig (*Gesch. d. Volkes Israel*, i. pp. 13, 14), be held as correct. This being done, then, if we take the twenty-five years of Josephus for the rule of Joshua, the period of the Judges must be shortened, against the reckoning of Starke, by eight years, thus:—

(a.) . . . . .	40 years.
(b. and c.) . . . . .	25 "
(d.) . . . . .	291 "
(e.) . . . . .	40 "
(f.) . . . . .	40 "
(g.) . . . . .	40 "
(h.) . . . . .	4 "
	<hr/> 480 "

Since, however, Josephus generally, as Ewald himself concedes, is not "a good chronologist" (p. 484), we ought not to lay too much stress on his twenty-five years in and of themselves (comp. also the explanation of ch. xviii. 4 ff. in reference to the date ἐν ἑβδόμῃ μηνί in *Ant.* v. 1, 21, *ad fin.*). It is possible that Joshua's command lasted so long, and so Des Vignoles and Winer also assume, and that our book embraces thus a space of a quarter of a century, but it is possible also that this space was shorter. The results of our investigation would accordingly be these: (1) the passage of the Jordan by the people of Israel took place in the spring of the year about 1460 B. C.; (2) the conquest was effected in not less than five, at the most in seven, years (1460–1455 or 1453 B. C.); (3) the leadership of Joshua, embraced a period of at least fifteen years, at the most twenty-seven (1460–1445 or 1433 B. C.); (4) the same number of years is included also in our book.

OBSERVATION 1. The time of the elders mentioned in ch. xxiv. 51, and again in Judg. ii. 17, we agree with Ewald in ascribing to the יְהוֹשֻׁעַ of Joshua. He assumes that to the time of Solomon from the Exodus (that being regarded as the *terminus a quo* of the Hebrew time-reckoning, p. 479) such יְהוֹשֻׁעַ, twelve of forty years each, are to be recognized (pp. 481, 482). So also Fürst, pp. 351, 352, 409.

OBSERVATION 2. Departing altogether from all other inquirers, Bunsen, in his *Biblischen Jahrbüchern*, incorporated into his *Bibelwerk*, vol. 1., places the crossing of the Jordan in the year 1280 B. C. on the authority of Egyptian and Assyrian chronology. He further assumes that Moses died in the twenty-second year of the Exodus (1299 B. C.); that Joshua, who at that time took upon him the command, completed the conquest and division of the land in seven years, and immediately thereupon, in the forty-seventh year of the Exodus (1274 B. C.), closed his life. According to this reckoning also Joshua was leader of the people for twenty-five years (pp. cxviii, cxxx).

not all, however, in Canaan proper, but eighteen years in the land east of the Jordan, and seven on this side. The accuracy of the chronological notice contained in 1 K. vi. 1, Bunsen likewise disputes, since, according to his calculation, the Exodus took place in the year 1390 B. C. during the nineteenth Egyptian dynasty, and the building of the Temple in 1004 B. C. during the twenty-first dynasty, not four hundred and eighty years, therefore, but only three hundred and sixteen after the Exodus.

### § 5. Character of Joshua.

As at the time of the Exodus, which as an event of the very highest significance was ever after retained in the mind of the people so vividly as to become their epoch for the reckoning of time, as then Moses, the chosen instrument of God's providence, led his nation and impressed upon it the stamp of his own mighty soul; so Joshua, in the period immediately subsequent, carried forward the work already begun, and by the establishment of a regulated theocratic commonwealth, brought it to a definite conclusion. His period is, as we at least cannot but view it, something more than "a beautiful twilight after the descending sun of the Mosaic day" (Ewald, *ubi sup.* p. 311). It has an original, fresh, youthful aspect of its own, is a true image of the spirit which lived in Hosea the son of Nun, as he was called at first (Num. xiii. 8) until Moses named him Joshua (Num. xiii. 16). He was a man in whom there was spirit (Num. xxvii. 18), and that a spirit of wisdom (Deut. xxxiv. 9) such as must fill the real man of God in the O. T. Joshua was not indeed a prophet, as Jesus Sirach makes him out (ch. xlv. 1), and Josephus also (*Ant.* iv. 7, 2: *Μωϋσῆς δὲ γεραίτερος ἤδη τυγχάνων, διδόντων αὐτοῦ Ἰησοῦν καθίστασθαι ἐπὶ τοῖς προφηταῖς, καὶ στρατηγὸν εἶπον δεήσειε γενησόμενον*), since he was directed, Num. xxvii. 21, to seek the divine will through Eleazar the high-priest; but he was a divinely inspired General and Regent, greater than any of the heroes who followed him through the time of the Judges, a real Joshua (יְהוֹשֻׁעַ) or יְהוֹשֻׁעַ contracted Neh. viii. 19, יְהוֹשָׁ; LXX. *Ἰησοῦς*, "whose help is Jehovah," like יְהוֹשֻׁעַ 2 Sam. v. 15; 1 Chron. xiv. 5), a warrior of God, whose help was Jehovah. On this very account also could he become a savior of his people. Truly did Moses "at the right moment perceive the real greatness of this hero, and give him the right name; instead of Hosea (יְהוֹשָׁ), i. e. *help*, which he was already called as the delegate of his tribe, Moses named him thereafter, with little change of the sound but with an important addition to the sense, Jehoshua, i. e. *God-help*" (Ewald, p. 306).

Born in Egypt, Joshua had, in common with all other Israelites, deeply felt the load of oppression which weighed the people down, and joyfully hailed the hour of freedom from the house of bondage, of deliverance from the iron furnace (Deut. iv. 20; 1 K. viii. 51; Jer. xi. 4). He was early allowed an opportunity, as one of the chief men of Ephraim (Num. xiii. 8), to show his *bravery*, when at Moses' command, he opposed the swarms of wild Amalekites in Rephidim (now Erraha, or Raha, see Knobel on Ex. xvii. 6), and, supported by the prayer of Moses, triumphantly overcame them. For Joshua discomfited (יִגְדֹּל) Amalek and his people with the edge of the sword (Ex. xvii. 8-13). By this exploit Joshua rose in the estimation of Moses, accompanied him (Ex. xxiv. 13) on the Mount of God, was at other times constantly about him (Ex. xxxiii. 11) as his minister (see on ch. i. 1), and, being then in the strength of his life (Ex. xxxiii. 11, יָעַץ), laid the foundation in this intercourse with Moses of his knowledge of God and confidence in Jehovah who had for the first time revealed himself (Ex. vi. 2, 3) as such to Moses. Through such confidence in God, which was never afterward more gloriously manifested than in the victory at Gibeon (Josh. x. 12-15), his native bravery gained a mighty support, so that he trembled not, whether the enemy met him in open fight, or the excited people, believing rather the extravagant reports of the other spies than the plain and truthful words of Caleb and himself, cried out that he should be stoned (Num. xiii. 31-34, xiv. 6-9, 10).

With this boldness, invigorated by filial trust in the Lord, there was joined in him a *gift of keenest observation*, which enabled him to perceive that their defense had departed from the Canaanites (Num. xiv. 9), so that it might be foreseen that they must become a prey to the Israelites, "bread" for them, as he expresses it in that popular style which we elsewhere recognize in him (e. g. Josh. xvii. 14-18; xxxiii. 10; xxiv. 12).

These qualities fitted him in a high degree for the position which Moses, before his death, by the command of God, assigned to him (Num. xxvii. 16-23, comp. with xxxii. 28; Deut. iii. 28; xxxi. 23). He was appointed, as Moses had desired of Jehovah, to go in and out before



the congregation, and lead them out and in, that the congregation of Jehovah might not be as a flock without a shepherd (Num. xxvii. 17). Being now, probably, of about the same age as his trusty companion Caleb, of the house of Judah, the latter being then, as would seem, about eighty years old (s. § 4), and the sole survivor besides himself of all the Hebrew men who came out of Egypt (Num. xiv. 30, 38), he inherited the leadership of his people. From this time onward how eminently did he prove himself ever a God-fearing commander (ch. iii. 5, 9, 10; iv. 6, 7, 21-24; v. 1-9; vii. 6-9), trusting confidently in the help of God (ch. iii. 5; vi. 6 ff.; viii. 3 ff.; x. 12-15, 19, 25), often strengthened and consecrated to the strife by God himself (ch. i. 1-9; vi. 2, 3; viii. 1, 2; x. 8; xi. 6, especially v. 10-15), circumspect and prudent (ch. i. 11; ii. 1; viii. 4-8), quick and bold (ch. x. 9; xi. 7; x. 28-43; xi. 10-23), always taking full advantage of victories gained, of unexceptionable energy (ch. viii. 26; x. 10, 19, 28-42; xi. 8, 9). A commander, nevertheless, who humbly and modestly asked for himself (ch. xix. 49, 50) only a small possession, and in his farewell discourse (ch. xxiii. 1-16; xxiv. 1-15), despising self-laudation, gave all the honor to Jehovah, of whom it is said that he was with Joshua so that they spoke of the latter in all lands (ch. vi. 27). If he at times dealt fearfully according to our conceptions with some, as against the King of Ai (ch. viii. 29), and against those other five kings (ch. x. 1, 16, 23-27) whom he shamefully humbled and pitifully hanged, let us not forget the vast difference between our time and his. If he — to touch yet on one chief complaint brought against him by Eichhorn and Paulus (*not*, however, by Herder, as Keil assumes, p. liii. (53)), — if he proceeded not only against individuals, but against the Canaanites generally with the edge of the sword (לִפְיֵי הַחֶרֶב), burning their cities with fire, and casting them down unsparingly (ch. vi. 24; viii. 24; x. 28-43; xi. 10-19), and this all, as is repeatedly stated (viii. 2; x. 25, 40; xi. 15), by divine command, with the coöperation of Jehovah, by whom the heart of the Canaanites had been hardened to meet the children of Israel in battle (xi. 20), we may with Ewald reply to all such attacks upon Joshua, nay, even upon God himself, "that a people, sinking ever more deeply into divisions and moral perverseness, as the Canaanites, in great part at least, then were (comp. vol. i. p. 324 ff.; Wisd. Sol. xii. 2-6), should fall before another people in whom there arises the harmonious strength of a life trusting in divine powers, and so striving upward, is an *eternal necessity*."<sup>1</sup> Thus it happened also in the storms of the popular migrations, in which old but corrupted states of much cultivation crumbled before the pressure of mighty natural races. Not less do the conquering expeditions of the Arabs in the seventh and eighth centuries after Christ furnish an analogy. So much on this topic here. We shall have frequent occasion in the interpretation of the book to touch upon it again. We here simply remark that there was no lack of mildness in the hero of Ephraim. He spared Rahab, faithful to the promise which the spies had given, and with her her father's house (ch. vi. 25), saved the Gibeonites from the hand of the children of Israel (ch. ix. 26), although they had deserved for their cunning falsehood a far different punishment from that which was inflicted on them, namely, to perform menial service in the sanctuary (ch. ix. 27); and appointed the cities of refuge for the manslayers (ch. xx. 1-9).

<sup>1</sup> ["It is better" — so spoke a theologian of no fanatical tendency, in a strain, it may be, of excessive (?) but still of noble indignation, — "it is better that the wicked should be destroyed a hundred times over than that they should tempt those who are yet innocent to join their company. Let us but think what might have been our fate, and the fate of every other nation under heaven at this hour, had the sword of the Israelites done its work more sparingly. Even as it was, the small portion of the Canaanites who were left, and the nations around them, so tempted the Israelites by their Molatrous practices, that we read continually of the whole people of God turning away from his service. But had the heathen lived in the land in equal numbers, and, still more, had they intermarried largely with the Israelites, how was it possible, humanly speaking, that any sparks of God's truth should have survived to the coming of Christ? Would not the Israelites have lost all their peculiar character? and if they had retained the name of Jehovah as of their God, would they not have formed as unworthy notions of his attributes, and worshipped him with a worship as abominable as that which the Moabites paid to Chemosh, or the Philistines to Dagon?"]

But this was not to be, and therefore the nations of Canaan were to be cut off utterly. The Israelite's sword, in its bloodiest executions, wrought a work of mercy for all the countries of the earth to the very end of the world. They seem of very small importance to us now, those perpetual contests with the Canaanites, and the Midianites, and the Ammonites, and the Philistines, with which the books of Joshua and Judges and Samuel are almost filled. We may half wonder that God should have interfered in such quarrels, or have changed the course of nature, in order to give one of the nations of Palestine the victory over another. But in these contests, on the fate of one of these nations of Palestine, the happiness of the human race depended. The Israelites fought not for themselves only, but for us. It might follow that they should thus be accounted the enemies of all mankind — it might be that they were tempted by their very distinctness to despise other nations: still they did God's work, — still they preserved unhurt the seed of eternal life, and were the ministers of blessing to other nations, even though they themselves failed to enjoy it." Arnold's (*Dr. Thos.*) *Sermons*, vi. 36-37, as found in Stanley's *Lectures on the Jewish Church*, lect. xi. p. 238 ff. And see Stanley's whole treatment in that Lecture of the moral difficulty connected with the extermination of the Canaanites. — T.]

Joshua, moreover, was not only as a general an illustrious, highly endowed leader of his people, and one filled with the spirit of God, but, conspicuous equally in the deeds of peace as in the deeds of war, he was not less capable as a *regent* than as a *soldier*. In this relation also he acts always from the higher, theocratic motive. He will establish a commonwealth for his people; but this commonwealth must correspond to the description given in grand outlines by God, through Moses, in the wilderness. It should be a commonwealth consecrated to Jehovah, in the midst of which should stand the sanctuary, whose people should be holy to Jehovah. For Israel was to be a holy people (Ex. xix. 6). Accordingly, as soon as the Jordan is crossed, by God's marvelous help, and they tread the soil of Canaan, the land of the fathers, Joshua causes the long-neglected circumcision to be performed at Gilgal (ch. v. 1-9); and then immediately, on the same ground, the Passover to be celebrated for the first time (v. 10-12). He divides the land not according to his own preference, but by the lot, that God himself might, as it were, give the decision (chaps. xiii.-xix.), *raises the holy tent in Shiloh* (xviii. 1), arranges not only the cities of refuge which have been mentioned, but also the Levitical cities (ch. xxi.), acts in harmony with the high-priest Eleazar (xvii. 4; xxi. 1), maintains the unity of the cultus when the two and a half tribes build the altar on the bank of the Jordan (xxii. 12-34), in his farewell address admonishes to fidelity towards Jehovah, warns against apostasy (ch. xxiii. 1-16; xxiv. 1-15), and, having already earlier—perhaps directly after the conquest of the country west of the Jordan—caused blessing and curse to be proclaimed from Gerizim and Ebal (viii. 30-35), solemnly renews the covenant between Israel and Jehovah at Shechem (ch. xxiv. 25) with an earnest demand that all other gods which might possibly still be cherished, should be put away. Conscious as he was, therefore, as a general, of his commission from God, he was not less so as a ruler, who constantly kept in view, and followed with all tenacity and perseverance, his great, heaven-appointed aim, namely, to found a theocratic commonwealth. If he was adorned, as a general, with a bravery supported by fear of God and confidence in him, so as a regent he wore the most beautiful ornament of civil rule: an unselfish, noble spirit of justice coupled with gentleness and wisdom. It was a spirit which gave to every man his own (xiv. 6-15; xxi. 1), but claimed for itself only what was reasonable and moderate (xix. 49, 50), and which could sharply repel unjustifiable demands (xvii. 13-18), although not with "humiliating sarcasm" or with "pointed scorn," as Ewald represents (*ub. sup.* 317, 316). Of this charge, however, we shall have to take fuller notice in our explanation of the passage.

Thus Joshua stands before us distinguished equally as *general* and as *ruler* of his people, a worthy follower of Moses; not a prophet like the latter, and no lawgiver, as was the son of Amram, but filled with the same spirit of fidelity towards Jehovah, and of zeal for the newly incipient commonwealth of God; a man of God in all that he does and in all that he omits. "In the kingdom of God," says Kurtz (*Manual of Sacred History*, p. 102), "he is great who knows that of himself he is nothing. This greatness had Joshua. Among the heroes of the sacred history he stands forth as the one, above almost all others, free from self-will. The most conscientious fidelity towards the law, and a disposition the most imperturbably theocratic, distinguish him. He is prudent, circumspect, where he has to act of him self, for he conducts the wars of the Lord; but unhesitating, quick, and decided where the Lord sends him. His courage is humility, his strength is faith, his wisdom is obedience and fear of the Lord. A gentle disposition, but the furthest possible from feebleness, as is proved by his sternly solemn sentence upon Achan, and the strictness with which he executes the curse upon the Canaanites. Such a union of mildness with strength, of simplicity with prudence, of humility with magnanimity, has in it something evangelical. This peculiarity of his character, together with the peculiarity of the period in the kingdom of God in which he lived, and of the position which he took, makes him and his work a rich type of Him that was to come. He leads the people into the land of promise and of rest, but there is yet a better rest to be enjoyed, to which his antitype and namesake must introduce us (Heb. iv. 9)." With this glance at that unique, glorious antitype, at *Christ* the true Joshua, we close the attempt at a description of the hero of our book.<sup>1</sup>

<sup>1</sup> [Baumgarten's characterization of Joshua in Herzog's *Real-Encyc.*, s. v. *Joshua*, is in much the same tone as the above. From Stanley's *Lectures on the Jewish Church*, vol. i. lect. 10, we extract the following vivid and impressive sketch of the sacred leader of Israel, breathing a somewhat different sentiment, and hardly giving (as many will think) that regard to his sacredness which it deserves:—

"The difference, indeed, between Moses and Joshua, was marked as strongly as possible. Joshua was the soldier,—the first soldier consecrated by the sacred history. He was not a teacher, not a prophet. He, one may say, hated the extension of prophecy (?) with a feeling which recalls a well-known saying of the great warrior of our own age. He could

OBSERVATION 1. In the N. T. Joshua is mentioned only twice: (1) in the speech of Stephen before the chief council, Acts vii. 45, where it is said that the fathers brought in the tabernacle with Joshua into the possession of the Gentiles, whom God drove out before their face (*ἐξώσαν δ θεός*); (2) Heb. iv. 8 (see on ch. i. Doctrinal and Ethical, No. 4). From this passage Starke gives some intimations concerning the typical relation of Joshua to Christ. He says: "Joshua was in name and action a beautiful type of the Messiah. As he led the children of Israel through the Jordan into the land of Canaan, so the latter leads his believing followers finally through death into the heavenly Canaan. He carried out what Moses could not effect; the law of Moses could insure to men no peace and no blessedness, which Jesus and his gospel can, Rom. viii. 3; Heb. vii. 25. Jesus and Joshua begin after Moses leaves off. Joshua was the leader of the bodily Israel, overcame their enemies, distributed to them their land; all which Jesus, the Captain of Salvation, does for the spiritual Israel, Heb. ii. 10" (Starke on ch. i. 1).

Obs. 2. "We find in the East historical traces of Joshua's heroic deeds, outside of the Hebrew writers. Thus Procopius, *Vandal.* ii. 20, mentions a Phœnician inscription near the city Zingis in Mauritania, which had originated with the Phœnicians who had fled from Canaan, and ran thus: 'Ἡμεῖς ἔσμεν οἱ φεύγοντες ἀπὸ προσώπου Ἰησοῦ τοῦ ληστοῦ υἱοῦ Ναυῆ (Suidas s. v. *Xavadr*: 'Ἡμεῖς ἔσμεν Χαναανοὶ οὓς ἐδίωξεν Ἰησοῦς δ ληστής'); and a letter of the Persian king Shaubec in *Chron. Sam.* c. 26, names Joshua likewise "*lupus percussor*," but according to another recension, "*lupus vespertinus*," זאב ערבֿור (comp. Hab. i. 8). Winer, *Realw.* s. v. Josua. Ewald regards the inscription as a fabrication (p. 298); and in the *Chron. Sam.*, from its character before described (§ 1 obs.), no confidence can be placed. "Other accounts similar to that in Eutropius are more simple, such as the brief statement that Tripolis in Africa was founded by the Canaanites fleeing before Joshua (apud Euseb. *Chron. Gr.* ed. Scaliger, p. 11); but present too little that is definite, and may have arisen out of vague conjectures in which later writers so richly abound" (Ewald, p. 299).

### § 6. The Holy Land.

The land captured by the Israelites under the brave leadership of Joshua, we call commonly *Palestine*, or *the holy land*, sometimes also, after Hebrews xi. 9 (cf. Gen. xv. 18; L. 24; Num. xxxii. 11, etc.), the *promised land*. It was called a holy land (אֶרֶץ קֹדֶשׁ) by Zechariah (ii. 12), by the author of the Second Book of Maccabees (i. 7), and in later ages with preference by the Catholics; against which Bachiene (in von Raumer, *Palästina*, p. 23, Anm. 3), without reason remarks, that "this designation rests merely on superstition." It is rather, as Zech. ii. 12 shows, more Biblical than the name *Palestine*, פְּלִשְׁתִּין, which originally referred only to the southwestern part of the land, the country of the Philistines. So Jerome

not restrain his indignation when he heard that there were two unauthorized prophets within the camp. 'My lord Moses forbid them.' He was a simple, straightforward, undaunted soldier. His first appearance is in battle. 'Choose out men, go out, fight with Amalek.' He is always known by his spear or javelin slung between his shoulders or stretched out in his hand. The one quality which is required of him, and described in him, is that he was 'very courageous.' 'He was strong and of a good courage.' 'He was not afraid nor dismayed.' He turned not to the right hand nor to the left; but at the head of the hosts of Israel he went right forward from Jordan to Jericho, from Jericho to Ai, from Ai to Gibeon, to Beth-horon, to Merom. He wavered not for a moment; he was here, he was there; he was everywhere, as the emergency called for him. He had no words of wisdom, except those which shrewd common sense and public spirit dictated. To him the divine revelation was made not in the burning bush nor in the still small voice (?), but as the Captain of the Lord's host, with a drawn sword in his hand; and that drawn and glittering sword was the vision that went before him through the land, till all the kings of Canaan were subdued beneath his feet.

"It is not often, either in sacred or in common history, that we are justified in pausing on anything so outward and (usually) so accidental as a name. But if ever there be an exception, it is in the case of Joshua. In him it first appears with an appropriateness which the narrative describes as intentional. His original name, *Hoshua*, 'salvation,' is transformed into *Jehoshua*, or *Joshua*, 'God's salvation'; and this, according to the modification which Hebrew names underwent in their passage through the Greek language, took, in the later ages of the Jewish Church, sometimes the form of Jason, but more frequently that which has now become indelibly impressed upon history as the greatest of all names, — Jesus.

"Slight as may be the connection between the first and the last to whom this name was given with any religious significance, it demands our consideration for the sake of two points which are often overlooked, and which may in this relation so catch the attention of those who might else overlook them altogether. One is the prominence into which it brings the true meaning of the sacred Name, as a deliverance, not from 'imputed' or 'future' or 'unknown' dangers, but from enemies as real as the Canaanitish host. The first Joshua was to save his people from their actual foes. The second was to 'save His people from their sins.' Again, the career of Joshua gives a note of preparation for the singularly martial, soldier-like aspect — also often forgotten — under which his Namesake is at times set forth. The courage, the cheerfulness, the sense of victory and of success, which runs both through the actual history of the Gospels, and through the idealization of it in 'the Conqueror' of the writings of St. John, finds its best illustration from the older church in the character and career of Joshua.

on Is. xiv. 29 says, "*Philistæos Palæstinos significat*;" and Willermus Tyr., "*Palæstina quasi Philistina a Philistiim dicitur*" (in von Raumer, p. 24). In our book we find none of these names. As a general designation appears rather (ch. i. 4) "the land of the Hittites," whose bounds, according to the old promise, Gen. xv. 18–21, are very widely extended. Further we meet principally with two names for the two main divisions of Palestine, for the country west of the Jordan and the country east of the Jordan. The former is *Canaan* (פְּנֵעַן = lowland, as opposed to אֶרֶם = highland), the latter is *Gilead* (גִּלְעָד see on the etym. on ch. xii. 5), as may be seen from ch. xxii. 9, 10, 11, 15, 32, where *Bashan* (בָּשָׁן, from בָּשָׁן, "level, soft soil"), elsewhere standing separate from Gilead, as in ch. xiii. 11, is included with it. Between the east and west country lies the Jordan valley, now Ghor, then called in one part of it פְּנֵי הַיַּרְדֵּן (Gen. xiii. 10, 11), "circuit of the Jordan," as in Matt. iii. 5, ἡ περὶ ἄκρον τοῦ Ἰορδάνου, or briefly הַפְּנֵי (Gen. xiii. 12; xix. 17), and in our book synonymously גִּלְיָלוֹת הַיַּרְדֵּן (ch. xviii. 17; xxii. 10, 11), but in its whole extent called הָעֲרָבָה "low ground, plain, field" [rather, "arid, sterile, desert tract," Gesen., Fürst. — Tr.], (ch. xi. 16; xii. 1, 3). Instead of this in ch. xiii. 27 we have also עֲמָק (see Robinson, *Phys. Geog. of the Holy Land*, p. 81).

The west side of the Ghor belonged to Canaan, the east side to Gilead; the Jordan, as we learn partly from the boundaries (ch. xiii. 27; xvi. 1, 7; xviii. 12, 19; xix. 22, 34, etc.), partly from the notices in ch. xxii. (vers. 10, 11, 19, esp. 25), formed the border between those two great provinces of West and East Palestine.

Palestine as a whole lies nearly between  $34\frac{1}{2}^{\circ}$  and  $36\frac{1}{2}^{\circ}$  east longitude, and between  $31\frac{1}{4}^{\circ}$  and  $33\frac{1}{4}^{\circ}$  of north latitude, almost equally distant from the equator and the Arctic circle. The greatest extent from north to south is about one hundred and fifty-five miles, and from east to west about eighty-five miles. Reckoning the average width at seventy miles we have a surface of 8,560 square miles. It is therefore about half as large as Switzerland, one third as large as Bavaria (von Raumer, p. 25), about the size of the Prussian Rhine province.<sup>1</sup> "*Pudet dicere*," writes Jerome, "*latitudinem terræ repromissionis, ne ethnicis occasionem blasphemandi dedisse videamur*." The boundaries of the land, both for its western and its eastern divisions, are given in our book with accuracy, and will be noticed in the commentary on the passages pertaining thereto, ch. xi. 16, 17; xii. 1–6, 7, 8; xiii. 1 ff. In general, they give us to understand that at that time Palestine was already bounded on the south by Arabia Petræa (ch. xv. 2, 3) and the brook of Egypt (xv. 4); on the west by the Sea (xv. 4), sometimes called also (Num. xxxiv. 6) the Great Sea, that is, the Mediterranean Sea; on the north by the mighty heights of Lebanon and Hermon (ch. xi. 17); on the east by the wilderness of Syria and Arabia, toward which Salcha is mentioned as a border town, ch. xii. 5. To denote the extension of the land from north to south we frequently meet with the expression "from Dan to Beersheba" (e. g. 2 Sam. ch. xvii. 11; Judg. ch. xx. 1; 1 Chron. ch. xxi. 2), but not in the Book of Joshua. A similar designation of the breadth appears not to have been used.

In this its secluded position the land was eminently adapted to the purpose which the people of Israel, according to their historical vocation, had to fulfill. On the south and east, far-stretching deserts separated it from contact with all other nations. On the west was spread out the sea, which in those ancient times was little traversed, and even to that extent only by methods of a very imperfect description. On the north rose the protecting mountain walls of Lebanon and Anti-lebanon. Here might the O. T. commonwealth of God develop itself in admirable separateness from the world, the more so as Palestine, in the quality of its soil, its climate, its fertility, answered all the conditions which are requisite for the prosperous development of a community, and for awakening love and attachment to the country, the possession of Jehovah, where the dwelling of Jehovah was erected (ch. xxii. 19; comp. Lev. xxv. 23; Ps. lxxxv. 1). Truly, Israel should, as God had said to Moses (Ex. iii. 8; comp. w. xiii. 5; Lev. xx. 24; Ezek. xx. 6), be led into a good and wide land (אֶרֶץ טוֹבָה רְחֹבָה), into a land flowing with milk and honey (אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ), the fruitfulness of which is praised (Deut. viii. 7–9) in these words: The Lord thy God leads thee into a good land, a land in which are brooks and fountains and seas, that flow (יְצִיֵּאוּ)

<sup>1</sup> [Robinson says (*Phys. Geog.* p. 18): "The whole area of the land of Palestine does not vary greatly from twelve thousand geographical square miles, — about equal to the area of the two States of Massachusetts and Connecticut together." See also Smith's *Dict. of the Bible*, Am. ed. 2286 ff. — Tr.]

De Wette: "spring out") on the hills and in the meadows (רְחֵלִים, prop. valley between mountains), a land of wheat and barley and vines and fig-trees and pomegranates, a land of olive-trees and honey, a land in which thou shalt eat bread without scarceness, in which nothing is wanting, a land whose stones are iron and out of whose mountains thou mayest dig brass." (Comp. Deut. xi. 10-12; 2 K. xviii. 32; Neh. ix. 25, 35; Is. xxxvi. 17, etc.) With these descriptions of the Bible agree Josephus (*Ant.* v. 1, 21), who praises the fertility and beauty of Palestine; Tacitus, who says, after his manner, with pregnant brevity: "*Über solum. Exuberant fruges nostrum ad morem præterque eas balsamum et palmæ*" (*Histor.* v. 26); Justinus (xxxvi. 2); Ammianus Marcellinus (xiv. 8). And these all speak of the later times when many desolating wars on the soil of the "land of the Hebrews" (Gen. xi. 15, and in Joseph.) had robbed it of its excellence. Only one voice, that of Strabo (xvi. 2, 3, 6), appears to contradict these reports. He relates (quoted by von Raumer, p. 92) that Moses led the Jews to the place where Jerusalem stands, and easily took possession of it, because, being rocky and unfruitful round about, no man had claimed it. To this Reland has already replied that this report of Strabo itself, like others, shows Strabo's ignorance in respect to Palestine, and that the vicinity of Jerusalem is not Palestine. True, the soil was not, if we bring before our minds the topography of the land, everywhere equally fruitful; but even in the south of West Palestine, in the Judæa of a later day, where the rough lime-stone hills show in many places only a few traces of vegetation, and, towards the Dead Sea, except in the neighborhood of En-gedi, almost none at all, — even here there were more favored districts like that about Gibeon, the plain of Rephaim near Jerusalem, the low-lands (רְחֵלִים) on the sea-coast, which have maintained their productiveness till the present day. The mountain of Judah which rises northwardly from Beer-sheba like a higher story of the land, to an average height of 2,400 feet (von Raumer, p. 87), gives that region in many places a gloomy aspect; but so much the more beautiful appears the green of the deeply-cleft wadies whose waters flow partly towards the Mediterranean, and partly towards the Dead Sea. Much more fertile was and is the northward extension of the mountain of Judah, called the mountain of Ephraim, "Mount Ephraim," also ch. xi. 16 the mountain of Israel, whose summits, at the time when Joshua divided the land, were still densely covered with forest (ch. xvii. 15). On account of this richer vegetation, the patriarchs also found here in the early days pasture for their herds about Beth-el and Shechem (Gen. xii. 8; xiii. 3; xxviii. 19; xxxvii. 13). It is most luxuriantly produced, either where the Shephelah<sup>1</sup> extends itself through the plain of Sharon even up to the woody and far outstretching promontory of Carmel, or, north of Carmel, in the plain of Jezreel, on the heights of the mountain of Naphthali, named only once in the Bible and that in our book (ch. xx. 7), and in the plain by the sea of Gennesaret. This, now el-Ghuweir, is "described by Josephus (*Bell. Jud.* iii. 10, 8) in glowing terms for its fertility and productiveness" (Robinson, *Phys. Geog. of the Holy Land*, p. 77.)

While thus Canaan proper, especially in its middle and northern portions, was eminently adapted to agriculture, the land east of the Jordan offered the most excellent pasture for cattle. Hence the Reubenites and Gadites, abounding in herds, to whom also half of the tribe of Manasseh joined themselves, had early requested of Moses to be allowed to settle on that side of the stream (Num. xxxii. 1 ff. 33; Deut. iii. 12; xxix. 8; Josh. xiii. 7, 8), on those high table-lands which stretch eastward to the mountains of Hauran, and to the Arnon on the south. These, now called en Rukrah and Belka, were then Bashan and Gilead, or merely Gilead. The former is even to this day of extraordinary fruitfulness, and everywhere tillable. The latter, cleft by the deep valleys of the Jarmuk and Jabbok, and other smaller torrents, is famous as a grazing-land, its soil being adorned with a luxuriant growth of grass, out of which rise majestically the evergreen oaks, the oaks of Bashan (Is. ii. 13; Ez. xxvii. 6; comp. Robinson *ubi sup.* p. 57 ff. 139 ff.). Here on these high grounds (3,000 feet above the Mediterranean, 4,300 feet above the Dead Sea), breathes a fresh and invigorating air, doubly invigorating to the traveller who emerges from the deep Jordan valley. This lies far below the surface of the Mediterranean, — 625 feet below it where the Jordan leaves the Sea of Gennesaret, and 1,231 where it empties into the Dead Sea. In it there is no tillable soil except at Bethshan in the north and about Jericho at the south end of the Ghor; between these two places the river is shut in on both sides by two ranges of chalky hills (von Raumer, p. 58). The region about Jericho in particular was celebrated for its fertility (von Raumer, p.

<sup>1</sup> [The Philistine lowlands. See Smith's *Dict. of the Bible*, art. "Shephelah." — Tr.]

58, Anm. 118 a). Further south all vegetation is dried up. There the *Dead Sea*, as we commonly call it, after Galenus and Jerome, but which appears in the historical books of the O. T. under the name of the Sea of the Plain (ים העֶרְבָּה, Deut. iv. 49; 2 K. xiv. 25), or the Salt Sea (ים המֶלַח, Gen. xiv. 3; Num. xxxiv. 3, 12; Josh. xv. 2, 5; xviii. 19), or under both names at once (Deut. iii. 17; Josh. iii. 16; xiii. 3), spreads out its desolate surface, forty-seven miles long and more than ten miles wide, between bare, high, steep cliffs of limestone and chalk, inhospitably silent, aptly called by the son of the desert "a curst sea" (von Raumer, p. 61). From its southern point the southern border of Canaan ran across to Beer-sheba, according to ch. xv. 2, and to the river of Egypt, that is, to the point from which we began this survey of the land.

We have before remarked incidentally how very different is the temperature in the Jordan valley from that on the heights to the east of the Ghor. Other such contrasts appear in the holy land, embracing as it does very lofty heights and profoundest depths; so that on its *climate* no general judgment can be pronounced, as can usually be done in the case of so small a country, with more uniform quality of soil, and a different situation. Of Lebanon, whose magnificent mountain scenery has been described in the liveliest colors by Furer, in his *Wanderungen durch Palästina* (p. 356 ff.), a work which we shall often have to quote, the Arabic poets say, "that he bears the winter on his head, the spring on his shoulders, in his bosom the autumn; and that summer slumbers at his feet" (von Raumer, p. 89, after Volney, i. 243). Consistently with this writes Burckhardt as he comes, on the 5th of May, 1812, to the mouth of the Mandhur (Jarmuk, *Hieromax*), where it empties into the Jordan: "Northward rose the snow-covered Jebel el-Scheick (Hermon); on the east the fruitful plains of Jaulan lay bedecked with the flowers of spring; while in the south the drooping vegetation appeared to show the effects of a tropical heat." The temperature of Jerusalem (and the same is true in general of the whole hill-country west of the Jordan, Robinson, *ubi sup.* p. 297 f.) is for the most part cool and pleasant, and never oppressively hot except while a sirocco or south wind lasts (p. 293). On the western plain, which rises only a little above the Mediterranean, it is of course warmer, so much so, indeed, that the harvest ripens there about two weeks earlier than on the mountain (p. 298 f.). Disregarding the rough, high mountain regions of Lebanon and Anti-lebanon, and on the other side the tropical heat of the Ghor (where Van de Velde found it more trying than in South Africa, von Raumer, p. 89), the great part of Palestine has a pleasant, generally healthy climate, excellently suited to agriculture and grazing; for there are but few swamps or other causes to operate against the salubrity of the atmosphere (Rob. p. 308). Yet Palestine, as in ancient times so now, is not without contagious diseases, and "the pestilence that walketh in darkness," Ps. xci. 6 (Rob. l. c.).

Of the *natural productions* of the country, wheat, barley, vines, fig trees, pomegranates, olive trees, and honey are mentioned in the passage (Deut. viii. 7-9) before quoted, and it is there said also, that the *stones* of the land are *iron*, and brass is dug out of its mountains. As a matter of fact many iron mines are still found on Lebanon, and, from the communications of Rusegger, who has accurately explored Palestine in respect to its geology, they use the brown iron-stone and spathic iron-stone for building near Merjibah (Ruseg. i. 690, iii. 284, ap. von Raumer, p. 96). "Iron and brass shall be on thy shoes," was promised to Asher in the blessing of Moses (Deut. xxxiii. 25). And according to our book Asher must, with great probability, have received a place precisely on Lebanon (ch. xix. 24-31). So that the occurrence of iron and brass in Palestine is a fixed fact, although it is a question whether by the stones of the land which "are iron," we are not to understand rather (as von Raumer supposes, p. 96), the widespread basalt formation of Hauran, Leja, and Jaulan. The *plants* mentioned in Deut. viii. 7-9, *wheat, barley, vines, fig and olive trees*, as well as *pomegranates*, are still met with, and are often mentioned in the books of travel. The olive trees grow to the height of from twenty to thirty feet; the fruit begins to ripen in October, and is pressed after lying in hot water. Early figs were the first fruit of the year to ripen; a second sort, the summer figs, came on in August, and a third, the winter figs, remained till January on the tree. The vines bear very heavy clusters, grow to be even thirty feet high (Stephan Schultz, in von Raumer, p. 101 [Tristram, *Land of Israel*, pp. 610, 622]), and yield excellent wine. Pomegranates grow about Gaza, Hebron, and elsewhere in the land. Of the other tall-growing plants of Palestine, we ought specially to indicate the oaks (Is. ii. 13; Ezek. xxvii. 6; Zech. xi. 2) which are found not on the east side of the Jordan alone (Robinson, *Bibl.*

*Res. in Pal.*, etc. ii. 443 [Tristram, *ubi sup.* p. 120, etc.]; the palm trees, near Jericho and En-gedi formerly (Judg. i. 16; iii. 13), at the present day near Gaza (Rob. ii. 276), and in Jerusalem (Tobler, *Denksblätter*, p. 109 [at Jaffa, Tiberias, and elsewhere, Tristram, pp. 413, 429, etc.]); and finally the cedars, the glory of Lebanon (von Raumer, p. 31 [Tristram, p. 630 ff.]). The richness of the land in honey (Ex. iii. 8, 17; xiii. 5; Deut. viii. 8; Jud. xiv. 8; 1 Sam. xiv. 25-45) presupposes the multitude of flowers; hyacinths, anemones, jonquils, on Carmel; on the plain of Sharon, tulips, white and red roses, white and yellow lilies, narcissuses and stockgillies (von Raumer, p. 98).

The mention of honey leads naturally to some remarks on the *animals* of Palestine. While the bees are a blessing to the country [comp. Tristram, p. 87 f.] the locusts bring upon it the horrors of desolation, such as Joel has pictured with a master's hand (ch. i. 3 ff.). To the locust which rises out of the abyss (Rev. ix. 3, 5, 10) was power given, as the *scorpions* have power on earth. These latter are found in extraordinary numbers in the Jordan valley below Jericho (von Raumer, p. 103), and the mountain of Akrabbim is named from them (ch. xv. 5, from עֲרַבְיָה, "a scorpion"). *Serpents* which, like them, are created for vengeance on the wicked (Sirach, xxxix. 36), are in modern Palestine but few (von Raumer, p. 106). Their place, however, is well supplied by numerous *birds*, especially singing birds, not merely in Samaria and Galilee, but also along the Jordan, where Robinson (*Lat. Bibl. Res.* p. 316) heard the nightingale warble [comp. Tristram, pp. 513, 523, 585]. Even the Dead Sea is not uncheered by these songsters. "We ourselves," writes Robinson (*Phys. Geog.* p. 219), "and many other travellers, saw birds flying in all directions over the sea. That no water-fowl are here to be met with is simply owing to the fact that the sea shows no trace of fish or plant on which those birds subsist. But the region is full of birds; and at Ain Jidy we were surprised and delighted to hear their morning song in the midst of the solitude and grandeur of these desolations. The trees, and rocks, and air around were full of the carol of the lark, the cheerful whistle of the quail, the call of the partridge, and the warbling of many other feathered songsters; while birds of prey were soaring and screaming in front of the cliffs and over the waters of the sea."

Of *predaceous quadrupeds*, the *lions* (Judg. xiv. 5, 6; 1 Sam. xvii. 34-36; 2 Sam. xxiii. 20; 1 K. xiii. 24, 26; Jer. xlix. 19) which, in the days of Samson and David showed themselves in cultivated districts of Judæa, and when Jeremiah lived still haunted the Ghor, have now disappeared from Palestine. *Bears*, on the contrary, are yet found in the mountains of the North (von Raumer, p. 106), but especially are *foxes* and *jackals* numerous in all the land, and not less so the *hares* (p. 107). Of *domestic animals*, the country had dogs, camels, asses, horses (mentioned in our book ch. xi. 4 as belonging to the Canaanites), mules, oxen, buffaloes, numerous flocks of goats and sheep in which the patriarchs, Jacob in particular, were already rich (Gen. xxx. 43).

### § 7. *The Original Inhabitants of Palestine.*

When the Israelites forced their way into this highly favored land where once their fathers had dwelt as nomads, they found, east of the Jordan, the kingdoms of Sihon and Og (ch. xii. 1 ff.) and, in Canaan proper, thirty-one smaller kingdoms besides, as would appear, one free state, Gibeon with its dependent towns Chephira, Beeroth, and Kirjath-jearim (ix. 3, 17). The land was already cultivated, and owed this cultivation to its inhabitants. These lived in cities, tilled the ground, and had planted olive-yards (ch. xxiv. 13), were acquainted with writing, as the previous name of Debir, Kirjath-sepher (ch. xv. 15), proves, owned horses and chariots (ch. xi. 4; xvii. 18); but in a moral and religious respect were very degraded (Gen. xv. 16; xix. 5; Deut. xii. 29-31; xviii. 9-12; Ex. xxiii. 31-33; xxxiv. 11-14; Josh. xxiii. 12, 13; xxiv. 15). Of them are separately named in our book, —

1. *Canaanite tribes* (ch. iii. 10; ix. 1; xi. 3, where their places of habitation are given, xii. 8; xxiv. 11):<sup>1</sup>

A. *The Hittites*, חִתִּים (*Xerrāoi*), living on the mountain of Judah (Num. xiii. 29; Josh. xi. 3, and in general עֲרֵב near Hebron where Moses bought of Ephron the Hittite, a cave for a burial-place (Gen. xxiii. 3-20; xxv. 9, 10 ff.). The race appears to have been very powerful, since ch. i. 4 the whole land promised to the Israelites is called the land of the

<sup>1</sup> [On the different races of the Canaanites compare the brief but comprehensive sketch by Stanley, *Hist. of Jewish Ch. lect. ix.*, and the articles under the respective titles in Smith's *Dict. of the Bible*. — Ta.]

**Hittites.** According to Ewald (*Gesch. des Volkes Isr.*, i. p. 279 ff.) the Hittites were *dwellers in the valleys*, which, however, does not agree with ch. xi. 3, where they, together with the Amorites, Perizzites, and Jebusites, are reckoned with the inhabitants of the mountain. [This name is used in the Hebrew always in the singular, "the Hittite," with five exceptions.]

**B. The Amorites,** אֲמֹרִי (Ἀμωρῆαι, according to Ewald, "mountaineers"<sup>1</sup>). Sometimes a name for all the peoples of Canaan (ch. xxiv. 18; Gen. xv. 16; Judg. vi. 10; 2 Sam. xxi. 2, and often), according to ch. xi. 3, dwelling on the mountain also, either on the mountain of Judah, in particular (Gen. xiv. 7, 13), or on the mountain west of the Dead Sea, thence called mountain of the Amorites (Deut. i. 7, 19, 20, comp. w. Num. xiii. 30), and to be regarded as a southerly continuation of the mount of Judah; or, northwardly, on the mount of Ephraim, about Shechem (Gen. xlviii. 22, comp. w. John iv. 5): also on the east of the Jordan where the kingdoms of Sihon and Og in Gilead and Bashan are designated as Amoritical kingdoms (ch. ix. 10, comp. w. xii. 2, 4; Num. xxxii. 33, 39; Deut. iv. 47-49). [Hebrew always singular.]

**C. The Canaanites,** כְּנַעֲנִי (Χαναανῖται, according to Ewald [and Gesen.] "lowlanders"), a designation in a wide sense for all the people of Canaan (Gen. x. 18; xii. 6; xxiv. 3; Ex. xiii. 11, and often), more strictly for a race along the sea and along the Jordan (ch. v. 1; xi. 3; Num. xiii. 29; Deut. xi. 30). That they dwelt in Gezer, is expressly mentioned ch. xvi. 10, comp. the Comm. in loc. In ch. xiii. 4 the land of the Canaanites is the same as that of the Sidonians (ch. xiii. 5), that is, the *Phœnicians*. [Almost always plural.]

**D. The Girgashites,** גִּרְגָּשִׁי (mentioned in ch. iii. 10; xxiv. 11; Deut. vii. 1; Neh. ix. 8, while they are wanting in the lists, ch. ix. 1; xi. 3; xii. 8; Ex. iii. 8; xxxiii. 23; xxxiv. 2; xxxiv. 11), according to Gesenius "those dwelling on clayey or loamy soil" (גִּרְגָּשִׁי). They had probably (ch. xxiv. 11), as von Raumer suspects, settled as colonists on the west side of the Jordan. In Matt. viii. 28 the Cod. Sinait. reads not Γεργασσηῶν, which is probably no more than a conjecture of Origen (von Raumer, Gesen.), but Γαλαθηῶν. [Plural with two exceptions.]

**E. The Hivites,** חִיטִּי (Εβαῖται, according to Ewald, "townsmen, midlanders" [Gesen.: pagani, villagers]; in the cities Shechem (Gen. xxxiv. 2) and Gibeon (Josh. ix. 7; xi. 19), but also on mount Hermon in the land Mizpeh, ch. xi. 3, cf. Judg. iii. 3). [In the Hebrew always singular.]

**F. The Perizzites,** פְּרִזִּי (Περριζῖται; according to Gesenius connected with פֶּרֶץ, "open country," whence פֶּרֶץ Est. ix. 16; Deut. iii. 5; 1 Sam. vi. 18, and then also פֶּרֶץ = "countryman, rustic," with which also *paganus* may be compared), according to ch. xi. 3; Judg. i. 4, 5, likewise living on the mountains, probably with Canaanites, between Beth-el and Ai in Abraham's time (Gen. xiii. 3, 7). It may be questioned, with von Raumer (p. 362), whether also near Shechem? which is, I think, from the connection of Gen. xxxiv. 30 not improbable. [Always singular in the Hebrew.]

**G. The Jebusites,** יְבוּסִי (from "יָבוֹס," a place trodden down, threshing-floor, ר. פֶּסֶס" Gesenius), at Jerusalem (Jebus), and in the region around Jerusalem (ch. xv. 8, 63; xviii. 28; Judg. xix. 11), according to ch. xi. 3 on the mountain also (cf. besides Num. xiii. 20), like the Amorites, Hittites, and Perizzites; invariably, except ch. xi. 3, named in the lists (ch. ix. 1; xii. 8; xxiv. 11; Gen. xv. 21; Ex. iii. 8; xxxiii. 23; xxxiv. 2; xxxiv. 11; Deut. vii. 1). [Always singular.]

"As regards the *origin* of the Canaanites," says Winer (*Bibl. Realwörterbuch*, s. v. "Canaaniter"), "they are reckoned in Gen. x. 15, comp. vers. 6, 18; ix. 22 — as descendants of a certain Canaan who was a son of Ham, and so grandson of Noah, — among the *Hamites*. But this ethnographical conception, which rests, perhaps (Tuch, p. 245), on the tradition concerning the original abodes of the Canaanites, is contradicted by the language of this race, which was no other than the Hebrew (Is. xix. 18, see Gesenius, *Hist. of the Heb. Lang.* 16 f.). The prevailing view of antiquity regarded them (the Phœnicians, Sidonians) as *immigrants* in western Asia, comp. also Justin, xviii. 3, 2; and according to Herod. i. 1; vii. 89, they must have dwelt originally on the Red Sea (that is, on the ocean south of Asia), especially, per-

<sup>1</sup> [This interpretation is said by Grove, *Smith's Dict. of the Bible*, art. "Amorites," "to be due to Simons, though commonly ascribed to Ewald." — Tr.]



haps, on the Persian Gulf (comp. Strabo, i. 42; xvi. 784), where at a later period, two islands, Tyros and Arados, were pointed out as the home of the Phœnicians (Strabo, xvi. 766). . . . That, finally, the immigrant Canaanites first occupied the northern (Phœn.) coast, and then, crowding back the primitive inhabitants, spread themselves south and east throughout Palestine, is probable under all the circumstances." Knobel has, as Lange remarks (*Comm. on Gen.*, p. 347), "solved the problem by the supposition that the Canaanites who migrated to that country might have received the Shemitic language from Shemites who had previously settled there. Add to this that the affinity of the Phœnicians and Canaanites with the Hamitic nations of the south seems to be established (Kurtz, p. 90, Kaulen, p. 235)." J. George Müller, on the contrary, had still earlier maintained (*Schweizerisches Museum*, 1837, p. 275 ff. esp. 282), and again repeats (*Herzog's Realencyk.*, vii. 241), in agreement with Grotius, Clericus, and Gesenius, that the Hebrews had, as early as the patriarchal age, received their language from the Canaanites who migrated from the Egyptian sea.

On a more careful consideration of these several views, the question at once arises, Whether the ethnological table in Gen. x. shall maintain its historical character or not. This is denied to it by the majority of recent critics. An error in the Table is assumed and then ascribed to national hatred, which is supposed to have shrunk from the idea of a common derivation (*Realencyk.*, *ubi sup.* 240). Knobel, Bertheau, and J. G. Müller, on the contrary, defend the table, and assume that the Hebrews and Canaanites were of different families, the former belonging to that of Shem, the latter to that of Ham. On this supposition arises the second question: How we are to explain the undeniable agreement in language, as it appears *e. g.* in the inscription of Eschmunazar, king of the Sidonians (cf. Schlottmann's careful explanation of it in the treatise, *Die Inschrift Eschmunazar's Königs der Sidonier, geschichtlich und sprachlich erklärt*, Halle, 1868). Knobel supposes that the Canaanites had, upon their settlement in the country, received the language of the Shemites, whom he conceives to have been resident there already. Among them he reckons the Rephaites [Rephaim], Emities [Emims], Susites [Zuzim], Samsumites [Zamzumim], Enakites [Anakim], Avites, Hivites; and he supposes that the Terahites then followed at a later period. Müller, as we have seen, gives the opposite explanation. He maintains that "the Hebrews, who as a rule, throughout their history, have with great facility appropriated to themselves the languages of the peoples among whom they dwelt" (better, perhaps, "appropriate," for whether it was always so we know not, can only conjecture), "without in the least sacrificing their nationality, had substituted the language of the Canaanites for their own, as they also borrowed of them other elements of civilization, especially alphabetic writing, republican institutions (Suffetes), architecture, etc." (p. 242).

This is the present state of the discussion. One class of investigators give up the ethnographical table, and arrive at a not unsatisfactory result; the others have striven to support the historical authority of the table, but are then compelled to propose hypotheses of which that of Knobel, supposing the Rephaites, etc., to have been Shemites, is against all previous views (see below), while that of Müller raises against it the consideration, Whether indeed a people so originally endowed as the Hebrews could so easily have given up their "primitively Indogermanic," more specifically their "Aryan or Iranian language (!)," and adopted that of the Canaanites? Under these circumstances we hold that the whole question concerning the origin of the Canaanites is as yet by no means satisfactorily answered.

2. The *Philistines* (פְּלִשְׁתִּים), more rarely פְּלִשְׁתִּיִּים, LXX. in Pent. and Josh.: *φιλισταῖοι*, elsewhere commonly: *οἱ ἀλλόφυλλοι, Παλαιστῖνοι* Joseph. *Ant.* v. 1, 18. According to Gesenius: "wanderers, strangers," which is the meaning of *ἀλλόφυλλοι*, from the Æthiop. *falasa*, "travel, wander," Heb. פָּלַשׁ, mentioned in our book, ch. xiii. 2, 3.<sup>1</sup> Their cities, according to ch. xv. 45-47, were allotted to the tribe of Judah, but Ekron later to Dan, ch. xix. 43. They were, as appears from Gen. x. 13, 14, descendants of Mizraim, the son of Ham, and hence, like the Canaanites, were Hamites. From [Deut. ii. 23;] Jer. xlvii. 4; Am. ix. 7, we learn that they came from the island Caphtor, probably Crete. With that agrees, as von Raumer observes, Deut. ii. 23, where it is said that the Caphtorim who came out of Caphtor destroyed the Avim, who dwelt in villages unto Gaza (later the city of the Philistines), and then dwelt there, in their stead. From this, through confusion of names, may have arisen the story handed down by Tacitus: "*Judæos Creta profugos novissima Libyæ insedisse*" (*Hist.* v. 2). Hitzig, particularly, in his *Urgeschichte der Philister* (p. 17 ff.), has

<sup>1</sup> [The almost entire absence of the article with this name throughout the historical books is noticeable. — Ta.]

proved that the designation of David's body-guard *הַפְּלִשְׁתִּים* (2 Sam. xv. 18; xx. 7; 1 Kgs. i. 38, 44; 2 Sam. viii. 18; xx. 23) lends support to the Cretan origin of the Philistines. That the name of Crete is preserved in *הַפְּלִשְׁתִּים* is clear at a glance, and in reference to *פְּלִשְׁתִּי*, Hitzig (p. 21) has shown the possibility of its arising from *פְּלִשְׁתִּי*. Whether the former of these words is applicable to the southern, the latter to the northern portion, or whether *פְּלִשְׁתִּי* is the more general, *פְּלִשְׁתִּי* a more particular term, the Philistines being Cretans, is questionable. Vaihinger (Herzog's *Realencyk.* xi. 557) decides for the former view, and would make the immigration of the Cretes or Caphtorim (Deut. ii. 23; Am. ix. 7) to have taken place not till after Joshua's time, and at first into the district south of Gaza, which thus included the *נֶגֶב* (Josh. xv. 21-32), but not the *שְׁפֵלָה* embracing the five Philistine cities (Josh. xiii. 3; comp. w. xv. 45-47). Be that as it may, it is certain that the whole people of the Philistines inhabited the "southern sea-plain," as von Raumer descriptively calls it (p. 365), and that this plain was preëminently Palestine (see above, § 6). Even in the time of Abraham and Isaac they dwelt about Beer-sheba and Gerar (Gen. xxi. 34; xxvi. 1). Already at an early day they appear as a people practiced in war, whose country Moses on that account avoids (Ex. xiii. 17, 18). Joshua seems, if we consider ch. xiii. 3, not to have come into conflict with them, and the division of the Philistine territory among the tribes of Israel (ch. xv. 45-47; xix. 43) was and remained, as Winer expresses it, "a project." But under the Judges begins the strife with them, thenceforth prolonged through centuries (Judg. iii. 31; x. 7; xiii. 1, 5), most victoriously maintained by David (2 Sam. v. 17-25; viii. 1), after he had already under Saul distinguished himself as a youthful hero, by the overthrow of Goliath especially (1 Sam. 17), but still leaving it necessary for Hezekiah at a much later period to "smite the Philistines"<sup>1</sup> (2 K. xviii. 8). It is historically remarkable that precisely this, the people most hostile to the Israelites, should have given to the country of the latter the name by which it must probably be forever most familiarly known to us of the West, — Palestine.

### 3. Other Peoples.

Among these belong, above all, the *giant peoples* (*רִפְאִיִּים*), of whom repeated mention is made in our book as well as elsewhere, e. g. ch. xii. 4; xiii. 12; xv. 8; xviii. 16. They were divided into various tribes, of which, in ch. xi. 21, 22; xiv. 15; xv. 13; *עֲכָזִים*, *קִנִּיזִּים*, *קִנִּיזִּים* are specified. Although they are noted, Judg. i. 10, as Canaanites, this statement does not agree with the other places in which they are spoken of. Von Raumer therefore regards them as aborigines. He says: "Before the time of the Canaanitish races, and among them, dwelt giants (*רִפְאִיִּים*) in Palestine" (p. 364). To these aborigines belonged also, probably, the *Horites* (Gen. xiv. 6, 36; 20 ff.; Deut. ii. 12, 22), — cave-dwellers, troglodytes (comp. Job xvii. 6; xxiv. 5 ff.; xxx. 1 ff.), but not mentioned in our book; and besides these the *Avites* (*עֲוִיִּים*) subdued by the Philistines ch. xiii. 3; Deut. ii. 23; also the *Geshurites* at the foot of Hermon not far from Maacha (ch. xii. 5; xiii. 13), and the *Geshurites* (*גִּשְׁשֻׁרִים*) perhaps connected with *גִּשְׁשֻׁר* a bridge) in the south of Palestine, near Philistia (ch. xiii. 2; 1 Sam. xxvii. 8), and finally the *Giblites* (ch. xiii. 5, *הַגִּבְלִי* from *גִּבְלִי*, Arab. *jebel* = mountain) in the region of Lebanon.

### § 8. Division.

#### PART FIRST.

THE CONQUEST OF THE LAND OF CANAAN; OR, "THE EXPLOITS OF THE WAR"  
(F. Burmann). Chaps. i.-xii.

*Section First.* The preparation. Chaps. i.-v.

1. The summons to the war, ch. i.

a. The command of God to Joshua, i. 1-9.

<sup>1</sup> [See further on the Philistines particularly the very valuable article s. A. c. in Smith's *Dict. of Bible*. On the whole subject of the aborigines of Palestine, the account given by Ritter in vol. ii. of W. L. Gage's abridgment of his great work may also be strongly recommended. — Ta.]

- b. The command of Joshua to the leaders of the people, and to the Reubenites, Gadites, and the half tribe of Manasseh, i. 10-18.
2. The mission of the spies to Jericho, ch. ii.
  - a. Sending of the spies and their reception by Rahab, ii. 1-7.
  - b. Preservation of the spies by Rahab on their promise to her that they would spare her and her father's house in the capture of the land, ii. 8-21.
  - c. Return of the spies to Joshua, ii. 22-24.
3. The passage of the Israelites through the Jordan, chaps. iii., iv.
  - a. Regulations of Joshua in regard to the passage through the Jordan, iii. 1-13.
  - b. The passage itself of the people through the Jordan, iii. 14 - iv. 18.
  - c. The erection of the memorial at Gilgal, iv. 19-24.
4. The consecration to the holy war, ch. v.
  - a. The effect of the entrance into Canaan on the inhabitants of the land, v. 1.
  - b. The *circumcision* of the people, v. 2-9.
  - c. The Passover. Bread of the land, v. 10-12.
  - d. The war-prince of God, v. 13-15.

*Section Second.* The contests of Israel with the Canaanites. Chaps. vi.-xi.

A. Contest against particular cities. Chaps. vi.-viii.

1. The capture of Jericho, ch. vi.
  - a. Preparation for it, vi. 1-14.
  - b. Capture and destruction of Jericho, vi. 15-27.
2. Achan's theft, ch. vii.
  - a. The crime, vii. 1.
  - b. The evil consequences in the unfortunate expedition against Ai, vii. 2-5.
  - c. Joshua's humble prayer and God's answer thereto, vii. 6-15.
  - d. Detection and punishment of the culprit Achan, vii. 16-26.
3. Conquest and destruction of the city of Ai, ch. viii. 1-29.
  - a. Joshua's stratagem against Ai, viii. 1-13.
  - b. Apparent flight of the Israelites. Their victory, capture of the city, and its destruction, viii. 14-29.
4. The altar of the blessing and curse on Ebal, ch. viii. 30-35.

B. Contest against the allied kings of the Canaanites. Chaps. ix.-xi.

1. The first league of Canaanitish kings against Israel, ix. 1, 2.
2. The fraud of the Gibeonites, ix. 3-27.
  - a. Coming of the Gibeonites to Joshua and league with them, ix. 3-15.
  - b. Discovery and punishment of their fraud, ix. 16-27.
3. The great victory at Gibeon over the five allied Canaanite kings, x. 1-27.
  - a. Investment of Gibeon by the five allied kings, x. 1-5.
  - b. Battle at Gibeon, x. 6-15.
  - c. Flight and destruction of the five kings, x. 16-27.
4. Conquest of South Canaan, x. 28-43.
5. Vanquishment of the northern Canaanites. Capture of their land. General review of the conquest of Canaan, ch. xi.
  - a. The second league of Canaanitish kings, xi. 1-6.
  - b. The great victory at the water of Merom, xi. 7-9.
  - c. Subjugation of the rest of northern Palestine, xi. 10-15.
  - d. General review of the conquest of West Palestine, xi. 16-23.

*Section Third.* Catalogue of all the kings conquered under the leadership of Moses and Joshua, in East and West Palestine.

1. Catalogue of the kings conquered in East Palestine, xii. 1-6.
2. Catalogue of the kings conquered in West Palestine, xii. 7-24.

PART SECOND.

THE DIVISION OF THE LAND OF CANAAN; OR, "DEEDS OF THE PEACE"  
(F. Burmann). Chaps. xiii.-xxiv.

*Section First.* God's command to Joshua to distribute the land in West Palestine. Retro-

spective glance at the territory already assigned to the two and a half tribes east of the Jordan. Beginning of the division. Caleb's portion. Chaps. xiii., xiv.

1. God's command to Joshua to distribute the land, xiii. 1-7.
2. The territory of the two and a half tribes east of the Jordan, as already granted to them by Moses, xiii. 8-33.
  - a. Its boundaries. The tribe of Levi, xiii. 8-14.
  - b. The possession of the tribe of Reuben, xiii. 15-23.
  - c. The possession of the tribe of Gad, xiii. 24-28.
  - d. The possession of the half tribe of Manasseh. More concerning the tribe of Levi, xiii. 29-32.
3. Beginning of the distribution, xiv. 1-5.
4. The possession of Caleb, xiv. 6-15.

*Section Second.* Division of West Palestine among the nine and a half tribes remaining. Appointment of the cities of refuge, and the cities of the Levites. Chaps. xv.-xxi.

1. Territory of the tribe of Judah, ch. xv.
  - a. Its boundaries, xv. 1-12.
  - b. Caleb's possession. His daughter Achsa. Conclusion to vers. 1-12, xv. 13-20.
  - c. Catalogue of the cities of the tribe of Judah, xv. 21-63.
    - α. Cities in the south, xv. 21-32.
    - β. Cities in the lowland, xv. 33-47.
    - γ. Cities on the mountain, xv. 48-60.
    - δ. Cities in the wilderness, xv. 61-63.
2. Territory of the tribes of Ephraim and Manasseh, chaps. xvi., xvii.
  - a. Its boundaries, xvi. 1-4.
  - b. Portion of the tribe of Ephraim, xvi. 5-10.
  - c. Portion of the tribe of Manasseh, xvii. 1-13.
  - d. Complaint of the children of Joseph on account of an insufficient possession, xvii. 14-18.
3. Territories of the seven remaining tribes: Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan, and the possession of Joshua, chaps. xviii., xix.
  - a. Setting up of the Tabernacle at Shiloh. Description of the land yet to be divided.
  - b. Portion of the tribe of Benjamin, xviii. 11-28.
    - α. Its boundaries, xviii. 11-20.
    - β. Cities of the tribe of Benjamin, xviii. 21-28.
  - c. Portion of the tribe of Simeon, xix. 1-9.
  - d. Portion of the tribe of Zebulun, xix. 10-16.
  - e. Portion of the tribe of Issachar, xix. 17-23.
  - f. Portion of the tribe of Asher, xix. 24-31.
  - g. Portion of the tribe of Naphtali, xix. 32-39.
  - h. Portion of the tribe of Dan, xix. 40-48.
  - i. Joshua's possession, xix. 49, 50.
  - j. Conclusion, xix. 51.
4. Appointment of the cities of refuge, ch. xx.
  - a. God's command to Joshua, xx. 1-6.
  - b. Fulfillment of this command, xx. 7-9.
5. Appointment of the cities for the priests and Levites, ch. xxi.
  - a. Demand of the Levites that cities should be given them, xxi. 1-3.
  - b. General account of the Levite cities, xxi. 4-8.
  - c. Cities of the children of Aaron, xxi. 9-19.
  - d. Cities of the other Kohathites, xxi. 20-26.
  - e. Cities of the Gershonites, xxi. 27-33.
  - f. Cities of the Merarites, xxi. 34-42.
  - g. Conclusion, xxi. 43-45.

*Section Third.* Release of the two and a half tribes belonging across the Jordan. Joshua's farewell discourse. His own and Eleazar's death. Chaps. xxii.-xxiv.

1. Release of the two and a half tribes, ch. xxii.

- a. Joshua's parting discourse, xxii. 1-8.
- b. Return of these tribes to their home. Erection of an altar on the Jordan, xxii. 9, 10.
- c. Embassy of Israel to these tribes on account of the altar, xix. 11-20.
- d. Apology of the two and a half tribes for building the altar, xxii. 21-31.
- e. Return of the embassy. Naming of the altar, xxii. 32-34.
2. Joshua's parting with the people. His death and that of Eleazar. The bones of Joseph, chaps. xxiii., xxiv.
  - a. The first parting address, ch. xxiii.
    - α. Promise that Jehovah will still further contend for his people and help them to the complete possession of the land, xxiii. 1-11.
    - β. Warning against apostasy from God, xxiii. 12-16.
  - b. The second parting address. Renewal of the covenant. Conclusion, ch. xxiv.
    - α. The second parting address, xxiv. 1-15.
    - β. Renewal of the covenant, xxiv. 16-28.
    - γ. Death of Joshua and Eleazar. Joseph's bones, xxiv. 29-33.

## § 9. Literature.

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"Aug. Calmet, *Commentaire Literal sur le Vet. Test.*, Josue, le Juges, etc., Paris, 1711, 4to. J. D. Michaelis, *Anmerkungen für Ungelehrte*, with his Germ. translation of the O. T., part v. i. Götting. 1774, 4to. Jo. Christ. Frid. Schulzii, *Scholia in Vet. Test.*, vol. ii., Norimb. 1784, 8vo. *Exegetisches Handbuch des Alten Test.*, part i. with appendices in three parts., Leipz., 1797, 8vo. Thadd. Ant. Dereser, *Anmerkungen zu der heiligen Schrift des Alten Test.* (as

edited by him and Dom. v. Brentano) part ii. vol. i., Frankf. 1801, 8vo. F. J. V. D. Maurer, *Commentar über das Buch Josua*, Stuttg. 1831, 8vo. Ern. Fr. Car. Rosenmüller, *Scholia in Vet. Test.*, part xi. vol. i. Josuam continens, Lips. 1833, 8vo."

To this list of Commentaries given by Kell, and very carefully prepared, we may add still: Walch, *Bibl. Theol.* iv. 466 sqq., 980. *Das Buch Josua nach dem Masoretischen Texte neu übersetzt* (by Edward Kley), edited by Frankel, Leipz. 1817. F. J. V. D. Maurer, *Commentarius grammaticus criticus in V. T. in Usum maxime Gynasiorum et Academiæ adornatus*, vol. i. 97-126, Lips. 1835, 8vo. K. F. Keil, *Kommentar über das Buch Josua*, Erlangen, 1847, 8vo. [translated into English, Edinb. 1857<sup>1</sup>]. *Kurzgefasstes Exegetisches Handbuch zum Alten Test.*, part xiii.; Numeris, Deuteronomium und Josua, erklärt von Dr. A. Knobel, *Nebst einer Kritik des Pentateuch und Josua*, Leipz. 1861, 8vo. *Biblischer Kommentar über das Alte Test.*, edited by K. F. Keil and F. Delitzsch, Zweiter Theil. *Die prophetischen Geschichtsbücher, Erster Band: Josua, Richter und Ruth*, von K. F. Keil, Leipz. 1863.<sup>2</sup> (An abridged edition of his former work, revised with reference to the commentary of Knobel, which had appeared in the interval [translated into English, Edinb., 1865]).

[Many of the general Commentaries on the O. T. and special Treatises on pertinent topics mentioned in the first volume of this Commentary on the N. T., p. 19, and in the first on the O. T. pp. 62, 63, might here be recalled. In particular, our old popular commentators should not be altogether overlooked: Mat. Henry, Scott, Gill, Ad. Clarke, etc. Though they may be often less than satisfactory on the "hard places," and sometimes unduly swayed by their theological systems respectively, their insight into the religious significance and uses of the divine word at times shows itself very instructively.]

We may mention especially on the Book of Joshua:—

Bush, *Notes Critical and Practical on the Books of Joshua and Judges*, 1838.

Chr. Wordsworth, *Holy Bible with Notes*, ii. part i. pp. 1-74, Lond. 1865.—Tr.]

Of the numerous monographs which have been published on particular passages of our book, especially on ch. x. 9 ff., we specify the following: A. Calmet, *Concerning the Command of Joshua that the Sun and the Moon should stand still, and the Rain of Stones which fell on the Canaanites*, Josh. x. 11 ff., in his *Biblical Researches*, iii. 1, 53 ff. *An Attempt to prove from the Scripture that the Sun did not stand still in Joshua's Time*: in the *Theological Repository*, vol. i. See *Allgem. Deutsche Bibliothek*, iii. 29 ff. *Biblisches-astron. Abhandlung von der Kopernischen Meinung der Weltban, als der heil. Schrift nicht entgegen*, Leipz. 1774. Sturm, *Ist Jos. x. 12 der Stillstand des Sonnes oder des Hagelwetters zu verstehen?* Schleitz, 1778. J. D. Ilgen, *De Imbre Lapideo et Solis et Lunæ Mora inter Pugnam Israelitarum sub Josuæ Auspiciis cum Amorrhæis*, Lips. 1793, 4to. J. Chr. F. Steudel, *Was sagt der Stillstand der Sonne auf Josua's Geheiß?* in the *Tübing. Zeitschrift*, 1813, i. 126-152. N. A. Chr. Weigle, *Ueber Josua x. 7-15*, *ibid.* 1834, iv. 107-165. Hengstenberg, in the *Evangelische Kirchenzeitung*, 1832, No. 88, and *ibid.* 1868, Nos. 47 and 49. *Das Wunder des Herrn in der Schlacht wider die Amoriter: A Reply to the Essay in the Evang. Church Gazette (Nov. 1832) on the standing still of the Sun*, Josh. x., Barmen und Schwelm, 1833. G. F. Goltz, *Die Stillstehende Sonne zu Gibeon, nach Grundsätzen des Koperkanischen Systems erläutert und vertheilt*. Dr. G. Barzilai, *Un Errore di Trente Secoli*, 1868, translated into German by Dr. J. M. Triest, under the title: *Josua und die Sonne: Explanation of the passage Josh. ch. x. 9-14 by Dr. G. Barzilai*, Printing-House of the Austrian Lloyds, 1868. Zöckler, *Kopernikus oder Ptolomæus? Betrachtung über Josua x. 12, 13*, in the *Beweis des Glaubens*, iv. (July and August 1868), p. 248 ff. G. Jahn, *Der gesunde Menschenverstand und die stillstehende Sonne zu Gibeon*, Ducherow, 1868. A. Hengstenberg (in Bochum), on Josh. x. 12-14, in the *Beweis des Glaubens*, v. (June 1869), pp. 287, 288.

### III. Historical Writings.

J. J. Hess, *Geschichte der Israeliten vor den Zeiten Jesu*, Zürich, 1776-1778, 12 Bde.; in particular Bd. 1, History of the Commanders. Bertheau, *Israelit. Geschichte*, p. 271 ff. H. Ewald, *Geschichte des volkes Israel bis Christus*, Bd. 2, p. 296 ff. (2 Ausg.) Göttingen, 1853 [translated into English by Russell Martineau, Lond. 1868. The references in this work are to the 2d Germ. edition, but the nature of the topics will easily lead in all cases to the place intended.—Tr.] J. H. Kurz, *Lehrbuch der heiligen Geschichte*, 6 Aufl., Königsberg, 1853, pp. 97-103.

<sup>1</sup> [References to this earlier work of Keil in the present commentary will be adapted to the English translation.—Tr.]

<sup>2</sup> [References to this work in these pages will apply to the German Edition.—Tr.]

[Translated into English, Edinb. 1859.] L. Noach, *Von Eden und Golgotha, Biblisch-geschichtl. Forschungen*, Leipz. O. Wigand, 1868. (Hitherto two volumes have appeared full of the strangest hypotheses suited to confound all previous researches. See the critique in the *Literar. Centralblatt*, 1869, No. 25). F. Hitzig, *Geschichte des Volkes Israel vom Anbeginn bis zur Eroberung Masada's im Jahre 72 nach Christus*. In two parts, Part I. To the end of the Persian Rule. Leipz. 1869, p. 95 ff. [Oehler, *Das Volk Gottes*, in Herzog, *Realencyk.* vol. xvii. p. 259 f. Dean Milman, *History of the Jews*, N. Y. 1867, book v. Dean Stanley, *Lectures on the History of the Jewish Church*, 1st Series, lects. ix.-xii. "The Conquest of Palestine." Rawlinson's *Historical Evidences*, Boston, 1860, lect. iii. — Tr.]

#### IV. Geographical Writings.

1. *Books of Travel*. As important towards the geographical explanation of the Book of Joshua, we must mention particularly: *Travels in Syria and the Holy Land*, by Burckhardt, Lond. 1822. In German: J. L. Burckhardt's *Reisen in Syrien, Palästina und der Gegend des Berges Sinai*, edited by Gesenius, Weimar, 1823, 2 Bde, 8vo. Seetzen's *Reisen durch Syrien, Palästina, Phönizier, die Transjordanländer, Arabia, Petraea und Unteregypfen*, edited by Kruse, Berlin, 1854, 3 Theile. G. H. v. Schubert, *Reise in das Morgenland in den Jahren 1836 u. 1837*. Erlangen, 1838-40, 3 Bde. *Biblical Researches in Palestine, Mount Sinai, and Arabia Petraea; A Journal of Travels in the Year 1838*, by E. Robinson and E. Smith, edited by Edw. Robinson, D. D.; 3 vols. Boston, 1841.<sup>1</sup> [2d ed. 1856, 2 vols. 8vo.] *Later Biblical Researches in Palestine*, by the same, 1856, 8vo.<sup>2</sup> [Next in importance to Dr. Robinson's invaluable writings, for the American student, and almost indispensable to interpret even them to our imagination and heart, must now be reckoned Stanley's *Sinai and Palestine* (Am. ed. N. Y. 1868). The praise bestowed on this by Grove in the *Dict. of the Bible*, is not exaggerated. Singularly valuable towards a revision of the English version of the O. T. is the Vocabulary of Topographical Terms, with which, as an appendix, this work is enriched. — Tr.] Strauss, *Sinai und Golgotha*, 7 Aufl. Berlin, 1859. J. Rusegger, *Reisen in Europa, Asien und Africa*, Stuttg. 1841-50, 7 Bde. Philip Wolf, *Reise in das Gelobte Land*, with a new plan of Jerusalem, Stuttg. 1849. E. W. Schultz, *Reise in das Gelobte Land*, Mülheim a. d. M. 1853. Titus Tobler, *Dritte Wanderung nach Palästina, im Jahr 1857; A ride through Philistia, travels on foot in the mountain of Judaea, and gleaning in Jerusalem; Gotha, 1859, with a map.* Titus Tobler, *Nazareth in Palästina. Nebst Anhang der vierten Wanderung*, with a supplement of Illustrations; Berlin, 1868. Konrad Furrer, *Wanderungen durch Palästina*, with a view and plan of Jerusalem and a map of Palestine (by Henry Lange), Zurich, 1865. Fr. Valentiner, *Das heilige Land, "wie es war" und "wie es ist."* Keil, 1868. Van de Velde, *Memoir*, in explanation of his Map of the Holy Land, mentioned below. See on the whole subject, Titus Tobler, *Bibliographia Geographica Palaestinae*, Leipz. 1867.

[This work is said by Dr. Hackett (Smith's *Dict. of the Bible*, art. Palestine, p. 2319) to present the names of 1066 writers on subjects connected with the geography of Palestine. The appendix to Dr. Robinson's *Biblical Researches* gives a chronological list of such authors, embracing almost all of much importance up to that time, and the catalogue published in Gage's Translation of Ritter (vol. ii.), with that at the close of the article, Palestine, in the *Dictionary of the Bible*, Amer. edition, will supply all that is needed to fill out this department of bibliography to the present date. And here we take occasion to say that in that Dictionary almost every geographical topic, mentioned in the present work, and scarcely less topics of biography, antiquities, ethnology, will be found treated with a satisfactory fullness of learning and admirable succinctness. The corrections and additions of the American edition are valuable throughout, and within the sphere of sacred geography are quite essential to the due presentation of a few important questions. It may almost replace for the English student, and is in some respects superior, in point of geographical information, to the great German Theological Dictionary, Herzog's *Theologische Realencyklopädie für Protestantische Theologie und Kirche*, Stuttg. & Hamb. 1844-1866.

Much of the same praise is believed to be due to the geographical articles in the last edition

<sup>1</sup> [The references to this work in the present volume are adapted to the edition of 1841. The copious indices will in almost all cases readily direct to the desired portion of either edition. — Tr.]

<sup>2</sup> [The references to *Later Bibl. Res.* in this work are conformed to the 2d ed., Boston, 1867.]

of Kitto's *Cyclopædia of Biblical Literature*, and Fairbairn's *Imperial Bible Dictionary*, illustrated; with which, however, the present writer is less well acquainted.

We repeat the titles of two or three books of travel, besides those named above, which seem most likely to be accessible and of service to Biblical students generally, in this country, so far as the *Book of Joshua* is concerned.

H. B. Tristram, *The Land of Israel, a Journal of Travels in Palestine, undertaken with Special Reference to its Physical Character*. Lond. 1866. Worthy to stand on the same shelf with Robinson and Stanley.

Wm. M. Thomson, *The Land and the Book; or Biblical Illustrations drawn from the Manners and Customs, the Scenes and the Scenery of the Holy Land*; with maps, engravings, etc. 2 vols. N. Y. 1865. Full of general information on the country, the fruit of twenty-five years' experience as a missionary there, and rendered more useful by a large number of really illustrative pictorial representations.

A multitude of American and English travellers in Palestine have published books within a few years, all contributing something towards a complete knowledge of the land, its present aspect and condition, its productions, its ancient monuments, and its history. We name the following without pausing to give full titles, because their works are, for the most part, familiar and easily procurable: Bausman, Miss Beaufort, Drew, Durbin, Fiske, Hackett, Herschell, Lieut. Lynch, McGregor (*Rob Roy on the Jordan*), Miss Martineau, Olin, Osborne, Miss Rogers, Stephens, Wilson. — Tr.]

2 *Geographies of Palestine*. Adriani Relandi, *Palæstina ex Monumentis Veteribus illustrata*, Trajecti Batavorum, 1714, 4to. K. Ritter, *Erdkunde*, 2 Ausg., Berlin, 1850–1852 (Bd. 15 u. 16). [Of these remarkable volumes, which must long remain the great storehouse of all that had been communicated concerning the Bible-lands, the portions most essential to the Biblical student have been translated by Wm. L. Gage, and published in four octavo volumes. *The Comparative Geography of Palestine and the Sinaitic Peninsula*, N. Y. 1866. — Tr.] By the same author: *Der Jordan und die Beschiffung des toten Meeres*, Berlin, 1850; and, *Ein Blick auf Palästina und seine christliche Bevölkerung*, Berlin, 1852. K. v. Raumer, *Palästina*; with a map of Palestine, 4 Aufl., Leipz. 1860. I. Völter, *Das heilige Land und das Land der Israelitischen Wanderung*, with a map of Palestine and a number of engravings, 2 Aufl., Stuttg. 1864. Edw. Robinson, *Physical Geography of the Holy Land*, Boston, 1865 (excellent). G. Arnoud, *La Palestine Ancienne et Moderne ou Géographie Historique et Physique de la Palestine*, avec 3 cartes chromo-lithographiées, Paris, 1868 (leaves much to be desired, and in the accompanying maps also. Comp. the Review in the *Jahrbüchern für Deutsche Theologie*, xiv. 2).

[On the Geography of Palestine we may add, as perhaps more appropriately belonging under this head, —

N. C. Burt, *The Land and its Story: or the Sacred Historical Geography of Palestine*, N. Y. 1869.

H. S. Osborne, *Palestine, Past and Present, with Biblical, Literary, and Scientific Notices*, Phil. 1859.

Very full and valuable on the Geography of Palestine are the articles, "Palestina," by Arnold, in Herzog's *Realencyk.*, vol. xi., and "Städten und Ortschaften," vol. xiv. by the same.

"The *Bibliotheca Sacra* (vols. 1–26, 1864–1869) is particularly rich in articles on Biblical Geography from Dr. Robinson and various American missionaries in Palestine and other parts of the East." — (Hackett).

The following are worthy of notice more particularly in reference to the Natural History of the Holy Land: —

*The Natural History of the Bible*, by W. H. Tristram, published by the Society for Promoting Christian Knowledge. The sketch by the same author in the article Palestine in the *Dictionary of the Bible*, p. 2307 ff. is a real multum in parvo.

H. S. Osborne, *Plants of the Holy Land with their Fruits and Flowers*. Illustrated. Phil. 1860.

W. S. Gage, *Studies in Bible Lands*, with 72 Illustrations, N. Y.

H. B. Hackett, *Illustrations of Scripture suggested by a Tour through the Holy Land*, Boston, 1866.



J. G. Wood, *Bible Animals: being a Description of every Living Creature mentioned in the Scriptures, from the Ape to the Coral*. N. Y. 1870.

Finally we must notice the publication of a work which, from the proved ability of its authors and the peculiar advantages which they have enjoyed, is sure to add much to the accuracy of our knowledge of the Holy Land:—

*The Recovery of Jerusalem; a Narrative of Exploration and Discovery in the City and in the Holy Land*. By Capt. Wilson, R. E., Capt. Warren, R. E., etc., etc. With an Introduction by Arthur Penrhyn Stanley, D. D., Dean of Westminster. Edited by Walter Morison, M. P., Honorary Treasurer to the Palestine Exploration Fund, London, 1871. — Tr.]

3. *Maps*. Besides those given in the different travels and geographical works on Palestine we will mention: *Karte von Palästina*, principally after the itineraries and measurements of Robinson and Smith, constructed and engraved by H. Kiepert, Berlin, 1840. *Karte von Palästina nach den neuesten Quellen bearbeitet und gezeichnet von H. Kiepert*, edited by C. Ritter, Berlin, 1842. H. Kiepert, *Wandkarte von Palästina in acht Blättern*, 3 Aufl. 1866. *Karte von Palästina*, by C. W. M. Van de Velde. Eight sheets printed in colors, Gotha, Justus Perthes, 1866. A German edition of the 2d English edition of the map of the Holy Land, first published in Gotha by Justus Perthes, 1858. The scale is 1-315000. (Extremely valuable for the study of the second part of our book, and in general quite excellent). — From the same publisher appeared in 1868: *Der Bibelatlas in acht Blättern*, von Dr. Theodor Menke, which has rightly met with high appreciation in all the criticisms upon it, and has rendered us the most essential aid in the preparation of our commentary, by its clear cartographic representation of the territory of the twelve tribes of Israel before the exile. It even distinguishes by the appropriate numbers (Map iii.), the groups of cities (Jos. xv., xviii.) in Judah and Benjamin.

[Preëminently valuable is the *Bible Atlas of Maps and Plans* by Samuel Clark, M. A. (Lond. 1868), published by the Society for the Promotion of Christian Knowledge. Except for the expense, this might satisfy all wants until further discoveries, especially of the Palestine Exploration Fund shall, as they must, supersede the best representations heretofore possible.

Only less complete and accurate than this is Menke's *Bible-Atlas*, deservedly praised above, and which, although the names are given in German, will still be quite intelligible to any English scholar, — at less than one third the cost.

What the foregoing collections of Maps are for hand use, in the study, that is the large *Wall Map of Palestine and other parts of Syria*, by H. S. Osborne, LL.D., and Lyman Coleman, D. D., Philadelphia, for public exhibition in the Sunday-school, or lecture room. It is 6 feet by 9 in size, with a side map of Jerusalem and its immediate vicinity, on a scale much larger still. Its delineation of the boundaries of the tribes west of the Jordan differs, however, considerably from that on Menke's Maps, and needs to be carefully tested by the record in our book.

About two thirds the size of the former is Kiepert's *Wall Map of Palestine*, very highly recommended and costing about half as much.

Raaz's *New Wall Map of Palestine*, photo-lithographed from a very excellent relief, so that "all the effects of the relief in light and shadow, mountains, valleys, lakes, streams, etc., are produced on a plane surface without destroying the illusion of a raised surface," has been reproduced in this country with the names and descriptions in English, and at a very moderate price. N. Y. 1870. Size 52 inches by 32.

There is also an excellent Relief Map of Palestine, after Van de Velde, easily obtainable through the German bookstores. Size 22 by 17 inches.

Less ambitious and costly than most of these are several good atlases and maps (but varying in excellence), published by the American Tract Society, the American Sunday School Union, and by private publishers, such as Colton, New York; Garigues & Co., Philadelphia, etc., etc.

A small relief map, prepared by W. L. Gage, is worth far more than its cost; and quite marvelous for its combination of accuracy, fullness, and cheapness is the little *Atlas designed to accompany the New Hand-Book of Bible Geography*, Carleton & Lanahan, New York, 1870. — Tr.]

#### V. Homiletical Literature.

Besides the well-known Commentaries of Starke, von Gerlach, Lisso, Dächsel, the Berleburger, Herschberger and Calwer Bibles, we cite also: Franciskus Burmannus, *Die Richter*

*Israels oder Auslegung und Betrachtung der Bücher Josua, der Richter und Ruth*, Frankfurt bei Jost Hinrich Drecker, Ao. 1695, 4to. Handel has musically wrought Joshua into his glorious Oratorio.

[J. N. Darby, *Synopsis of the Books of the Bible*, in 5 vols. Vol. i. pp. 299-345. 2d ed. Lond.

Matthew Henry deserves to be specially mentioned under this head. Many of his quaint remarks equal both in piety, aptness, and point, the rich comments of the German writers given in the following pages.

The *Gospel in the Book of Joshua* (Anon. N. Y. 1870) may suggest some profitable Christian applications of the language of the O. T., although, like Darby above, but in a greater degree, too much inclined to *make gospel* where the revealing spirit had only seen fit to put something else, perhaps equally good in its place. — Tr.]

# THE BOOK OF JOSHUA.

## PART FIRST.

### THE CONQUEST OF THE LAND OF CANAAN, CHAPTERS I.-XII.

#### SECTION FIRST.

##### THE PREPARATION.

###### CHAPTER I. 1-V. 15.

###### 1. *The Summons to the War,*

###### CHAPTER I.

###### a. The Command of God to Joshua.

###### CHAPTER I. 1-9.

1 Now [And<sup>1</sup>] after the death of Moses, the servant of the Lord [Jehovah], it came to pass, that the Lord [Jehovah] spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore [and now<sup>2</sup>] arise, go over this Jordan, thou and all this people, unto [into] the land which I do [omit: do] give to them, *even* [omit: even] to the children [sons<sup>3</sup>] of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said [יְבַרַּכְתִּי] properly: spoke] unto Moses. From the wilderness and this Lebanon even [and] unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast [border<sup>4</sup>]. There shall not any man be able to [Not a man shall] stand before thee all the days of thy life: as I was with Moses, *so* [omit: so] will I be with thee: I will not fail thee, nor forsake thee.<sup>5</sup> Be strong and of a good courage [strong and firm<sup>6</sup>]: for unto this people shalt thou divide for an inheritance [for a possession<sup>7</sup>] the land which I swore unto their fathers to give them. Only be thou strong and very courageous [firm], that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it *to* the right hand or [Heb. and<sup>8</sup>] *to* the left, that thou mayest prosper per whithersoever thou goest. This book of the Law shall not depart out of thy mouth; but [and] thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous and then thou shalt have good success.<sup>9</sup> Have not I commanded thee? [,] Be strong and of a good courage [firm]; [?] be not afraid, neither be thou dismayed: for the Lord [Jehovah] thy God is with thee whithersoever thou goest.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. The obvious and exact rendering of the conjunction here by "and" seems required to indicate the true grammatical relation of this to the preceding books. It is a circumstance of some, although perhaps not great, significance.]

canon, in respect to the composition of the historical books of the O. T. that, as the first four books of the Pentateuch are closely joined together by the copulative conjunction at the beginning of each after the first, so the historical books, without exception as far as to First Chronicles, are thus linked to each other, and all to the Pentateuch as parts of one great whole. The Chronicles appear to make a new beginning; and various reasons might be assigned why Deuteronomy should in this point differ from the three preceding books of Moses. — Ta.]

[2 Ver. 2. — וְעַתָּה. In rare instances the conj. in this compound needs to be understood in an illative sense; but generally it marks the simple succession of thoughts, and what there is of inference is equivalently expressed by our "and now." So, invariably, De Wette and Fay; but the English Version almost always renders as in this passage. — Ta.]

[3 Ver. 2. — בְּנֵי יִשְׂרָאֵל. Fay also translates: "children of Is.," De Wette, always, "sons." This is exact and much more faithful to the spirit of the East which now, precisely as in ancient times, names a people with reference to its males, "the Beni Hassan," "Beni Sakkar," etc. So the Hebrew nation were the Beni Israel, even when, in many instances, probably the women and children were distinctly thought of; but generally the men were considered in a political respect as *instar omnium*. — Ta.]

[4 Ver. 4. — The word "coast" is in this book synonymous with border (boundary line), except in the three places, ch. ix. 1; xii. 23; xix. 23, where it was intended to denote "coast" in our present sense, but incorrectly, as would appear, in the last two passages. "Border" is what we should now say, and that, especially in the plural, signifies figuratively, like the Hebrew, "territory," "tract," "country." — Ta.]

[5 Ver. 5. — Gesen. s. v. יָצִיטִי: I will not cast thee off and not forsake thee. So substantially Fay; De Wette, on the contrary: I will not withdraw myself from thee, etc. "Fall thee," etc., in our familiar expression, is, perhaps, as near the Hebrew as anything proposed. — Ta.]

[6 Ver. 6. — וְעַתָּה יָצִיטִי. "Verbum proprie notat vires quæ sunt in manibus ad prehendum retinendum-que viriliter; sicut contra וְעַתָּה firmitudinem, quæ in genibus est, ad consistendum, ne ab alio quis evertatur," Michaëlis; (conf. וְעַתָּה Job iv. 4, וְעַתָּה, 1 K. xii. 18, וְעַתָּה, equus alacer, Zech. vi. 8." Maurer. — Ta.]

[7 Ver. 7. — Fay here renders "divide for an inheritance" with the English Version, but De Wette gives simply "to partition," and Gesenius appears to be abundantly warranted in saying, s. v. לָקַח, that "the specific idea of inheritance in this verb is rare." — Ta.]

[8 Ver. 8. — The expression is stronger with "and," and "that vav is put as a disjunctive between words, i. q. or, is hardly supported by a single probable example." Gesen. *Lxx.* p. 236, Robinson's Trans. Fay after this "and" supplies [not]. — Ta.]

[9 Ver. 9. — וְעַתָּה יָצִיטִי should in consistency with ver. 7 be translated "shalt thou prosper," and the whole clause might then perhaps be rendered "for then shalt thou have success in thy way, and then shalt thou prosper." — Ta.]

b. Joshua's Command to the Leaders of the People, and to the Reubenites, and to the Gadites, and to the Half Tribe of Manasseh.

#### CHAPTER I. 10-18.

- 10, 11 Then Joshua commanded the officers [overseers<sup>1</sup>] of the people, saying, Pass through the host [camp] and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord [Jehovah] your God giveth you to possess it.
- 12 And to the Reubenites [Reubenite], and to the Gadites [Gadite], and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord [Jehovah] commanded you, saying, The Lord [Jehovah] your God hath given [giveth] you rest, and hath given you this land. Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this [the other<sup>2</sup>] side [of the] Jordan; but ye shall pass [pass over] before your brethren armed [eager for war, or, in ranks<sup>3</sup>], all the mighty men of valour [strong heroes<sup>4</sup>], and help them; until the Lord [Jehovah] have given [shall give] your brethren rest, as he hath given you, and they also have possessed [shall possess] the land which the Lord [Jehovah] your God giveth them; then ye shall return unto the land of your possession, and enjoy [possess] it, which Moses the Lord's [Jehovah's] servant gave you on this [the other] side [of the] Jordan toward the sun-rising. And they answered
- 16 Joshua saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things,<sup>5</sup> so will
- 18 we hearken unto thee: only the Lord [Jehovah] thy God be with thee, as he was with Moses. Whosoever he be [Every man] that doth rebel against thy commandment [literally, mouth], and will not hearken unto thy word, in all that thou commandest him [or, us] he shall be put to death: only be strong and of a good courage [firm].

## TEXTUAL AND GRAMMATICAL

[1 Ver. 10. — To indicate distinctly the office of the שֹׁמֵר, is desirable, but perhaps (with our scanty data) scarcely possible. While etymologically (שָׁמַר) scribe or clerk, would suit very well, yet from the passages cited in the exegetical notes on this verse, and from many others, it appears that the name designates a kind of overseer of a section of the people, in some way ordering them, and on the other hand representing his charge to the judge, governor, or commander to whom he was subordinate. Thus in Egypt they stood between the people and the task-masters. According to Num. xvi. 18, the *shoterim* appear then to have been chosen from the elders of the people, and to have constituted sometimes a council of advisers, with Moses, and sometimes (Deut. i. 16; xvi. 18) a sub-magistracy who, in connection with the "Judges" dispensed justice to the people. Superintendent, overseer, or director (Fay: Vorsteher, Ordner), probably gives substantially the sense, but is not so clearly specific as we could wish. — Ta.]

[2 Ver. 14. — מִן הַיַּרְדֵּן. This phrase constantly denotes the region beyond the Jordan where the speaker then was: "Scriptor ex eo, in quo ipse constitutus erat, loco, i. e. ex Palestina rem mittitur." Maurer. — Ta.]

[3 Ver. 14. — Fay, in *Schaaren*. See the authorities in exegetical note. — Ta.]

[4 Ver. 14. — De Wette, Fay: *alle streitbaren Männer*. But while the English phrase "mighty men of valor," implies something too marvelous, it may well be doubted whether מְבַרְכֵי הַיָּדָיִם does not often convey the idea of special ability in the military service, from natural endowments or extraordinary experience of war, something like "heroes," or "veterans in war." — Ta.]

[5 Ver. 17. — A little more exactly for the sense: In all respects as we hearkened unto Moses, etc. — Ta.]

## EXEGETICAL AND CRITICAL.

a. Vers. 1-9. *The Command of God to Joshua.* The history of the conquest of the land of Canaan, commencing here and constituting the first part of the Book of Joshua, connects itself closely with Deuteronomy. There, at the end, ch. xxxiv., the death of Moses is reported, Israel's mourning for him described, and mention made of Joshua (ver. 9) his successor, while yet Moses himself is once more celebrated in words of highest praise as a prophet and leader of the people without parallel in all the subsequent times. Only Samuel afterward in some sense reached the same level (Jer. xv. 1). Here in ver. 1, Moses, after notice of his death, is honorably entitled מֹשֶׁה אֶלֶּיךָ as in ver. 7, as in Deut. xxxiv. 5; Num. xii. 7, 8, in a long series of places in our book (i. 7, 13, 15; viii. 31, 33; ix. 24; xi. 15; xii. 6; xiii. 8; xiv. 7; xviii. 7; xxii. 2, 4, 5), 1 K. viii. 56; 2 K. xviii. 12; xxi. 8; 2 Chr. i. 3; xxiv. 6; Ps. cv. 26. Sometimes also he is called

מֹשֶׁה אֱלֹהִים. Ps. xc. 1; 1 Chr. vi. 49; 2 Chr. xxiv. 9; Dan. ix. 11; Neh. x. 29. Besides Moses there are so designated or so addressed by God: the *Patriarchs*, Deut. ix. 27, especially Abraham, Gen. xxv. 24; Ps. cv. 6, 42; Job i. 8; ii. 3; xlii. 7, 8; *Kings*, as David (Ps. xviii. 1; xxxvi. 1; lxxviii. 70; 1 K. viii. 66; 2 K. viii. 19; Ezr. xxxvii. 24), and Hezekiah, 2 Chr. xxxi. 16, as a theocratical leader, but Nebuchadnezzar also as one who executed God's designs (Jer. xxv. 9; xxvii. 6; xliii. 10); *Prophets*, as Isaiah xx. 3, whom God himself so names (Is. xliii. 10; xlv. 26; Jer. vii. 25; xxvi. 5; Am. iii. 7; Dan. ix. 6, and often). Properly all the *Israelites* also are servants of God (Ex. xix. 5; Lev. xxv. 42-55) and recognize themselves as such, the authors of the Psalms most freely expressing this consciousness in their distinct individuality (Ps. xix. 12, 14; xxxiv. 23; xxxv. 27; lxix. 37; xc. 16; cxix. 47, 65, 84, 122, 176; cxxxv. 14; cxliii. 2). Hence in the second part of Isaiah, the whole people is so named (Is. iv. 8, 9; xlii. 19; xlv. 1, 2, 21; xlv. 4; xlviii. 20), and then again He who is the Israelite *κατ' ἐξοχήν*, the

Messiah, (Zech. iii. 8; Is. xlii. 1-7; xlix. 3, 5, 8; lii. 13-15, 53). On the sense of this designation, see below under Doctrinal and Ethical. — Concerning Joshua see Introduction.

*Moses' Minister.* Observe that Joshua is not spoken of as Moses' servant, but as מִשְׁכָּח, minister; "adjutant," we should now say, in so far as Moses was not law-giver but commander-in-chief. The formal installation of Joshua in this position is reported to us in Num. xxvii. 15 ff.

*Jordan.* יַרְדֵּן, almost everywhere in the O. T. with the art., from the r. יָרַד "to go down," or, when a stream is spoken of, "to flow." "The Jordan therefore means, the 'flowing' ["the Descender," Stanley], perhaps with allusion to its extremely abrupt fall and rapid course. At the present day it is called by the Arabs *esh Scheriah*, 'the drinking-place,' occasionally with the addition *el-Kebir*, 'the great.' The name *el-Jurdun* (Jordan), is however not unknown to the Arabic writers. . . . The length of the Jordan from where it leaves the sea of Genesaret to the Dead Sea is about sixty miles," measured in a straight line [but following the sinuosities of the stream two hundred miles]. Furrer, *Wanderungen*, p. 155. Robinson, *Phys. Geog.* p. 144 ff. Von Raumer, *Palestina*, p. 54 ff.<sup>2</sup>

Ver. 4. Here the boundaries of Canaan are laid down very much as they are given in Deut. xi. 24. In the other passage, however, the wilderness, Lebanon, and the Euphrates are taken together as opposed to the great sea, while here, (1.) the wilderness and Lebanon (south and north), and then again (2.) the Euphrates and the great sea (east and west) are brought together. Substantially they amount to the same. The land should be bounded on the south by the Arabian desert, on the north by Mount Lebanon, on the east by the Euphrates, and on the west by the Mediterranean Sea, as was already promised to Abraham (Gen. xv. 18-21). Still more vaguely is it expressed (Ex. xxiii. 31) "from the Red Sea even unto the sea of the Philistines," and "from the desert unto the river" (Euphrates), while in Num. xxxiv. 1-12; Josh.

<sup>1</sup> [It will be noticed by the reader of the English Bible that in references to the Psalms, the title sometimes counts as one verse. — Ta.]

<sup>2</sup> [The article on the Jordan in Smith's *Dict. of the Bible*, will be found quite full and satisfactory. See also the art.

"Palestine" in the same work; *Bibl. Syria*, Aug. 1848, p. 396 ff., Nov. 1848, p. 764 ff., Apr. 1850, p. 393 ff. Lynch's *Expedition to the Dead Sea; Cruise of the Rob Roy on the Jordan*, N. Y. 1870. — Ta.]

xiii.-xix., the boundaries, stated only in a general way in our passage, are quite accurately fixed.

The territory to be occupied by the people of Israel is further and more exactly ascertained from the definition, "all the land of the Hittites."

This Lebanon, as in ver. 2 this Jordan, because the river was visible close at hand, and the mountain could be seen although at a great distance.

הַלְבָנוֹן (in prose always with the art.) is, from לָבָן "to be white," the white mountain. Further particulars see in the Introduction, and in von Raumer p. 29 ff. Concerning the *Hittites* as well as the other Canaanitish peoples, comp. the Introduction, § 7.

Ver. 6. Be strong and firm. Luther translates finely but not accurately: "Be comforted and undismayed." De Wette: "Be firm and strong." Schroeder: "Be strong and firm," Deut. xxxi. 6;

vii. 23. We prefer this rendering of חֲזָק וְאִמָּץ, since the words, as J. H. Michaelis has noted, signify not firmness and strength in general, but the strength in the hands (חֲזָק) and the firmness in the knees (אִמָּץ, Is. xxxv. 3, cf. Heb. xii. 12, 13). Joshua must lay hold boldly and with a strong hand, and then when he has done so, allow nothing to drive him from his position. It will be noticed that in ver. 6 we find simply repeated, in almost the same words, what has been said to Joshua in Deut. xxxi. 7, 23, precisely as the promise ver. 5 is a repetition of Deut. xxxi. 6, 8.

Vers. 7, 8, admonish Joshua to a careful observance of the law, in order that the great work laid on him by the Lord may be successfully accomplished. Not depart out of thy mouth, is the same as "to be continually in the mouth." Joshua must, on the one hand, speak to the people in the words of the law, in order rightly to impress on them its sacred design, and on the other, must also ground himself always more deeply therein. Hence it is added:—

Thou shalt meditate therein day and night. We are not to think of this meditation as a learned study, but rather as a mature reflection upon the law by which Joshua penetrates more deeply into its meaning, and thus becomes qualified to speak more clearly, pointedly, and powerfully to the people. For to that particularly, and not to the "reading aloud," as Bunsen explains it, is the reference in the command, that the law should not depart out of his mouth. Comp. Deut. vi. 7; xi. 19; xvii. 19. Comp. further, Ps. i. 2, and on תַּצְלִיחַ, ver. 3 especially.

Ver. 9: "The assurance gains in strength when to the positive חֲזָק וְאִמָּץ there is added also the negative אַל תַּעֲזֹב וְאִל־תַּחַח, as in Deut. xxxi. 6, 8." Keil.

How did God speak to Joshua? By the Urim and Thummim, as Hess (*Gesch. Jos.* i. p. 29) supposes, appealing to Num. xxvii. 21, or, as most interpreters assume, immediately, by an inward revelation? Probably the latter, because, although we must admit that Joshua had been directed by God himself to employ the other means, and therefore with the mediation of the high-priest, yet the Lord himself by whom—observe that—the initiative is here taken, was not bound to this means, as appears very clearly from the manifestation of the angel, ch. v. 13-15. The Lord spoke to Joshua as he had spoken to Moses, and as he afterwards

spoke to the prophets. Together with the divinely regulated office there went on this free communication of God's purposes without disturbance to the functions of that office when they were in proper exercise, but sometimes also to awaken them to life when light and right was extinguished in Israel, 1 Sam. iii.; Joel i. 13.

b. Vers. 10-18. *The Command of Joshua to the Magistrates of the People as well as to the Reubenites, Gadites, and the Half Tribe of Manasseh.*

After Joshua has received the command from God to cross the Jordan with the people, he adopts his plans and immediately enjoins upon the שָׂרִים (comp. Ex. v. 10; Num. xi. 16;

Deut. xvi. 18; Josh. viii. 33; xxiii. 2; xxiv. 1) to go through the camp, and call on the people to provide themselves with victuals (the need of which is explained by the cessation of the manna, ch. v. 12), since within three days the march would begin. This statement of time is not exact, since rather, as Keil also assumes, seven days in all intervene, namely, one day for the journey of the spies to Jericho, three days for their stay in the mountain, three days for the march from Shittim to the Jordan, and the delay there, after all which the crossing of the river took place. Keil says concerning this: "We give up the attempt to identify the three days in ch. iii. 2 with those mentioned in ch. i. 11, since the text in ch. iii. 2 contains not the slightest hint of such a combination.

The article is not found with יָמִים (ch. iii. 2) by which the שְׁלוֹשֶׁת יָמִים might be referred to ch. i. 11; and we stand by the simple statements of the text, assuming that the spies were sent out immediately after the command in ch. i. 11, probably on the same day, i. e. on the third of Nisan, that they returned after three full days, i. e. on the 6th of Nisan, at evening (ch. ii. 22), and that on the next morning, i. e. on the 7th of Nisan, Joshua broke up from Shittim, came on to the bank of the Jordan (ch. iii. 1), where he rested three days, and on the tenth effected the passage." Not so Gerlach, who says rather: "As regards the chronological succession of these events, we see from ch. iv. 19 that the passage of the Jordan was effected on the tenth of the first month. That command of Joshua (ch. i. 11) was given therefore on the 7th. Early the same day he sent out the spies, and they so quickly accomplished the journey of perhaps scarcely a dozen miles that they left Jericho before the approach of that night;" (but how does this agree with ch. ii. 2, 5 ff.?) "the three days which they spent in the mountain were not full days" (where are we told that?) "being the remainder of the 7th" (which must thus have been an uncommonly long day), "the 8th, and part of the 9th. On this last they returned to Joshua, and thus he was able, in accordance with his orders received early on the 7th, to cross over on the 10th. Thus we have a very satisfactory correspondence between the series of events and the successive dates." The perplexity in which these two interpreters find themselves may be very simply cleared up if, with Knobel, we assume that the three days mentioned in ch. iii. 2 are identical with the three days here in ver. 11, but that ch. ii. was a separate report here worked in by the author, and in the insertion of which, attention was not paid to the exact determination of the dates.<sup>1</sup>

1 [In his later work (*Bib. Com.* in loc.) Keil still denying

that the "three days" here, ver. 11, are the same as in ch

There follows now, vers. 12-18, a special demand of Joshua upon the Reubenites, Gadites, and the half tribe of Manasseh. These had, according to Num. xxxii. on account of their wealth in flocks and herds, received their possession in the land of the conquered Amorite kings, Sihon and Og, east of the Jordan. This was on the condition, however, that they should help the other tribes to conquer West Palestine; and Joshua now calls upon them to fulfill that condition and carry out the promise they had made. This they declare themselves ready to do.

Ver. 13. Remember the word which Moses commanded you, etc. Num. xxxii. 20-24 is quoted not literally but freely according to the sense, for מנחה לכם does not occur in the passage cited, — a very beautiful expression: to afford rest, to cause to rest. It is the same as giving a dwelling-place secure and undisturbed by enemies (Deut. xxv. 19), after the long, restless wanderings through the wilderness. The disobedient (Num. xiv. 26 ff.) come not into this rest (Ps. xcv. 11); but not even this is the true rest, the full *κατάπαυσις*, the true *εσθλαίσις* of the people of God, Heb. iii. 11, 18; iv. 1, 3, 8, 9.

This land (Deut. iii. 18) as in ver. 2, *this* Jordan, ver. 4, *this* Lebanon: the land in which then the whole people as yet and the speaker also were, the land east of the Jordan, — while בעבר, translated by Luther, De Wette, and Eng. Vers. "on this side," means *on that side*, or beyond, and is employed from the writer's point of view.

Ver. 14. מִשְׁפָּחִים is variously derived; either (Gesen.<sup>1</sup> Fürst, [with whom agree Masius, De Wette, Keil]), from מִשְׁפָּח, *lumbus, venter, tanquam, sales, roboris = lumbis accincti*, with which comp. Num. xxxii. 27, 32 (מִשְׁפָּחִים); also Job xxxviii. 3; Lu. xii. 35; Eph. vi. 14; 1 Pet. i. 13, — or, (Ewald) from מִשְׁפָּח, five = arranged in fives, i. e., in companies. With this Knobel sides, in so far that in Ex. xiii. 18, he defines the word, which is met with only here and in ch. iv. 12; Ex. xiii. 18; Judg. vii. 11 (cf. also the

Hi. 2, seeks to reconcile the present date with the actual time of the crossing, by assuming first that it is not meant that they should pass over within three days, but only begin to move towards it; and secondly, that although Joshua did design to reach the Jordan and cross it within three days, his intention was frustrated by the delay which his spies unexpectedly experienced. He says: "The designation 'in three days' (i. e., as appears from a comparison of Gen. xi. 13 and 19 with ver. 20, reckoning from the day of giving this command, on the third day following) 'shall ye pass over the Jordan,' is not to be taken as an announcement of the time within which the crossing should actually take place, but, with Vatabl, and J. J. Hess, as the term against which the people should be prepared for the crossing; as if he had said: Prepare your viaticals in order to go over the Jordan within three days, i. e., in order then to break up from Shittim, to cross the Jordan and be able to commence the conquest of Canaan. Thus apprehended this statement agrees with chapters ii. and iii. For according to ch. ii. Joshua sent from Shittim spies to Jericho, who after their escape from that city had to hide themselves three days in the mountain, before they could come to the camp of Israel. They were absent therefore certainly three or four days, and returned at the earliest on the evening or in the night of the fourth day from that on which they were sent out. Not until then did the Israelites break up from Shittim in the morning, and moved to the Jordan, where they still tarried, and then after three days more, crossed over the stream. At the least, therefore, eight full days, 4 + 1 + 3, must have

מִשְׁפָּח, Num. xxxii. 17, which should be amended to this form), as meaning, drawn together, collected, i. e., in separate divisions or fixed companies, as opposed to individual separateness and irregular dispersion. Knobel seeks the proper etymon in the Arabic with a comparison of the Heb. מִשְׁפָּח, to compress. We translate with Ewald, Knobel, and Bunsen, "arranged in companies."<sup>2</sup>

But ye shall pass before, etc. So had they promised Num. xxxii. 17, 27, 32.

All, not to be taken strictly, since according to ch. iv. 13, only forty thousand men went over, while the two and a half tribes had, according to Num. xxvi. 7, 18, 34, 110,580 men.

Vers. 16-18 contain the joyful answer pervaded by the spirit of obedience and fraternal love, closing with the same call from the two and a half tribes, to be strong and firm, which God had addressed to Joshua. So David also addresses himself when he sings: Be of good courage and he shall strengthen thy heart, מִשְׁפָּחִים לְפָנֶיךָ, Ps. xxvii. 15.

#### DOCTRINAL AND ETHICAL.

1. If we would accurately determine the meaning of the distinguishing title "servant of Jehovah," ascribed to Moses in ch. i. 1, we cannot be content to say merely that it signifies a "worshipper of Jehovah" who may be also a messenger, an ambassador of Jehovah. We are concerned rather to know how it comes to pass at all that the pious worshippers and messengers of God are called his *servants*. The answer might be given in the following hints. In the first place, we must not forget that we are here on *oriental ground*, where kings and subjects stand related to each other as lords and slaves, where the inferior towards the superior studies the most humble submission and unconditional obedience, and expresses himself also in a proportionately humble manner (Gen. xiv. 27, 32; Dan. x. 17). And thus God himself appears only as under the figure of the Most High, the Ruler of all worlds, the Lord of Hosts, before whom all the world keeps silence (Hab. iii. 20; Zach. ii. 13),

passed between the first mission of the spies and the passage of the Jordan by the people. Without doubt Joshua designed to march to the Jordan within three days from the sending of the spies, and to go over the river; and simultaneously with his command to the people to prepare to cross over within three days, he had sent the spies, so that he was warranted in hoping that they would have accomplished their errand and returned within two or three days. But since they, through the unforeseen discovery of their arrival in Jericho, and the chase of the pursuers, were obliged to hide themselves three days in the mountain, Joshua could not until the day after their return break up from Shittim, and proceed to the Jordan. Neither then could he immediately cross the river, but must tarry yet three days after his arrival at the brink."

As this provides for the loss of only three days of the eight, it would appear that Joshua's "design" must have been still a misapprehension by at least two days. In other respects the explanation is not as successful as could be desired. — Ta.]

1 [Gesenius derives the word not from מִשְׁפָּח but from an assumed root מִשְׁפָּח, *acrem, strenuum esse*; and the sense in which he understands the partic. is *strenuus, alacer*. Theol. p. 494. — Ta.]

2 [After all is said, the derivation remains very obscure, and the considerations in favor of the two principal renderings very evenly balanced. For the meaning "armed" the lexicographers give little authority. — Ta.]

before whom also on his throne, the seraphim veil their faces (Is. vi.). He is, therefore, the master, men the servants. Those, however, among men (more particularly in Israel, the *סְבִלֵת*, Ex. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18) who serve him with special obedience, and, with extraordinary talent, like the angels in heaven (Job iv. 18), perform his will, are called his servants in a preëminent sense. So Moses; before him Abraham; after him David, Hezekiah, the prophets; all Israel, moreover, in so far as they are, according to Deut. xxxiii. 5, xxxiii. 5, 26; Is. xlv. 2, the Jeshurun, the beloved, pious people, who rightly (*צִדְקָה*) from *צִדְקָה* walk before Jehovah; and lastly the Messiah, since in Him all the excellences of his people are combined. In the second place, it is carefully to be considered that in the *economy of redemption* we are still on the ground of the old covenant, therefore on the ground of the Law, where God commands, and man has unconditionally to perform his dictates exactly to the letter, without any freedom whatever, hence as a slave, not as a child (Rom. viii. 15). Not even the most pious, therefore, can claim any higher distinction than this. A relation of freedom between God and man does not yet exist. Man stands yet under the law, not yet under grace (John i. 17); but precisely this absolute obedience leads to freedom. Moses is the instrument of effecting the deliverance of his people out of the slavery of Egypt, where they pined in the house of bondage (Ex. xx. 2), the iron furnace (Deut. iv. 20); but the Messiah makes many righteous (Is. liii. 11) and is a Servant, the Branch (Zech. iii. 9). In his time God gives holy increase, takes away the sins of the land in one day (Zech. iii. 9), and makes peace, so that one invites his neighbor under the vine and fig-tree (Zach. iii. 10). He is the true *αἰὼς θεοῦ* (Matt. xii. 18; Acts. iii. 13, 26, iv. 27, 30), whom, on account of his obedience, God acknowledges as his Son; on which cf. Nitzsch, *Treatise on the αἰὼς θεοῦ* in the *Acts* (*Studien u. Kritiken*, 1828, 2).

2. The declaration in ver. 4, that God has assigned to the people of Israel its portion of the earth, is in accordance with Deut. xxxii. 8 and Acts xvii. 26, in which passages he marks off to the nations their bounds. This is involved in God's government of the world, which embraces everything, the least as well as the greatest, so that all accident is excluded. As He determines for each particular man his place on earth, by birth, education, external circumstances, so He determines for each people its habitation in congruity with the disposition and character which He has lent to them, and the design which He entertains concerning them. That was peculiarly the case with Israel, when He actually gave to them the land promised to the fathers, where they might in beautiful seclusion serve the Lord their God. True, the previous inhabitants must give way, but *jure divino*, because through their enervating idolatry they had forfeited the right to a historical existence. It is not just, therefore, in the manner of the Wolfenbüttler fragmentist, to charge God and his agents with cruelty and injustice, but rather to heed the fundamental laws of divine Providence, according to which also his judgments are executed. An analogy may be seen in the destruction of the Roman empire amid the storms of the northern invasions. See *Introd.* § 3.

3. The silent collection of one's thoughts, holy meditation, is, in the over-busy activities of our

time, an aid to all religious and moral life, which cannot be too earnestly recommended. It is enjoined upon Joshua in ver. 8, in simple but very suitable words, and is necessary, in order that the soul may constantly remember its origin, that the heart may lose itself in God and his word, that from this inward concentration of the living faculties, word and deed may come forth in noble perfection. "*Oratio, meditatio, tentatio*," make not only the theologian, but in general every religious, pious, and, in his piety, morally capable, man.

4. The rest which God gives (ver. 15) is, first, the secure possession of the land of Canaan which had been promised to the people of Israel. This

*מנוחה* however is not, according to the view of the Epistle to the Hebrews (iv. 8), the true rest; rather, since God long after Joshua offered through David (Heb. iv. 7) an entrance into rest, must there still be another rest; "for if Joshua had brought them to the rest, He (God) would not speak of another day after this time" (ver. 8). "Therefore," the conclusion is from these arguments, "there yet remains (*ἀπολείπεται*) a Sabbath rest (*σαββατισμός*) for the people of God. For he who has entered into his (God's) rest, has given himself also rest from his works" (i. e. the works of the labor-week). It is still to be carefully noted that to express this rest of God, not *κατάπαυσις* but, in allusion to ver. 4, or to Gen. ii. 2, the word *σαββατισμός*, occurring nowhere else in the N. T., is employed. The *σαββατισμός* is the completed *κατάπαυσις*, the holy and blessed Sabbath rest in eternity for the people of God, the *ἱεραγία τοῦ θεοῦ*, after the pilgrimage of life is finished with the toils of the hard week of our earthly existence. Of this rest the

*מנוחה* in the earthly Canaan is a type. So speak the Rabbins also of the *שְׁכֵת הַקְּדוֹלָה* (Tr. *Thamid.* f. 33, 2; *Jabk. Rub.* f. 95, 4). Compare also the beautiful, profoundly tender hymn by Jno. Sigismund Kunth († 1779), "A rest there is which yet awaits us."

#### HOMILETICAL AND PRACTICAL

God's command to Joshua that he should cross the Jordan, indicates (1) the task proposed to him; contains (2) the promise of his assistance in its accomplishment; but requires also (3) the conscientious observance of his law, in order to success; and closes (4) with another enlivening exhortation to the new leader of Israel. — As Moses was a servant of the Lord, so should we also be his servants, that we may be found faithful like him. (Num. xii. 7; Heb. iii. 2) — Moses the servant of the Lord. Joshua as a type of a good servitor (not slave). — The earthly Canaan a type of the heavenly — God is faithful (ver. 5). I will not fail thee nor forsake thee, — a promise; (1) its rich import; (2) under what conditions to be appropriated by a Christian to himself. — Be strong and firm, comforted and undismayed, a text in connection with Ps. xxvii., xli. of inexhaustible use for the field-worship of God. — Of fidelity to the commands of God. — How should a true general be characterized? (1) He should be strong and firm, but (2) also pious and conscientious, that all may go well with him. — Fear not, neither be dismayed, for the Lord thy God is with thee in all which thou shalt do; to be well considered before the outbreak of a war, as well as before a battle. — Joshua and the Gileadite tribes; (1) his powerful appeal to them for fraternal assistance; (2) their cheerful answer



(ver. 12-18). — The Rest of the people of God: (1) Who gives it? (2) In what does it consist? (3) How do we attain to it? (ver. 13). How beautiful when the call of a commander, or a governor of the people, meets with a joyful readiness on their part! Should we not so meet the claims which God himself by his Word makes on us, and especially those which call for brotherly help, even though sacrifices also be required?

STARKE: O soul, remember here first of all the true Joshua, thy Saviour Jesus Christ, who has for thy good acquired the heavenly Canaan, to prepare for thee a place there, that thou also mayest dwell there and remain; fight, therefore, and subdue thy foes under the lead of thy Jesus, that thou mayest also one day take it. Whom God sends, him He also qualifies and procures for him authority and respect. The Bible and the sword with Christian rulers go very well together. O that these would also avail themselves rightly of both! One Christian should take upon him the necessity of another — and bear his burden. In the strife of Christianity also one should not be pusillanimous, but strong and firm (2 Tim. ii. 3). A spirit that would all goods and blood fain for thy mere pleasure proffer, and the heart's desires all offer, give me, Supreme Good, through thy precious blood.

CRAMER: As the eyes of the servants are to the hands of their masters, and the eyes of a maiden unto the hand of her mistress, so should our eyes also look constantly to the Lord, Ps. cxxiii. 2. If God is for us who can be against us? (Rom. viii. 31). Christian rulers also are bound to submit themselves to God's commands; it should not be with them, *quod libet licet*, i. e. what I please I do, 1 K. xxi. 7.

MARGINAL NOTE (of Luther): He who walks according to God's words acts wisely and happily, but he who goes according to his own head acts unwise and to no profit.

BIBL. WIRT.: In dangerous duties and circumstances there is no better comfort than when one has a regular call to the position, and God for his patron and protector. God's command should be promptly performed without any long discussion as to whether we will do it or not; for God requires obedience.

BIBL. TUB: Consoling promise! O soul mark it well, for what God says to Joshua He says also to thee. Therefore be of good courage in the struggle with sin and Satan; God will stand by thee.

OSIANDER: We should (in many cases) first care for our neighbors, for love seeks not her own, 1 Cor. xiii. 5.

GERLACH: The first revelation of God after the death of Moses installs Joshua formally in his office, gives him the double commission to lead the people into the promised land and to distribute this among them, renews the assurance of divine aid, and admonishes to steadfast fidelity towards God's law and imperturbable confidence in Him (ver. 1-9).

[DARBY: "Every place that the sole of your feet shall tread upon, that have I given you." They must go there, overcome the obstacles with the help and by the power of God, and take actual possession. . . . They never took possession of all the land which God had given. Nevertheless to faith the promise was sure, ver. 3. Spiritual strength and energy, the courage of faith, are necessary in order that the heart may be free from the influences, the fears, and the motives which act upon the natural man, and that he may take heed to the Word of God.]

MATTHEW HENRY: The removal of useful men should quicken survivors to be so much the more diligent in doing good. Such and such are dead, and we must die shortly, therefore let us work while it is yet day. It is a great mercy if, when useful men are taken away in the midst of their usefulness others are raised up in their stead to go on where they broke off, ver. 2. It is a great comfort to the rising generation of ministers and Christians that the same grace which was sufficient for those that went before them shall not be wanting to them if they be not wanting to themselves in the improvement of it (ver. 5). — When God has given us rest we ought to consider how we may honor Him with the advantages of it, and what services we may do to our brethren who are unsettled, or not so well settled as we are (ver. 15). — We must not so magnify them that are gone, how eminent so ever they were, either in the magistracy or in the ministry as to be wanting in the honor and duty we owe to those that survive and succeed them.

G. R. B.: As Joshua received and doubtless profited by the admonition of his Gileadite brethren, so may the leaders in Israel at all times gain benefit from the pious and well intended, even though superfluous, counsels of God's "plain people." — Tr.]

## 2. The sending out of the spies to Jericho.

### CHAPTER II.

#### a. Sending of the Spies, and their Reception by Rahab.

#### CHAPTER II. 1-7.

- 1 And Joshua the son of Nun sent out of Shittim two men to spy [as spies] secretly, saying: Go, view the land, even [and] Jericho. And they went, and came into an har-
- 2 lot's house, named Rahab, and lodged [lay down] there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children [sons] of
- 3 Israel, to search out the country [Y<sup>7</sup>N, land]. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which [who] are entered

- 4 into thine house, for they be come to search out all the country [land]. And the woman took the two men, and hid them, and said thus, There came men unto me  
5 [and said: True,<sup>1</sup> the men, came to me] but I wist [knew] not whence they *were*; and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot [know] not: pursue after them quickly  
6 for ye shall overtake them. But she had brought them up to the roof of the house [omit: of the house<sup>2</sup>], and hid them with the stalks of flax, which she had laid in  
7 order [spread out, or stacked up for herself] upon the roof. And the men pursued after them the way to [the] Jordan unto [to] the fords: and as soon as they which pursued after them were gone out, they shut the gate.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 4. — So the lexicographers and interpreters with one consent understand יָדָע. — Tr.]

[2 Ver. 6. — "Of her house" is purely superfluous. The LXX. had substituted οἴκου for .יָדָע, and the Vulgate combined both notions, and was followed by the English Version. — Tr.]

b. Rescue of the Spies by Rahab on their Promise to her that, in the taking of the Land, they would spare her and hers.

## CHAPTER II. 8-21.

- 8 And before they were laid down, she came up unto them upon the roof; and she  
9 said unto the men, I know that the Lord [Jehovah] hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint  
10 [מָלַג, melt] because of you. For we have heard how the Lord [Jehovah] dried up the water of the Red Sea for [before] you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side [of the] Jordan, Sihon and Og, whom ye utterly destroyed [ye devoted<sup>1</sup>]. And as soon as we had heard *these things*, our hearts [heart] did melt [מָלַג, flow down], neither did [does] there remain any more courage in any man, because of you [ch. v. 1]: for the Lord [Jehovah] your God, He is God in heaven above, and in earth beneath.  
12 Now therefore [And now], I pray you, swear unto me by the Lord [Jehovah], since<sup>2</sup> I have showed you kindness, that ye will also show kindness unto my father's  
13 house, and give me a true token [a token of truth]; and *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have  
14 [ch. vi. 23, 25], and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be,<sup>3</sup> when the Lord  
15 [Jehovah] hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a [the] cord through the window: for her house *was* upon  
16 the town-wall [in the "wall-side," Gesen.], and she dwelt upon the wall. And she said unto them: Get you to the mountain, lest the pursuers meet you, and hide yourselves there three days, until the pursuers be returned; and afterward may ye go  
17 [go ye] your way. And the men said unto her, We *will be* [are] blameless of this thine oath which thou hast made us swear, [unless thou doest what we now say to thee].  
18 Behold, *when* we come into the land, thou shalt bind this line of scarlet [crimson] thread in the window which thou didst let us down by: and thou shalt bring [gather] thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless [blameless, as ver. 17]: and whosoever shall be with thee in the house, his blood  
20 *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be [are] quit [blameless] of thine oath which thou hast made us  
21 to [omit: to, as ver. 17] swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet [crimson] line in the window.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 10. — מָלַג. The meaning of this verb is well indicated in the Exegetical Note on the verse. It seems very desirable to express it more specifically than is done by the vague phrase "utterly destroyed." In employing for this

purpose, throughout, the word "devote," which is used Lev. xvii. 23, 29, Num. xviii. 14, etc., it is to be regretted that we have not a cognate noun to denote the devoted object. Still we may come near to the Hebrew directness by adhering to "devote," "devoted thing," etc. — Tr.]

[3 Ver. 12 — *וְיָ* ut *aliis sapissime significat quod* *וְיָ*. Maur. To imitate exactly the Hebrew construction is not possible in idiomatic English. A nearer approach to it would be: Swear . . . that I have shown you kindness and ye will also show kindness to my father's house, and give me a token of truth (ver. 13), and save alive, etc. Fay explains by inserting after "that" [as], De Wette, "because," and both omit, of course, the "and" before "give me," or rather substitute "also." Either way gives us substantially the proper sense so far, but whether the verbs *וְיָ* and *וְיָ* and *וְיָ* are to be translated as coordinate with *וְיָ* and subordinate to *וְיָ* (which they grammatically are), or as coordinate with the latter, the practice of interpreters differs. We incline to side with Masius, who translates the verbs in question as all depending alike on *וְיָ*: *jurate . . . Vos usuros esse . . . pietate; et daturus . . . conservaturosque . . . crepturosque*. — Tr.]

[3 Ver. 14. — Modify, and connect the two sentences thus: Our life for yours! If ye utter not this our business, then it shall be that when, etc. — Tr.]

### c. Return of the Spies to Joshua.

#### CHAPTER II. 22-24.

22 And they went, and came to the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but  
23 found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel  
24 them. And they said unto Joshua, Truly [omit: Truly<sup>1</sup>] the Lord [Jehovah] hath delivered into our hands all the land; for even [and also] all the inhabitants of the country [land] do faint [melt] because of us.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 24. — *וְיָ* simply introduces the following clause as quoted See Gesen. *Lex.* B. 1, b. — Tr.]

#### EXEGETICAL AND CRITICAL.

a. Vers. 1-7. *Sending out of the Spies and their Reception by Rahab.* Probably still the same day on which Joshua had received the divine command to cross the Jordan, he sends forth secretly two spies to go over to Jericho, which was somewhere about fourteen miles distant.

Ver. 1. *Shittim*, Num. xxxiii. 49, Abel-shittim, i. e. Meadow of the Acacias, from *שִׁטָּה*, acacia, probably lying northward from Beth-jeshimoth in the land of Moab, the last camping-place of the Israelites east of the Jordan, at the outlet of the Wady Heshban, known from the history of Balaam (Num. xxv. 1; Micah vi. 5), not far from the Jordan, 60 stadia = 3 hours from the place of crossing according to Josephus (*Ant.* iv. 8, 1; v. 1, 1; *Bell. Jud.* iv. 7, 6). Near to this evidently well chosen camp-ground (Num. xxiv. 5, 6) lay the city of Beth-peor, where Moses delivered his last discourse and was buried (Deut. iv. 46; xxxiv. 6). Compare, further, Knobel on Num. xxii. 1, [and Stanley, *S. & P.* p. 291 f. Am. ed. — Tr.]

*Spies.* According to the LXX. two young men, nothing like which is said in the Heb. here, but in vi. 23 we learn that the spies *were* young men. At all events Joshua would choose brave and prudent men for this mission, because, having himself been one of the twelve spies (Num. xiii. 9)

he knew from experience the dangers to which they would be exposed. He takes only *two* and sends them secretly (*שֵׁתָּה*, prop.: Silence, here used adverbially) that the enemy might get no intimation of it.<sup>1</sup> Should he have done this? the question has been asked.<sup>2</sup> Toward the answer it may be said, That the use of human prudence, with all trust in divine providence, is not only allowable, but often also a binding duty. Joshua ought not, in his position as a general, to enter into a strange and hostile land without having explored it first. He proceeded in full conformity with the example of Moses, Num. xiii.

Jericho. Written here "and everywhere in our book *יְרִיחוֹ*, but in the Pent. only *יְרִיחוֹ*," Keil; 1 K. xvi. 34, *יְרִיחוֹ*; a very strong city (ch. vi. 1), the key to all the land west of the Jordan, the city of palm-trees (*עֵיר הַתְּמָרִים*, Dent. xxxiv. 3; Judg. i. 16; 2 Ch. xxxviii. 15); in the LXX., in the N. T. (Matt. xx. 29; Mark x. 46; Luke xviii. 35, xix. 1, x. 30, Heb. xi. 30), and in Josephus (*Bell. Jud.* iv. 8, 3), *ἱερὶκὴ*; in Strabo xvi. 2, § 47, *ἱερὶκός*; the city of odors and fragrance (from *יְרִיחַ*, *יְרִיחַ*, fragrant place; the ending *י* being for *וִן*, comp. *שְׁלִיחַ*, Gesen.<sup>3</sup>); just as far west of the Jordan as Shittim was east

1 [The accent connects *יְרִיחוֹ* with *יְרִיחוֹ*, and it is probable that the secrecy is to be understood as referring equally to the Israelites and to the Canaanites. Maurer would seem to confine it to the former. He quotes Schultz as follows: "Cum Josua tristis experientia edoctus (Num. xiii. 14) sicut, quantum periculi habere posset exploratorum et multitudo et missio publica, duos tantum eisdemque clam sive inano populo emisit, ne, si tristia referrent, in vul-

gus dimanaret narratio, timidoque ac fracto animo serent Israelite luto ceteroquin duorum seque ac plurium nuntio facile alacriores futuri." — Tr.]

2 [E. g. by Masius *in loc.*, who formally discusses the question and decides it in favor of Joshua's course. — Tr.]

3 [For other derivations and other forms of the word, see art. "Jericho." in Smith's *Bibl. Dict.* where also a full topographical and historical account of the city may be found. See Stanley, *S. & P.* pp. 299-304. — Tr.]

of it. The immediate vicinity of Jericho is very fertile. As the climate approximates to that of Egypt the harvest is ripe here by the end of March. Toward the Jordan, however, the surface is arid, and the region between Jericho and Jerusalem was a rocky wilderness, — the Quarantania, not even to this day entirely safe for travellers (Luke x. 30). Comp. Furrer, pp. 149, 151–154.

The spies successfully reach Jericho, towards evening (ver. 2); "at a time, therefore, when the courtzeans traversed the streets (Prov. vii. 9 ff; Is. xxiii. 16); they met with Rahab and followed her to her house" (Knobel). She was a **לִבְיָא**, **פְּרוֹסָה** (Heb. xi. 31; Ja. ii. 25), and not an innkeeper **פְּרוֹסָה**, **παροικέτρια** (Josephus, *Ant.* v. 1, 2, Chald., *Rabb.*, Vatabb., Hess, *Hist. of Josh.* i. p. 37). Her name is mentioned also in the Genealogy of Jesus (Matt. i. 5) where she appears as wife of Salma or Salmon, and mother of Boaz. "The Rabbins derive from her eight prophets and priests" (Knobel). The Epistle to the Hebrews, and that of James celebrate her memory and glorify her faith and her works (Heb. xi. 31; James ii. 25). See on this the Doctrinal and Practical below. In our narrative she is seen as a very prudent person (ver. 4), of great presence of mind, degraded indeed, but by no means sunk in vice, and who therefore has intimations of the power of Jehovah the Almighty God (vers. 10, 11).

To-night (**הַלַּיְלָה**) as in Gen. xix. 5, 34, here more precisely defined (ver. 5). The king of Jericho receives word that in the evening twilight two strange men have arrived in Jericho and been received into Rahab's house. Perhaps there were, as Calvin conjectures, men standing at the gates, to notice suspicious people, especially as they were aware, no doubt, in Jericho, of the intentions of the Hebrews beyond the Jordan. The king sends to Rahab, therefore (ver. 3), and demands that she shall give up the men. At the same moment (not earlier, as Keil supposes) she hides the spies, as the demand of the king's servants was probably made from the outside, with which the "bring forth" (ver. 3) plainly agrees. She boldly lies to the king's messengers (ver. 4, 5) who go away, frustrated, in order to pursue as soon as possible Joshua's spies, whom they suppose to have escaped and fled toward the Jordan (ver. 7).

Ver. 3. Notice the full circumstantiality of the king's command.

Ver. 4. In **וַתִּסְתֵּר** the suff. sing. is not to be changed into **וַתִּסְתֵּר**, but is an instance rather of "the free discourse in which one passes from the plural to the singular" (comp. Ewald, *Gramm.* § 309 a.).<sup>1</sup> I knew not. . . . Spoken with the air of simplicity.

Ver. 5. And it came to pass about the time of shutting of the gate. Heb. **וַיְהִי הַשָּׁעַר** **לִבְיָא** as Gen. xv. 12, **וַיְהִי הַשָּׁמֶשׁ לָבֵא**, and it came to pass about the time of the going down of the sun (cf. Gesen. § 132, Rem. 1).

<sup>1</sup> [Speculations of the Rabbis on this, given by Masius, are curious. "This use of the sing. R. Solomon thinks to indicate both the delay of the woman in hiding them, and the narrowness of the place in which they were stowed away. RR. Kimchi and Levi. however, suppose them to have been hid not in one and the same place, but each one separately, either that the flax piled on them both might not rise too high and become thus an object of suspicion, or

When it was dark, **וַיְהִי עֶרְבַּיִם**, De Wette: as it grew dusk. It may, however, well be translated, "when it was dark," since in the East, night comes on soon after sundown, and the evening twilight (**וַיְהִי עֶרְבַּיִם**, Job xxiv. 15; Prov. vii. 9) is of very short duration, so that sometimes **וַיְהִי עֶרְבַּיִם** signifies simply night (Is. v. 11; xxi. 4; lix. 10).

Ver. 6, relates further where and how Rahab had hidden the spies (ver. 4) on the roof, under the stems of flax. The roof was flat (Mark ii. 4). According to the Jewish law it must be provided with a "battlement" (Deut. xxii. 8), that blood should not come upon the house by any one falling therefrom. "Here many men," as Starke observes, "might stay together, Judg. xvi. 27 (comp. also Acts ii. 1); they could walk about there within the battlement securely (2 Sam. xi. 2); could speak from thence to others (Matt. x. 27), and there they used to pray (Acts x. 9). The Romans also, but not all, had such roofs, and not over the whole house; but parts of some of their houses were furnished with such flat roofs which were called *solaria*, because they lay exposed on all sides to the sun, and also *maniana*, as the Italians now also call them *altana*. **וַיְהִי עֶרְבַּיִם**, LXX. correctly *ἐν τῇ λινκαλδύμῃ*, Vulg. *stipula lini*, therefore flax-stalks, not cotton, as De Wette (cf. also Furrer, p. 151, obs. 2), following the Arab. translation, will have it, "since **וַיְהִי עֶרְבַּיִם** and **וַיְהִי עֶרְבַּיִם** or **וַיְהִי עֶרְבַּיִם** are everywhere else used only of flax" (Knobel). Unbroken flax is meant, the stalks of which, about Jericho as in Egypt, reach a height of more than three feet and the thickness of a reed (comp. Winer, *Realw.*, s. v. "Flachs" [and Smith's Dict.])

Ver. 7. To the fords — A more exact determination of "the way," and not to be referred to "they pursued after." The fords themselves cannot be identified; one may consult the maps, especially Van de Velde, who gives a road from Jericho southeasterly to a ford.

c. Vers. 8–21. Rescue of the Spies by Rahab, on their Promise to her that in the taking of the land they will spare her and hers. After the departure of the royal messengers Rahab goes up on the roof to the spies, describes to them the faint-heartedness of the people, desires an oath from them as security that they will show kindness to her and her family in return for her kindness to them, and after receiving this lets the men down by a rope through the window (vers. 8–15).

Ver. 9. Jehovah. The word is remarkable as used by Rahab, but she might easily, as even Knobel grants, be acquainted with the name of the God of Israel, as the people had already camped long in the neighborhood.

Terror is fallen upon us [**וַיִּפֹּל**, suff. having the force of obj. Gen.], Deut. ii. 25; xi. 25, cf. particularly Ex. xv. 13–16. The vision which was there expressed in Moses' song of triumph (ver. 15) has now been fulfilled. The inhabitants of the land melt away for fear; for they have heard how God (ver. 10) has dried up the Red Sea (Ps.

lest they should both be discovered at once. . . . What is handed down in the Commentary which we have said to be called *Tanhuma*, is a Jewish dream, to wit, that when the woman had hidden Caleb, the other, Phinehas, said to her: I am a priest. Now the priests, being like the angels, are visible when they please to be, when not they are not perceived; therefore the other one alone, not he, was hidden by the woman." *Con. in Josuam*, in loc. — Tr.]

cvi. 7, 9, 22; cxxxvi. 13, Heb. reed-sea, sea of reeds, and in Egypt, Schari-sea (schari = reed) i. e. the Arabian Gulf; and have heard also how ill it has gone with Sihon king of the Amorites (Num. xxi. 21-31; Deut. ii. 30-37), who refused the Israelites a passage through his land (Num. xxi. 23; Deut. ii. 30), and after him with Og king of Bashan (Num. xxi. 33-35; Deut. iii. 1-7). Both have lost land and people by the edge of the sword, and the recollection of this victory lived yet in the memory of after ages, as may be seen from Ps. cxxxvi. 19, 20. Gesenius derives סיחון from סח = סָחַ, from which also סָחַץ, sweepings, filth (περικάρμα, περίφθμα, 1 Cor. iv. 13), comes. Granting the correctness of this etymology, the name Sihon might perhaps be rather a nickname which the Hebrews had applied to the Amorite chief than his real name; but this we will not assume to decide. The name עֹלֵב, from עָלָה, according to the Arab., to bend, med. E. to be bent, crooked = the crooked one, would suit well with that supposition.

Ye devoted (הַחֲרִימָה, Hiph. of חָרַם). The ground signification of the unused Kal is "to cut off."<sup>1</sup> in support of which we may compare partly חָרַם, a sickle, and partly the related words חָרַץ, חָרַשׁ, חָרַת, חָרַם. Accordingly חָרַם is that which is cut off, separated, and especially, separated for God, devoted to him (Lev. xxvii. 21, 28, 29; Num. xviii. 14; Deut. vii. 26; xiii. 18; Josh. vi. 17, 18; vii. 1 ff.; 1 Sam. xv. 21; Ezek. xlv. 29), and that too "without a possibility of redemption." ἀνδραπα (Rom. ix. 3; 1 Cor. xii. 3; Gal. i. 8, 9; 1 Cor. xvi. 22).<sup>2</sup> καρὰ (Gal. iii. 13). Objects of such a doom might be persons, as here Sihon and Og (comp. further 1 K. xx. 42; Is. xxxiv. 5) or things (Josh. vi. 17, 18; vii. 1 ff.). Therefore חָרַם is to put something under the ban, to doom, i. e. to consecrate or devote it exclusively to Jehovah without a possibility of redemption, whereby the consecrated object perishes, being destroyed. Thus the word is to be understood here as often in our book, viii. 26; x. 28, 37; xi. 21;<sup>3</sup> found in xi. 12, as in 1 Sam. xv. 8, having "with the edge of the sword" appended. [See further on this subject the exeget. note on ch. vi. 17, and the doctrinal and ethical there, No. 1.]

Ver. 11. Neither did there remain any more courage, that is, on account of fear. Differently in 1 K. x. 5, where "there was no more spirit in her" expresses the result of astonishment, — Rahab recognizes God as the Almighty and Omnipotent, a knowledge which is possible to the heathen (Rom. i. 19-21).

Ver. 12. A token of truth, Heb. אֵימָן, a sign, σημεῖον, tessera, as in Ex. iii. 12; 1 Sam. iii. 34; x. 7, 9; 2 K. xix. 29; xx. 8, 9; Is. vii. 11, 14; xxxviii. 7, 22; Lu. ii. 12; 2 Cor. xii. 12; 2 Thess. iii. 17. ["Sign of truth, i. e. a sign by

which they guarantee to her the truth, or reality, of the exhibition of the תּוֹקָן desired by her," Keil.] Knobel interprets: "a proof, an evidence (Job xxi. 29), that you are honest and true men," and supposes further that "Rahab points them to the moral law, which for a favor shown prescribes a thankful and true return," and he rejects the common supposition of an outward sign, with the remark that "this would have been demanded by her not till after the request in ver. 13, and would have been given by the spies now before they were let down."<sup>4</sup> But (1.) such a sign might be required just as well before as after the request in ver. 13; (2.) all the passages quoted above, especially 2 K. xx. 8, 9; Is. vii. 11, 14; xxxviii. 7, 22; Lu. ii. 12; 2 Thess. iii. 17, favor the common explanation which is supported by an actual instance in 1 Sam. xviii. 3, 4; (3.) in ver. 18 the crimson line is in fact given as such a "token;" (4.) Rahab might provisionally content herself with the oath given in ver. 14, although the sign was not yet given her, but she received it afterwards.

Ver. 14. Our life for yours, [lit. "our soul instead of yours for death," *anima nostra pro vobis moriatur*, Maur.] i. e. "You with the population of Jericho are threatened with death, but it shall not strike you but us, if we prove false; God shall in this case destroy us instead of you" (Knobel).

Ver. 15. Her house was, etc. The house was built against the city wall, but she dwelt on the city wall, that is, her chamber was in the upper story of the house, which rose above the wall. Many such houses still stand in old cities, as along the Rhine, for instance.<sup>5</sup> As the spies were rescued here so was Paul (Acts ix. 25) at Damascus. Starke makes here the following honest observation: "It was generally held, particularly in ancient times, punishable to leap or climb over a wall; but we readily see that this was so considered properly on account of the wanton contempt that was shown, comp. Neh. iv. 2. But here the thing was done to save the lives of innocent people and servants of God; besides, as has already been seen, Rahab was no longer bound to seek the interest and honor of her town, accursed and doomed by God."

The men have reached the ground and stand below. Rahab, from above, advises them to turn to the mountain, while they point out to her the special conditions on which they will keep the oath; and then go their way (vers. 16-21).

Ver. 16. Get you to the mountain. Probably the cavernous mountain to the north of Jericho, which the Arabs now call Kuruntul (see Robinson, ii. 303 [Quarantania, see Stanley, S. & P. 301 f.]). On the road to the Jordan the king's messengers would undoubtedly have met them, as Rahab implies in the beginning of her counsel, "lest the pursuers meet you."

Ver. 17. We are blameless, etc. To understand these words we must supply: Unless you do what we shall now say to you, Gen. xxiv. 41.

render and did render, ver. 14." This view, however, it may be remarked, is entirely precluded by the translation of vers. 12 and 13, advocated above in the textual note on the passage; for what the men are called upon to swear that they will do, they cannot in the very act be doing. — Ta.]

<sup>5</sup> [Knobel supposes the house may have been partly embraced within the wall, and Rahab's chamber strictly on top of the wall "which must therefore have been tolerably thick." — Ta.]

<sup>1</sup> [So Winer (Simonia Lex.): Gesen. and Fürst take separate views of the etymology of the verb, but all agree as to the meaning of this form. — Ta.]

<sup>2</sup> [See Smith's *Dict. of the Bible*, art. Anathema. — Ta.]

<sup>3</sup> [Whatever unholy object was devoted to Jehovah, being of course, incapable of use, for him and for his cause, and an abomination in his sight, must needs be destroyed. — Ta.]

<sup>4</sup> [Keil also supposes that "this sign consisted in nothing else than the solemn oath which they were called upon to

Vers. 18-20. This line of crimson thread  
 תִּהְיֶה = קוֹ is line, not rope, תִּהְיֶה. This line was  
 spun out of "crimson thread" (חֵשֶׁן תִּשְׁנִי).  
 תִּשְׁנִי is the crimson color produced by תולעת  
 תִּשְׁנִי, *Coccus ilicis*, Linn. a cochineal insect living  
 on the holm-oak, the larvæ of which yield the  
 crimson dye ("crimson," from the Arabic name  
 of the insect, *Kermes*). This line is to be distin-  
 guished from the cord (ver. 15), and not identified  
 with it as is done by Luther, who even connects  
 the relative clause בִּלְבָד — תִּהְיֶה ungrammatically  
 with 'הָהָא instead of תִּהְיֶה, as Knobel also  
 approves. This is the "token" given by the spies  
 to Rahab, and by her (ver. 21) fastened to the win-  
 dow.<sup>1</sup> A thick red cord would hardly have been  
 proper for this, as Schulz perceived when he re-  
 marked: "Neque etiam probabilis est, eundem illum  
 funem, quo Rachab in demittendis exploratoribus  
 usa sit (ver. 15), fenestræ alligatum fuisse, uti  
 Lutheri versio vernacula statuit multis sequacibus;  
 funis enim iste facilem suspicionem movisset, ex-  
 ploratores in Rachabis ædibus quæsitos ejus restis  
 ope demissos esse, cum contra tenuis ac leve flum  
 coccineum nihil suspecti haberet." This view is  
 held also by Maurer and Keil, and before Schulz,  
 by J. D. Michaelis. From its bright red color the  
 line was visible at a distance. But how did Rahab  
 reach the line when the men were below and she  
 above at the window? They probably fastened it  
 to the cord which she then drew up. To this first  
 condition the spies add a second, namely, they  
 would be clear of their oath also if she did not  
 gather all her relatives into her house, which they  
 were not to leave (vers. 18, 19). The third and  
 last condition is that Rahab shall betray nothing  
 (ver. 20).

His blood be upon us. Blood = blood-guilti-  
 ness, responsibility for blood, Gen. xxxvii. 26;  
 Lev. xvii. 4. In this signification we have the  
 plural also דָּמִים. Hence יָרֵד דָּמִים, יֵרֵד, 2 Sam. xxi. 1;  
 Ezek. xxii. 2; "man of blood," Ps. v. 7; xxvi. 9; lv. 24. Com-  
 pare besides Matt. xxvii. 19, 24, 25.

Ver. 21. She fastened the line in the window,  
 not the cord.

c. Vers. 22-24. *Return of the Spies to Joshua*.  
 The last verses of the chapter relate the return  
 of the spies who, after tarrying three days in the  
 mountain, recrossed the Jordan [probably by swim-  
 ming, as the water at this season was too high to  
 ford.—Tr.] and came with joyful tidings to Joshua  
 (vers. 22-23).

All that befel them. "The כָּל־הַמַּצְאוֹת  
 כָּל־הַיְּהוּדָה אֲחֵיהֶם is synonymous with אֲחֵיהֶם  
 Gen. xlii. 29" (Keil) "On מָצָא, to overtake, be-  
 fall, comp. Ex. xviii. 8; Num. xx. 14. Similarly  
 קָרָה, Gen. xlii. 29." (Knobel)

Ver. 24 contains the most important part of  
 their report, that the inhabitants of Canaan were  
 very much dispirited and fearful (בָּטָן, as in  
 ver. 9).

1 [Knobel denying the reference to any material sign in  
 ver. 12, is obliged by the art. in תִּהְיֶה to identify תִּהְיֶה  
 (line) with תִּהְיֶה (rope) ver. 15.—Tr.]

## DOCTRINAL AND ETHICAL.

1. Besides that Rahab has received an honorable  
 position in the genealogical record of Jesus (Matt.  
 i. 5), she is mentioned with praise by the author of  
 the Epistle to the Hebrews (xi. 31) as well as by  
 James (ii. 25), as a woman of vigorous faith. "The  
 former of these," as Rüetschi observes (*Real-  
 Encyklop.* xii. 514), is followed by Clemens Rom.  
 who not only makes Rahab a pattern of *πίστις*  
 and *φιλοφροσύνη*, but praises in her a certain *προφ-  
 ητεία*, since he finds in the red line a sign of the  
 redemption through Christ's blood of all who be-  
 lieve and hope in the Lord." This red line is applied  
 allegorically by Starke also, "This red, scarlet  
 precious line," he says, "leads us to the blood of  
 the paschal lamb of the O. T. . . . but still  
 more plainly points us to the precious, crimson  
 blood of Jesus, shed for us, etc., by which we are  
 upheld and kept unto salvation, as Rahab and her  
 family were kept alive and safe by that red line."

It need scarcely be said that the Scripture itself  
 knows nothing of this signification of the red line,  
 and yet it may be well worth while to subject the  
 two passages, Heb. xi. 31 and Jas. ii. 25, to a brief  
 examination. In Heb. xi. it had just been said  
 that the walls of Jericho fell down through faith  
 after they had been compassed about by the Israel-  
 ites seven days. Then we read: "by faith the  
 harlot Rahab perished not (οὐ συναβλήτο) with  
 them that believed not (τοῖς ἀπειθήσασι,) since she  
 received the spies with peace (μετ' εἰρήνης, Luth.:  
 with friendship). Faith is thus ascribed to her as  
 to the Israelites, that faith, namely, which is the  
 "substance" a confident expectation (ὁπδοσῆσις)  
 of that for which one hopes, and the "evidence,"  
 or conviction of the reality of things not seen (Heb.  
 xi. 1). She is also called, honestly, πόρνη, while the  
 Rabbins (see above, after the example of Josephus,  
*Ant.* v. 12, 7), uniformly make of her an inn-keeper,  
 or also a concubine (Kinchi). On the same track  
 Christian interpreters followed later, proposing to  
 translate the זָרָה "stranger" or "heathen wo-  
 man." But in this matter we must abide by the  
 historical truth of the Epistle to the Hebrews, as  
 Matthew also, in bringing in Tamar, Rahab and  
 Bathsheba into the genealogical register, "without  
 doubt aimed to show the Jewish-Pharisaic spirit  
 that there was a higher righteousness than that of  
 outward Jewish holiness" (Lange, *Comm. on Matt.*  
 i. 5). By her faith Rahab was led to this higher  
 righteousness, "and rose above the fact that she had  
 until then been a heathen and a harlot" (Lange,  
 l. c.). Therefore she perished not with the unbel-  
 iefers when she had received the spies with peace.  
 Her faith in the God of heaven and earth (Josh. ii.  
 11) had so sharpened her sight that she distinctly  
 foresaw the conquest of the land (ch. ii. 9) and  
 clearly perceived the disheartened mind of the  
 Canaanites. It was a strong faith, which showed  
 its fruits in works of love (Gal. v. 6). Hence  
 James places her beside Abraham (ch. ii. 24) and  
 says of her that by (ἐξ) works she was justified;  
 "likewise also was not Rahab the harlot justified  
 (δικαιώθη) by works since she received the mes-  
 sengers (ἀγγέλους not κατασκόπους, as in Heb. xi.  
 31) and sent them out another way." We first  
 notice here that, as in Heb. xi., Rahab is called  
 πόρνη, then that her practical faith exhibited in the  
 reception of the spies is praised, as Abraham's practical  
 faith manifested in the offering of Isaac is in  
 ver. 21. But yet it is in James also expressly faith  
 (ver. 22) which constitutes the principle of all out-

ward conduct. Therefore, since we must deny all fundamental difference between Paul and James, we cannot agree with Rüetschi in saying (*ubi sup.*): "The author of the Epistle to the Hebrews brings forward Rahab as an example of faith, and James (ii. 25) consistently with his position, as an example of righteousness through works." For, in reference to *δικαιοσύνη*, Lange has hit the truth when he says on this passage, "The term *δικαιοσύνη* means with James, according to the O. T. way of speaking but with a N. T. depth, that God declares righteous in the theocratic forum before the theocratic congregation regarded as permanent. It is the divine declaration of the proof [proved reality?] of faith in God's kingdom and for it, while the *λογισθεῖσθε εἰς δικαιοσύνην* of James, or the *δικαιοσύνη* of Paul is an act which passes simply between God and the sinner in the forum of his consciousness." In this theocratic sense now Rahab was justified, "not merely in that her life was granted (Josh. ii. ; vi. 22 ff.), but in that, still further, she became a highly honored mother in Israel" Lange, *Comm. on James* in *L. c.*). Her faith was not a dead faith but living and effectually active. But faith remains ever, even according to the view of James, the principle of her action, for he adds in confirmation of this (ver. 26): "For as the body without the spirit is dead, so is faith also without works dead." Faith must perfect itself through works (ver. 22) that it may suffice for justification not only before God but also before the congregation. So was it with Abraham's and also with Rahab's faith. Both stand justified before God and before men; before God immediately through faith, before men through faith, evincing, certifying, displaying itself in works.

[If God acts He goes beyond the limits of the existing dispensation, and oversteps his established relationships with man. It is thus that the divine nature of Jesus, and the divine rights of his person, manifested themselves. He was sent only to the lost sheep of the house of Israel. That was the limit of his formal relationship with men. But if faith lays hold of the goodness of God, can that goodness deny itself, or limit itself, to those who for the time being were alone the subjects of his dispensation? No, Christ could not say, God is not good, I am not good, to the degree you have imagined. How could God deny himself? The Syrophenician woman obtains what she asks for. Precious prerogative of faith, which knows and owns God through everything; which honors Him as He is, and ever finds Him what He is!"]

"Wherein was manifested that faith in Rahab which the Apostle cites as a pattern? Admirable proof that the way in which God acts in grace is before and above law, that grace overleaps the boundary which law ascribes to man, even while maintaining its authority,—an authority, however, which can only manifest itself in condemnation. What then was Rahab's faith? It was the faith which recognizes that God is with his people, all weak and few as they may be, unpossessed of their inheritance, wandering on the earth without a country, but *beloved of God*. If Abraham believed God when there was not a people, Rahab identified herself with this people when they had nothing but God." Darby, p. 309.—Tr.]

But Rahab lied to the messengers of her king. Did this falsehood also come through faith? Cer-

tainly not; rather in it she showed her natural disposition, precisely as it was with the Hebrew midwives (Ex. i. 19) who, although they feared God (Ex. i. 17), nevertheless deceived Pharaoh; or with that woman at Bahurim (2 Sam. xvii. 18–20), who denied that Ahimaaz and Jonathan, David's spies, were with her when Absalom's servant sought them. Abraham on the other hand, when Isaac's perplexing question (Gen. xxii. 7) tempted to a so-called "white" lie, answered from faith (Gen. xxii. 8) and gave in so doing an example for every one in such cases.

[ADDED FROM KEIL BY THE TRANSLATOR: The falsehood with which Rahab was shrewd enough not only to turn off all suspicion of her being in collusion with the men of Israel who had come into her house, but also to lead the further pursuit of them away from her house, and to frustrate the attempts to capture them, can be excused neither as a lie of necessity to accomplish a good end, nor with Grotius on the unfounded plea, that "ante Evangelium mendacium viris bonis salutare culpæ non ducatur." Nor can it be explained as either "allowed" or "even praiseworthy," because the author simply reports the fact without judgment of his own, nor yet because Rahab, as appears from what follows (ver. 9 ff.), being persuaded of Jehovah's omnipotence and of the reality of the miracles wrought by God for his people, acted in pious faith that the true God would give the land of Canaan to the Israelites, and that all opposition to them was vain and a resistance to Almighty God himself. For a lie is and always must be a sin. Although, therefore, Rahab in this was moved by no thought of protecting herself and her family from destruction, and the disposition from which she acted was rooted simply in faith in the living God (*πίστει*, Heb. xi. 31), so that what she did in this disposition for the spies, and so for God's cause, is reckoned to her for righteousness (*ἐξ ἔργων δικαιοσύνη*, James ii. 25), still the course which she adopted was a sin of weakness, which for her faith's sake was graciously forgiven her,—an "infirmity, quæ ipsi ob fidem gratiose condonata est." Calov.—Tr.]

2. That the spies gave their *oath* was quite proper, since "necessity required it." Generally in antiquity, and so also among the Israelites, the taking of oaths was much more common than with us (Gen. xxiv. 37; 1. 5; Judg. xxi. 5; 1 Sam. xiv. 24 etc., Matt. xiv. 7), and this was especially the case in *private* intercourse. To avoid, as far as possible, the use of God's name in this, they in later times availed themselves of other objects by which to swear, as clearly appears from Matt. v. 33–37; xxiii. 16 ff.; James v. 12. Against such frivolous swearing both Christ and the Apostle James speak, while both alike indicate the ideal of Christian truthfulness in that *yea* should be *yea*, and *nay*, *nay*. The more our life and the life of others approaches to perfection, the less need will there be of oaths and confirmation of the nature of oaths. In the private intercourse of Christians with each other, this is indeed the case now wherever the spirit of Christianity is in any considerable degree active in their hearts. The state also will have to strive after this, but as things in general now are, and representing as it does the law and not the gospel, it cannot yet forego the oath as a means of justice.<sup>1</sup> Therefore the Christian also, out of

<sup>1</sup> [On the propriety in itself of the appeal to God by a sincere worshipping in confirmation of his veracity (which is essentially the oath), see Tholuck's *Com. on the Sermon on*

*the Mount*, at Matt. v. 33–37. But this being fully granted, it seems to the present writer extremely questionable whether the entire disuse of such appeals before our courts, custom

obedience to "the powers that be." (Rom. xiii. 1) will have to submit to the taking of the oath. The rejection of the oath by Anabaptists, Mennonites, and Quakers, was closely connected with that of military service, and with the refusal to assume public offices, and rested on antinomianism. — That to pledge the soul, therefore the life, as is done here, ver. 14, and elsewhere in the O. T., is not allowable for us Christians, needs no argument. On the other hand, it is carefully to be observed, and has with right been specially pointed out by interpreters of this passage, what care the spies take with the conditions, under which they should be clear of their oath; how precisely they put them in form, how clearly and plainly they express them, that they might not afterwards be charged with perjury (vers. 14, 17 ff.) Another example of great conscientiousness in reference to an oath, see in ch. ix. 19, 20.

#### HOMILETICAL AND PRACTICAL.

The sending of the spies to Jericho. (1.) Sending forth and reception by Rahab (ver. 1-7); (2.) their rescue (ver. 8-21); (3.) their return to Joshua (ver. 22-24). — The heathen woman Rahab as a heathen of true faith, with reference to Heb. xi. 31; James ii. 25. — Base things before the world and things which are despised has God chosen — proved by the example of Rahab especially as presented by Matt. i. 5. Comp. i Cor. i. 28. — How faith sharpens discernment concerning the condition of an individual or of a whole people. — Dependency as a result of heathen sentiment and life. — Even yet we may hear what the Lord does if only we will hear. — The glory of God as (1.) above in heaven, and (2.) below, on the earth. — One should care not only for himself but for all those belonging to him. — Rahab as a faithful daughter and sister. — Kindness and truth a beautiful ornament of God, not less also of men. — The rescue of the spies out of Jericho and that of Paul out of Damascus compared with each other (ver. 15; Acts. ix. 25). Good advice ought always to be received. Proceed carefully when you have to take an oath, that no one afterwards may charge you with its violation. — Of an oath; (1.) when is it allowable? (2.) what is it? (3.) what results from it? — Let it be as you say — much spoken in few words. — The joyful return of the spies to Joshua with praise and thanksgiving to the Lord.

STARKE: Christian! To us also heaven is promised, Luke xiii. 24; Col. iii. 1, 2 [Heb. iv. 1, 11]. Truth and friendship are never better sought than in extreme danger. — Woman's craft exceeds all craft, therefore beware of it. By God's name only

house officials, revenue assessors, etc. etc., would not rather promote the ends of justice, while it would certainly do away with a shocking scandal to religion. This is of course, on the supposition that something like the "affirmation" now allowed should be regularly substituted, and the civil penalties for falsehood here be righteously assigned and rigorously exacted. It is one thing to conjecture of what use the oath might be in these civil transactions if reverently administered and intelligently taken; it is quite another thing which we actually witness, and are likely to witness, when men by myriads throughout the land daily mumble over the most solemn form of words, without a thought of their significance, and seal the mockery for the most part by an act of superstitious nonsense. When we consider that

should one swear, Deut. vi. 13, Zeph. i. 5. — How sacred and inviolate must the oath have been at all times among the Israelites, when even a heathen woman would trust her life to it. O, that Christians would observe this, and keep their oaths also sacred and inviolate! Ecc. v. 4. — In making contracts men should explain themselves clearly to each other, and use no ambiguous language. — Christians should be silent, for a loquacious tongue brings many into sorrow, Prov. xiii. 3, 16, 26; [James ii. 2 ff.]. In time of persecution to conceal one's self is quite proper for the ministers and servants of God also. God can soon take courage away from enemies.

HEDINGER: While one has ordinary means one should use them; but if these fail one may betake one's self to God's immediate help. We enter not by the little side door except when the great portal is shut. Even the greatest sinners when they truly repent, are agreeable to God (Jer. v. 3). One discreet and faithful person in a house is wont to cause much good; where, on the contrary, all are careless and secure, then it often happens that they all perish together (Gen. xxxix. 2-5).

CRAMER: For the best good of his country every patriot should give himself up even to the hazard of body and life (1 Sam. xvii. 41). Those who are on their journeys God can wonderfully keep from dangers, Ps. xxxi. 21, xci. 1.

OSIANDER: Right faith breaks forth thus in free confession of the truth, magnifying and praising God, and streaming out in love towards fellow men.

[MATTHEW HENRY: There are many who before their conversion were very wicked and vile, and yet afterward come to great eminence in faith and holiness. — They who truly believe the divine revelation concerning the ruin of sinners, and the grant of the heavenly land to God's Israel, will give diligence to flee from the wrath to come, and to lay hold on eternal life, by joining themselves to God and to his people. — They that will be conscientious in keeping their promises will be cautious in making them, and perhaps may insert conditions which others may think frivolous. — Sinners' frights are sometimes sure presages of their fall.

THOS. SCOTT (on ver. 12, 13): When we really discover the danger to which our souls are exposed, from the wrath of an offended God, and are earnestly seeking salvation, we shall begin to feel for those who are not sensible of their own lost condition. This will induce us to attempt what we can to forward the salvation of our beloved friends and relations; and thus they who have been the grief and disgrace of their families, may, by the grace of God, become their protection as well as ornament. — Tr.]

an oath thus carelessly employed, is in the most aggravated sense, taking the name of God in vain, and that our laws almost necessitate this in cases so numerous that their united sound may be imagined rising as a constant murmur to heaven amidst the voice of our public life, we may well dread the condemnation due to a profane people. Is there really any counterbalancing gain in the ascertainment of the truth?

Is not the evidence now got by affirmations as satisfactory as that by oaths? The word of the man who actually regards God needs not the sanction of an oath; for him who does not the penitentiary alone has any terror, and to that he might as well appeal. — Tr.]



3. *The Passage of the Israelites through the Jordan.*

## CHAPTERS III.-IV.

## a. Joshua's Regulations concerning the Passage through the Jordan.

## CHAPTER III. 1-13.

- 1 And Joshua rose early in the morning; and they removed [broke up<sup>1</sup>] from Shittim and came to [the] Jordan, he and all the children [sons] of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers  
 2 [overseers] went through the host [camp]; and they commanded the people, saying, When ye see the ark of the covenant of the Lord [Jehovah] your God, and the priests the Levites bearing it, then ye shall remove [break up] from your place,  
 3 and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed *this* way heretofore.  
 4 And Joshua said unto the people, Sanctify yourselves; for to-morrow the Lord  
 5 [Jehovah] will do wonders among you. And Joshua spake<sup>2</sup> unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.  
 6 And the Lord [Jehovah] said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will  
 7 be with thee. And thou<sup>3</sup> shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of [the] Jordan, ye shall stand still in [or, at the] Jordan.  
 8 And Joshua said unto the children [sons] of Israel, Come hither, and hear  
 9 the words of the Lord [Jehovah] your God. And Joshua said, Hereby ye shall know that the [a] living God is among you, and *that* he will without fail<sup>4</sup> drive out from before you the Canaanites [Canaanite], and the Hittites [Hittite], and the Hivites [Hivite], and the Perizzites [Perizzite], and the Girgashites [Girgashite], and  
 10 the Amorites [Amorite], and the Jebusites [Jebusite].<sup>5</sup> Behold the ark of the covenant of the Lord of all the earth passeth over before you into [through the]  
 11 Jordan. Now therefore [And now] take you twelve men out of the tribes of Israel,  
 12 out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord [Jehovah] the Lord of all the earth, shall rest in the waters<sup>6</sup> of [the] Jordan, *that* the waters of [the] Jordan shall be cut off *from* [omit; from], the waters that come down from above; [,] and they [omit; they] shall stand upon a heap [in, or, as a heap.]

## TEXTUAL AND GRAMMATICAL.

1 [Ver. 1. —  $\text{סִפְּדוּ}$ , see Gesen. s. v. — Ta.]

2 [Ver. 6. — Prop.: said,  $\text{אָמַר}$ , but since, when this verb is (very rarely) repeated as here, our language would not now bear "he said . . . saying," there is no way but either to render the first verb "spake" with English Vers. or omit the participle altogether. — Ta.]

3 [Ver. 8. — Fay translates, "and now," as though he read  $\text{וְעַתָּה}$  instead of  $\text{וְעַתָּה}$ . — Ta.]

4 [Ver. 10. —  $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הָעָם}$ . The emphatic force of the infin. absolute in connection with the finite verb is habitually neglected in translation by De Wette and Fay. Herein we think our version certainly is to be preferred, although it doubtless sometimes makes too much of this peculiar Hebrew combination. To give as nearly as possible the shade of meaning intended is often a matter of much nicety of expression. Cf. Gesen. *Gram.* § 133, 3 a. — Ta.]

5 [Ver. 10. — The Gentile names here are all in the sing., and although the Hebrew usage in this respect does not always coincide with the English, in the present case at least our version would gain as much in force as in fidelity by an exact imitation of the original. — Ta.]

6 [Ver. 13. — The Hebrew noun for water is always plural, but construed with verbs of either number. The English Vers. varies capriciously between the two. In some connections the plural is doubtless more adequate in the English, but generally "water" would be the right expression. — Ta.]

## b. The Passage of the Jordan.

## CHAPTER III. 14-IV. 17.

- 14 And it came to pass, when the people removed [broke up] from their tents to pass over [the] Jordan, and the priests bearing the ark of the covenant before the

15 people; and as<sup>1</sup> they that bare the ark were come unto [the] Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for [the] Jordan overfloweth all his [its] banks all the time of harvest,)<sup>2</sup> that the waters which came down from above stood *and* rose up upon an heap, very far from [by<sup>3</sup>] the city Adam, that *is* beside Zaretan; and those that came down toward the sea of the plain [the Arabah<sup>4</sup>] *even* [omit: even] the salt sea, failed, *and* were cut off [were entirely cut off]: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord [Jehovah] stood firm on [the] dry ground in the midst of [the] Jordan, and all the Israelites passed over on [the] dry ground, until all the people [nation, אֲרָצִי] were passed clean over [the] Jordan.

1 IV. And it came to pass, when all the people were clean passed over [the] Jordan, that the Lord [Jehovah] spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of [the] Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then [And] Joshua called the twelve men, whom he had prepared of the children 5 [sons] of Israel, out of every tribe a man; And Joshua said unto them, Pass over before the ark of the Lord [Jehovah] your God into the midst of [the] Jordan, and take you up every man of you a stone upon his shoulder, according unto the 6 number of the tribes of the children of Israel: that this may be a sign among you, *that* [omit: that] when your children ask *their fathers* [omit: their fathers] in time 7 to come, saying, What *mean* ye by these stones? Then ye shall answer them [say to them], That the waters of [the] Jordan were cut off before the ark of the covenant of the Lord [Jehovah]; when it passed over [the] Jordan, the waters of [the] Jordan were cut off: and these stones shall be for a memorial unto the children 8 [sons] of Israel forever. And the children [sons] of Israel did so as Joshua commanded, and took up twelve stones out of the midst of [the] Jordan, as the Lord [Jehovah] spake unto Joshua, according to the number of the tribes of the children [sons] of Israel, and carried them over with them unto the place where they lodged, 9 and laid them down there. And Joshua set up twelve stones in the midst of [the] Jordan, in the place where the feet of the priests which bare the ark of the covenant 10 stood, and they are there unto this day. For [And] the priests which bare the ark stood in the midst of [the] Jordan, until every thing was finished that the Lord [Jehovah] commanded Joshua to speak unto the people, according to all that Moses 11 commanded Joshua: and the people hastened and passed over. And it came to pass, when all the people were clean passed over, that the ark of the Lord [Jehovah] passed over, and the priests in the presence of [before] the people. And the children [sons] of Reuben, and the children [sons] of Gad, and half the tribe of Manasseh passed over armed [eager for war, or, in companies ch. i. 14] before the 13 children [sons] of Israel, as Moses spake unto them. About forty thousand prepared for [the] war passed over before the Lord [Jehovah] unto battle, to the plains [desert plains, steppes, אֲרָצֵי] of Jericho.

14 On that day the Lord [Jehovah] magnified Joshua in the sight of all Israel, and they feared him [,] as they [had] feared Moses, all the days of his life.

15 And the Lord [Jehovah] spake unto Joshua, saying, Command the priests that bear the ark of the testimony [law, Gesenius] that they come up out of [the] Jordan. Joshua therefore [And Joshua] commanded the priests, saying, Come ye up 16 out of [the] Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord [Jehovah] were come up out of the midst of [the] Jordan, *and* [omit: and] the soles of the priests' feet were lifted up [plucked out אֲרָקָה] unto the dry land, that [and] the waters of [the] Jordan returned unto their place, and flowed over all his [its] banks, as *they did* before.

#### TEXTUAL AND GRAMMATICAL.

1 [Ch. 3. Ver. 15. — Our version is here particular to mark the difference between אֲרָצִי with Inf. const. (אֲרָצִי) and אֲרָצִי in the same connection in ver. 13 (אֲרָצִי). The distinction is slight, and in many cases probably none was deliberately

aimed at in the choice of the particle; yet strictly the latter (ב) denotes an action as contained in another (in time), the former (ו) denotes it as bearing a comparison with that other in respect to time (or quality or condition), as simultaneous, following close upon, about the same as, etc. — *Ta.*]

\* (Ch. iii. 15. — Literally, and the Jordan was full on all its banks all the days of harvest. — *Ta.*]

\* (Ch. iii. 16. — Very far ("sc. from the place of crossing," Keil) at or by the city of Adam. Our version followed the Keri here apparently without good reason. — *Ta.*]

\* (Ch. iii. 16. — The Arabah (as in ch. xviii. 18, 22) the definite, individual "plain," which bordered the Jordan River and the Dead Sea. See the Exeget. Note on this verse. — *Ta.*]

[5 Ch. iv. 13. — These were the expanse of the Jordan-valley (Arabah) in the neighborhood of Jericho, greatly widened here by the retreat of the mountains toward the west. — *Ta.*]

[6 Ch. iv. 13. — The exact translation would be: "And it came to pass — were come up out of the midst of the Jordan, the soles of the priests' feet were plucked out unto the dry land, and the waters of the Jordan returned and went as before on all its banks." The return of the water to its course is thus carefully associated with the last step of the priests from the muddy bed of the stream. — נִתְּקוּ אֶל הַחֲרָבָה is *prag.* for, "were plucked up out of the bed of the stream and stepped on the dry or solid land." Keil. — *Ta.*]

### c. The Erection of the Memorial at Gilgal.

#### CHAPTER IV. 19-24.

19 And the people came up out of [the] Jordan on the tenth day of the first month,  
20 and encamped in Gilgal, in the east border of Jericho. And those twelve stones  
21 which they took out of [the] Jordan, did Joshua pitch [set up] in Gilgal. And he  
spoke unto the children [sons] of Israel, saying, When your children shall ask their  
22 fathers in time to come, saying, What *mean* these stones? Then ye shall let your  
23 children [sons] know, saying, Israel came over this Jordan on [the] dry land. For  
the Lord [Jehovah] your God dried up the waters of [the] Jordan from before you,  
until ye were passed over, as the Lord [Jehovah] your God did to the Red sea,  
24 which he dried up from before us, until we were gone over: that all the people  
[peoples] of the earth might know the hand of the Lord [Jehovah], that it is mighty,  
that ye [Fay: they] might fear the Lord [Jehovah] your God for ever.

#### EXEGETICAL AND CRITICAL.

a. *Joshua's Arrangements for the Passage of the Jordan.* — And Joshua rose early. אֶתֵּן as in Gen. xix. 2, 27; xx. 8; xxii. 3; xxviii. 18; xxxii. 1, with and without the addition "in the morning." Properly אֶתֵּן is a denom. from אָנַן, "to load up, on the backs of beasts of burden, which among the nomads is done early in the morning," = אָנַן Is. xxxiii. 20. — This breaking up took place immediately after the return of the spies, and this verse accordingly belongs properly to ch. ii.

Ver. 2 is in continuation of ch. i. 10-16. The three days here are the same as in ch. i. 11. In ch. ii. which is otherwise very appositely inserted, and in a way completely suiting the connection, the differences in the dates were not, we must simply admit, duly taken into account. On the other hand it seems to us unnecessary, to assume a contradiction between ver. 1 on one side and vers. 2-6 on the other, on the grounds that (a.) the people, according to ver. 1, were at the Jordan and not 2,000 cubits off from it; (b.) the Israelites spent only one night (לַיְלָה) there, and so could not have been there after three days. Although we grant that the word here translated "lodge" commonly means to "spend the night" (Gen. xix. 2; xxiv. 25; xxviii. 11; xxxii. 14, 22), still in view of such passages as Job xix. 4; xli. 14; Ps. xxv. 13; xlix. 13, we may well take it here in the sense of to encamp, to tarry, as the Vulgate, when it translates

"*orati sunt.* [The English word "lodge" very appropriately represents לוֹן.] Again: "they came to the Jordan," וַיָּבֹאוּ עַד-הַיַּרְדֵּן is certainly not to be understood with literal preciseness. It means: they came near to the Jordan, not exactly on the brink of the river. Two thousand cubits may very naturally still have intervened, especially when we take into account the great extent of the camp. This view is very evidently supported by vers. 14, 15, which, according to Knobel from the same author as ver. 1 a, state that the people removed out of their tents and the priests came to the Jordan. Had they encamped close on the river-brink, as ver. 1 is interpreted by Knobel, we should have been told immediately of the dipping of their feet in the water, but not certainly of their coming to the Jordan.

Ver. 3. *Overseers.* As in ch. i. 11 so also here אֲמִלֵּטִים, LXX. *ὑπαμεινῶτες*; Vulg. *procones*; Luther, *Hauptleute* (head-men); Stier, *Amleute* (officials); at first probably altogether general officers, head-men of the people (Ex. v. 6-19; Num. xi. 16), those who knew how to write. Later, the magistrates in the towns (Deut. xvi. 18; 1 Chron. xxxiii. 4). In Arabic *شاطر* signifies simply to write. In 2 Chr. xxvi. 11 *שַׁטָּר* and *כַּתֵּב* stand side by side. In Prov. vi. 7, the former, English Vers. "overseer," stands with *מְנַל* "guide" and *קֹדֵשׁ* "ruler."<sup>1</sup>

<sup>1</sup> [Leyrer, in Herzog's *Encyclop.*, vol. xiv. p. 1, note, supposing the ground-meaning of *שַׁטָּר* to have been "to put in order," "set in a row, hence to make a row, of let-

ters," says: "we may rather conceive that the *שַׁטָּר*, from the ground-meaning of the word and from their primary function, are called *ordinatores*, than from a derived

**Ark of the Covenant.** Here "ark of the covenant of Jehovah," elsewhere also "ark of God," 1 Sam. iii. 3, "ark of the testimony" [law], Ex. xxv. 22: the sacred ark with the tables of the law (according to Heb. ix. 4, with other objects also), prepared by Moses (Ex. xxv. 10 ff.) after a divine pattern. It was two and a half cubits long, one and a half cubits high, and the same in breadth. It was made of acacia wood, overlaid within and without with gold plate. The name אֲרוֹן is derived from אָרַן, to bore out, hollow out, and signifies properly something hollow, hence also "a coffin," Gen. i. 26. Figures may be seen in Hoffmann and Redlob, *Universal Bibel-Lexicon for the People*, i. 244; Kiepert, *Bible Atlas*, v. Fig. 15. [Smith's and other *Bible Dictionaries*, and works of the same design, may be consulted. Also Jahn, Coleman, and other writers, on Hebrew antiquities. — Tr.]

Ver. 4. Yet there shall be a space . . . . two thousand cubits by measure. As a reason it is given that the ark should show the way. Had the masses of the people, who by no means marched as soldiers, crowded around it, those that were behind could not have seen it. The sacredness of the ark is not here directly the reason, as various interpreters have supposed (Mas., C. a Lapide, Seb. Schmidt, v. Lengerke and Knobel), but yet may come in as a secondary consideration. According to Num. iv. 15 the sons of Kohath bore the sanctuary, but might not touch it. Uzziah died when he did this (2 Sam. vi. 7). We may notice also what Starke has pointed out, that no longer the pillar of cloud but the ark of the covenant leads the way. The manna likewise ceased at this time. The days of the pilgrimage are past. Two thousand cubits = one Sabbath day's journey (Acts i. 12) = three thousand feet. The Kethib בִּינִי is to be retained instead of Keri, בִּינִי. So also ch. viii. 11, "since the plural בִּינִי is limited almost entirely to the case where the suff. also has the plural sense. Comp. Ewald, § 266 a." (Keil).

Ver. 5. [Sanctify yourselves. "The sanctification of the people consisted not in the washing of their clothes, which is mentioned Ex. xix. 10-14 with the שִׁטְףָם, for there was no time for this; nor in the changing of garments merely, which according to Gen. xxxv. 2, might take the place of washing, and in abstinence from conjugal intercourse, Ex. xix. 15. These were only the outward signs of the sanctification which really consisted at the same time in the spiritual purification, the turning of the heart to God, in faith and trust in his promise, and in willing obedience to his commands, that they might rightly take to heart the wonder of grace which the Lord would the next day perform among them." Keil. — Tr.]

To-morrow. According to ch. iv. 19 the 10th of Nisan.

Ver. 6. And they took up the ark of the covenant. This statement is not exact [not in place here], the correct account is given in ver. 15, since vers. 7-13 could not be spoken after the procession was already in motion. Keil: "Whether the command in ver. 6 was given the evening before, as Maurer, or on the morning of the crossing, as Rosenmüller supposes, cannot be determined, since both were equally possible. The former is the more

probable; but it is certain that the execution of this command in the last words of the verse is anticipated. For the following revelation of God to Joshua, together with Joshua's discourse to the people, cannot have taken place after the priests with the ark had already begun the march." Knobel refers the words to the breaking up of the camp from Shittim.

Vers. 7, 8. Revelation of God to Joshua, in which the Lord promises to make him great from this day forward as he had made Moses great; agreeing substantially with ch. i. 2-9. Then follows, ver. 8, God's command that "Joshua should direct the priests bearing the ark to halt when they came to the edge of the water of the Jordan, i. e., as soon as they reached the water in the bed of the Jordan, and their feet stood in it, and to remain standing. On פָּקַד comp. Gen. xliii. 15. What Jehovah communicated further is not here told, because it appears from the following." (Knobel).

Ver. 9-13. In these verses we have to think of ourselves as addressed in a solemn assembly of the people, a congregation of Jehovah. They contain the purport of the divine revelation, and more fully than it had been stated in vers. 7 and 8.

Ver. 9. "בָּאֵן with accent drawn back as in Ruth ii. 14; 1 Sam. xiv. 38, comp. Ewald, § 100 a, and 227 b." (Keil).

Ver. 10. Hereby shall ye know that a living God is among you. The design of the miracle, the furtherance of the knowledge of God as a living mighty God, is significantly put first. אֱלֹהִים

God is here called אֱלֹהִים from אֱלֹהִים, prop. the Strong One in opposition to the gods of the heathen, which are אֱלֹהִיִּם, Lev. xix. 4; xxvi. 1, nothings, אֱלֹהִיִּם, prop. breaths, Deut. xxxii. 21; Jer. viii. 19; xiv. 22; Ps. xxxi. 7, or even שִׁוְיוֹת, Jon. ii. 8, "lying vanities." He is, however, not called אֱלֹהִים merely, which term in the plural occurs also of the gods of the heathen (Ex. xv. 11), but אֱלֹהִים, to indicate that he is not dead like them, comp. Jer. x. 9, 10. On the original inhabitants of Palestine see the Introduction, § 7. As here, so previously in Deut. vii. 1, and again in this book ix. 1; xi. 3; xxiv. 11, seven races are enumerated, but in varying order. The Jebusites, however, always, except in ch. xi. 3, stand last.

Ver. 11. Lord of the whole earth. A significant appellation of God, where the conquest of a land is in question. From Him Israel has his title to Canaan.

Verse 12 compared with ch. iv. 2 occasions difficulty. Two questions arise: (1.) When was this direction given; before the crossing or during the crossing? The former according to this passage, the latter according to iv. 2. The former seems more probable, because the twelve men could not possibly be chosen during the passage. (2.) Does the choice of the twelve men rest as Knobel teaches, according to our passage, on the regulation of Joshua alone, or on the divine command, as ch. iv. 1 expressly says. Answer: The author has here the same view of the divine authority of the command as in iv. 1, otherwise he would not have incorporated these words in a discourse which contains the solemn announcement of a divine revelation.

meaning and from a mere accident of their office. See Vater, vol. iii. of his *Com.*; Von Bohlen, *Genesis*, p. xlii;

Lengerke, *Kern*, p. 374, Anm.; Hoffman, the Art. "Hebr. Schrift" in *Fisch u. Gruber's Encyclop.* — Tr.]

Ver. 13. Soles of the feet, comp. ch. i. 3. —

The water . . . shall be cut off, יִכָּרְתֶּן. Luther: be broken off; De Wette: part; literally: "shall be cut off," that is, the water above the place of crossing stood still, so that no more flowed by. The water below ran away toward the Dead Sea.

b. Chaps. iii. 14-iv. 18. *The Passage of the People through the Jordan.* This took place according to ch. iv. 19, on the tenth day of the first month (called Nisan or Abib), hence in the same month as formerly the departure out of Egypt. This like that was immediately before the Passover, which according to ch. v. was celebrated four days later for the first time on the soil of the Holy Land. The harvest here, in the deeply sunken heated valley of the Jordan, was already begun. The "yellow" water of the river stands high at this season, because the snows are melting on the mountains (comp. Furrer, p. 154). So much more wonderful was the event, a proof of the actual help of the "living God."

Ver. 15. And the Jordan overfloweth . . . harvest. A parenthetical sentence. The Jordan-valley, the Ghor, is two hours across, the proper river-bed, through which the stream flows, only a quarter of an hour, and the stream itself, according to Furrer's estimate (p. 154), only 90 feet in breadth. This latter valley was overflowed, and is still overflowed, by the "high-water" at the time of harvest, precisely as then. See Seetzen, Burckhardt, Robinson, [Stanley, S. & P.,] Furrer. The last named says: "When, late in the spring, the snow on Hermon begins to melt, the Jordan commonly overflows its lower bank, and puts reeds and bushes under water. So found it, as was related in Israel, the fathers under Joshua; 'The Jordan was full on all its banks all the time of harvest.'"

Ver. 16. Near Adam. Heb. אָדָם. The Kethib is to be preferred, since its meaning is that very far from the place of crossing, by the city Adam which lay at the side of Zaretan, the water stood still. This city Adam was situated, probably, where now we find the ford Damieh with remains of a bridge of the Roman period (Lynch's Report, p. 150 f., Van de Velde, *Narrative*, ii. p. 322 f.), "Several hours north of Jericho" (Knobel). Zaretan. "Not improbably Kurn Sartabeh, near the ford Damieh, a long, prominent rocky ridge, from which a lower range of hills reaches almost to the Jordan, and seems to extend itself obliquely through to the eastern mountains. Here the Jordan valley is compressed within its narrowest limits, and the Ghor divides itself into the upper and the lower. On Kurn Sartabeh it is reported that there are still ruins." So Knobel after Robinson (*Lat. Bibl. Res.* pp. 283 f., 217 f.). It is worthy of remark that just here the water "is cut off" where from both sides the mountain ridges narrow the river,

and the river valley. The name Zaretan, perhaps identical with Zareda, the home of Jeroboam (1 K. xi. 26), as Knobel conjectures, is explained from the Arabic: *elatus montium locus*. Gesenius likewise holds the two names identical, but derives from זָרֵת, according to the Arabic, to be cool = cooling, also a suitable name for a town on a fresh hill-top in the vicinity of a river. The name Adam calls to mind Admah, one of the five cities in the vale of Siddim (Gen. x. 19; xiv. 2; Hos. xi. 8), as also Adami, a city of the tribe of Naphtali (Josh. xix. 33). Edom may also be compared with it.

Failed and were cut off. [The conception of this scene indicated by the Keri ("very far from Adam,") is different from that of our author and the recent commentators generally. It coincided with (although not necessary to) what we suppose to have been the common (popular) view, well stated and explained by Gill (among others) on the place. He naively remarks, indeed, that "both readings, as is usually, if not always the case, are to be received," but his own exposition does not require anything so unreasonable. Let the waters have been actually "cut off" above where the priests stood, in full view of the people (as the spirit of the whole account seems to lie in the visibility of the wonder to the people), and still the water would be arrested and "stand," before the crossing was finished, "very far off." The current might have ceased "at Adam," though that were thirty or even more miles above. Not only would this be immeasurably more impressive to the multitude as an exhibition of the divine power than the mere phenomenon of a bare river bed, the reason for which they could not see, but thus the fear with which "they hastened and passed over" (see on ch. iv. 10), is much more naturally accounted for. This view of the miracle ought, at least, not to be wholly ignored. Indeed, Keil seems so to conceive the scene, and he even represents (on ver. 8) the priests with the ark (symbolizing the divine presence) as constituting the dam, so to speak, by which the rushing waters were restrained and piled up in a heap. — Tr.]

Toward the sea of the plain (Arabah), the salt sea. It is evident that the Dead Sea is meant, concerning whose origin we have a report in Gen. xix. 24. It is called sea of the plain in Deut. iii. 17; iv. 49 also.<sup>1</sup> The region round about is desolate, yet birds sing on the shore of the sea in numerous choirs and fly freely over the water (Furrer, p. 258, Robinson, *Phys. Geog.*, p. 219). The water of the sea is clear but very strongly tinged with salt, and hence fatal to fish. Bathers become covered with an oily envelope, sometimes painful, sometimes not. From the southern point of the Dead Sea clear to Elath stretches the desert valley in which the Israelites wandered for forty years.<sup>2</sup>

Mr. Grove's article on the Arabah in Smith's *Dict. of the Bible*, and Foulke's on the Jordan, in the same work. — Tr.]

<sup>1</sup> [A very full and interesting digest of what is known concerning the Dead Sea is given in Smith's *Dictionary*, Art. 'Sea, the Salt.' In reference to the relation between this sea and the cities of the plain, the criticisms of Dr. Wolcott on the views of Mr. Grove in the article just named and in those on Sodom and Zoar, and Siddim, should by all means be carefully considered. See also Conant's instructive note on his *Revised Version of Genesis*, p. 79. Nor should Stanley's vivid and flowing representation in ch. ix. of *Sin. & Pal.*, "The Jordan and the Dead Sea," be overlooked. The colored views of the sea and its surroundings in Tristram's *Land of Israel* assist the imagination greatly in picturing to itself the scene. — Tr.]

1 ["The plain" here (תְּהֵיבָה), is the arid bottom land in the gorge of the Jordan — "the Ghor" (see Introd. § 6). To this remarkable feature of the country the name is uniformly applied throughout our book, where it is never applied to anything else. It always has the article in this connection, and nothing seems to hinder its being understood simply as a proper name (in which sense our version twice views it, xv. 6; xviii. 18) except the occurrence of the plural form to denote the broader parts of the depressed valley, as about Jericho. Robinson (*Phys. Geog.* p. 78) nevertheless declares it decidedly "the proper name of this valley." This plain encompassed the Dead Sea also, more or less distinctly, and then stretched on in the modern Wady el-Arabah to the head of the Persian Gulf. But see, for a complete account of this very extraordinary natural phenomenon,

Ver. 17. יָרַדָּה: "Properly: *firmando*, i. e. *firm*-*iter*, with solid foot." יָרַד used here of Israel, as ch. iv. 1; v. 6, 8; x. 13; Ex. xix. 6; xxxiii. 13; Deut. xxxii. 28. Where the passage took place cannot now be determined.

Chap. iv. After the author has, in ch. iii. 14-17, briefly related the history of the crossing, he completes his report in this chapter. The account is not strictly speaking without order, and confused, as some have said, but yet neither is it without repetitions which indicate a variety of authorities, blended together by a later hand. These, however, we cannot assume that it is possible to determine accurately, according to their original parts, as Knobel has with much acuteness attempted to do.

Ver. 1. And it came to pass when all the people were clean passed over the Jordan. These words were omitted by Luther in his translations. Why? Did he possibly consider the immediately following Piska (o) as a sign of their spuriousness? This Piska is, according to Keil (*Bib. Com.* in loc.), "a sign in use before the Masoretes, and by them left remaining to denote a division in the middle of a verse where a Parasche begins: comp. Hupfeld, *Ausfuhr. Hrb. Gramm.* pt. i. pp. 86 and 89. Gesenius in his *Lehrgeb.* p. 124, takes a different view."

Ver. 2. See ch. iii. 12.

Ver. 3. For יָרַדָּה we should read יָרַדָּה, as in ch. iii. 17.

Ver. 4. Knobel regards this as a continuation of ver. 1, a. What intervenes he refers to the second source of his Jehovist, according to which the choice of the twelve men rested on a divine direction, while the first knew nothing of it. We confidently hold that ch. iii. 12 presupposes a divine direction, which however is first stated here in the way of a supplement.

Ver. 6-9. When your children ask. Comp. xxii. 27-28; Ex. xiii. 8-14. — Stones. Here it is a heap of twelve stones, in Gen. xxviii. 18; xxxv. 14 a single stone, but in Gen. xxxi. 46, again as here, a heap of stones. They were sacred memorials of the simplest kind. According to ver. 9, "Joshua takes twelve other stones, and sets them up in the bed of the Jordan on the spot (רִחֵת) as in Ex. x. 23; xvi. 29) where the feet of the priests stood, and where the stones have remained till the time of the narrator" (Knobel). It has been asked: To what purpose, since afterwards the water streamed over them again? They might become visible in a low stage of the water.<sup>1</sup> This second measure Joshua adopts of himself without express divine direction.

Unto this day. A very common phrase in our book, as Bleek (*Introd. to O. T.* § 135) observes: ch. v. 9; vi. 29; vii. 26 (bis); viii. 28, 29; ix. 27; x. 27; xiii. 13; xiv. 14; xv. 63; xvi. 10.

Ver. 10. The priests remain standing in the Jordan until all the people have passed through. They had therefore, when the camp broke up, only gone the two thousand cubits in advance to show the way, then remain standing after they have taken their position in the midst of the dried bed

<sup>1</sup> [Or might it be that the "midst of the Jordan" where the priests stood in this time of the freshet, was at the edge of the dry flat in ordinary seasons? Then the pile of twelve stones would in general be visible and less exposed to the force of the water when high. Here the caution of Maurer, *Ne premas*, יָרַדָּה *vocabulum*, is to be heeded. — Ta.]

of the stream until the passage is completed. Their quiet waiting was well calculated to impart courage to the people who hastened and passed over through fear. The contrast well deserves consideration. Knobel assumes that this very standing still of the priests was the ground of this haste. He says: "The people passed as quickly through as possible, and that on account of the priests, who during this long passage must stand in one place and bear the ark." This reason may possibly have operated also, yet such a consideration is rather modern than conformable to the sentiment of antiquity. The chief reason for the haste was certainly fear.<sup>2</sup>

Ver. 11. After the passage, the ark again takes the lead, as in ch. iii. 3 ff.

After the history of the crossing has thus been given first briefly in ch. iii. 14-17, then more completely ch. iv. 1-11, we have some supplementary notices in vers. 12-17, and finally the conclusion ver. 18 announcing the return of the water.

On vers. 12 and 13 comp. ch. i. 12-18.

On ver. 14 comp. ch. iii. 7.

What is related in ver. 15-17 is a more particular statement of the fact mentioned in ver. 11 of this chapter, referred by Knobel, on account of the designation of the ark as "the ark of the testimony," to the Elohist original. This he supposes to have been used here first in the book of Joshua.

Ver. 18. States the conclusion, pointing back to ch. iii. 16.

c. On ch. iv. 19-24. *Erection of the Monument at Gilgal.* — Ver. 19. The date, on the tenth (day) of the first month, is very exact, and on this account Knobel ascribes the verse to the Elohist. The first month (as Ex. xii. 2, 18; xl. 2, 17 and often) is elsewhere called also Abib, i. e. month of green ears (Ex. xiii. 4; xxiii. 15; Deut. xvi. 1), and subsequently Nisan (Neh. ii. 1; Est. iii. 7.) "This name is probably of Persian origin, and to be explained from the Zend *naraçan*, new day, which was transferred to the first month of the year, from New Year's day. See Benfey, *Names of the Months*, p. 131 ff." Gesenius.<sup>3</sup> Fürst, in his *Hist. of Bibl. Lit.* p. 400, fixes the year as having been 1454 B. C. There were four days before the Passover which fell on the 14th, ch. v. 10.

Ver. 20. Gilgal, see ch. v. 9.

Ver. 21 like ver. 6, with Epic breadth as in Homer.

Ver. 22, 23, might, from the repetition of הִיבֵשׁ הַיָּרְדֵּן, seem to be a citation from a poetical panegyric on the Passage of the River, as Bunsen assumes in ver. 7 when he translates: —

"As through the Jordan passed the Ark,  
Flowed away the waters of the Jordan."

Here we are reminded of the "Book of Jasher," mentioned ch. x. 13, which, however, was not a "Law-book" but precisely the opposite, a poetical Hero-book. See *Introd.* and on ch. x. 13.

Ver. 24. All the peoples of the earth, [Keil: of the land, sc. of Canaan. But not well.] Might know the hand of Jehovah. A beau-

<sup>2</sup> [This fear would evidently be much more natural on the supposition stated above on ch. iii. 16, that the waters were cut off and stood in a threatening precipice immediately above the place of crossing. But is not the haste of the people sufficiently explained by the fact which Keil emphasizes, that so vast a multitude must cross in one day? — Ta.]

<sup>3</sup> [But see this disputed in Smith's *Dict. of the Bibl.* s. v. *Montas*, p. 2006. — Ta.]

tiful catholicity! The miracle made the passage possible and easy for Israel, but was at the same time to serve also for imparting to the heathen nations of all ages a knowledge of the power of Jehovah, and a fear of the Almighty," (Knobel). Instead of וַיִּסְּקוּ read וַיִּסְּקוּ (Ewald, Maurer, Knobel), with reference to the coördinate וַיִּסְּקוּ. [This is quite doubtful; we rather agree with Keil, that the Masoretic pointing should stand. — Tr.]

[Stanley in the following paragraphs has finely combined the various incidents of this marvelous event, and we have only to regret that he should, as his custom too often is, bring in the Septuagint version, and Josephus, and what not, as if of about equal authority with the inspired text. His work thus wears, with all its charms of learning, arrangement, and style, too much the air of a secular relation of the history of the ancient "Church."]

"The scene of the passage of the Jordan is presented to us in the Sacred Narrative in a form so distinct, and at the same time so different from that in which it is usually set forth in pictures and allegories, that it shall here be given at length, so far as it can be made out from the several notices handed down to us, namely, the two separate accounts in the Book of Joshua, further varied by the differences between the Received Text and the Septuagint, the narrative of Josephus, and the 114th Psalm.

"For the first time they descended from the upper terraces of the valley, they 'removed' from the acacia groves and came to the Jordan, and 'stayed the night' there before they passed over.

"It was probably at the point near the present southern fords, crossed at the time of the Christian era by a bridge. The river was at its usual state of flood at the spring of the year, so as to fill the whole of the bed, up to the margin of the jungle with which the nearer banks are lined. On the broken edge of the swollen stream, the band of priests stood with the Ark on their shoulders. At the distance of nearly a mile in the rear was the mass of the army. Suddenly the full bed of the Jordan was dried before them. High up the river, 'far, far away,'<sup>1</sup> 'in Adam the city which is beside Zaretan,'<sup>2</sup> 'as far as the parts of Kirjath-jearim,'<sup>3</sup> 'that is, at a distance of thirty miles from the place of the Israelite encampment, 'the waters there stood which "descended" from the heights above,' — stood and rose up, as if gathered into a water skin;<sup>4</sup> as if in a barrier or heap, as if congealed;<sup>5</sup> and those that "descended" towards the sea of 'the desert,' the salt sea, failed and were cut off.' Thus the scene presented is of the 'descending stream' (the words employed seem to have a special reference to that peculiar and most significant name of the Jordan), not parted asunder, as we generally fancy, but, as the Psalm expresses it, 'turned backwards'; the whole bed of the river left dry from north to south, through its long windings; the huge stones lying bare here and there, embedded in the soft bottom; or the shingly pebbles drifted along the course of the channel.

"The ark stood above. The army passed below. The women and children, according to the Jewish

tradition, were placed in the centre, from the fear lest they should be swept away by the violence of the current. The host, at different points probably, rushed across. The priests remained motionless, their feet sunk in the deep mud of the channel. In front, contrary to the usual order, as if to secure that they should fulfill their vow, went the three Transjordanic tribes. Their own memorial of the passage was the monument already described.<sup>6</sup> But the national memorial was on a larger scale. Carried aloft before the priests as they left the river-bed, were the twelve stones, selected by the twelve chiefs of the tribes. These were planted on the upper terrace of the plain of the Jordan, and became the centre of the first sanctuary of the Holy Land, — the first place pronounced "Holy," the "sacred place" of the Jordan valley, where the tabernacle remained till it was fixed at Shiloh. Gilgal long retained reminiscences of its ancient sanctity. The twelve stones taken up from the bed of the Jordan continued at least till the time of the composition of the Book of Joshua, and seem to have been invested with a reverence which came at last to be regarded as idolatrous.<sup>7</sup> The name was joined with that of the acacia groves of the farther side, in the title, as it would seem given in popular tradition or in ancient records, to this passage of the history: from Shittim to Gilgal" [?] *Lects. on Jewish Church*, i. 255 ff. — Tr.]

#### DOCTRINAL AND ETHICAL.

The ark which was borne by the priests and Levites in front of the people, takes henceforth, as was noticed above, the place of the pillar of cloud and fire which had led Israel through the wilderness (Ex. xiii. 21, 22). It may take this place because it not only serves for the preservation of the tables of the Law (Ex. xxv. 16), but is also a symbol of the presence of God among his chosen people. On the cover of the ark, the Kapporeth adorned with the Cherubim, God sits enthroned (Ex. xxv. 17-22; Num. vii. 89; Ps. xcix. 1), and from this place speaks with Moses (Ex. xxv. 22; Num. vii. 89). Hence, as follows indirectly from our passage, and directly from passages like Num. iv. 20; 1 Sam. vi. 19; 2 Sam. vi. 6 (compared with Lev. xvi. 13), the ark is *unapproachable*. But hence also, on the other hand, here is the true place of atonement for the people, where the blood of atonement was sprinkled on the cover of the ark (Lev. xvi. 15), once in the year only, on the great day of atonement, by the high-priest's hand. To this Paul refers, Rom. iii. 25, when he calls Christ the true mercy-seat, whom God has set forth before (*πρόθετος*) all the world, as a manifestation of his righteousness, for those who through faith in the efficacy of Christ's reconciling death, approach this New Testament place of atonement. "The *θεοθήκη* is brought out of the most holy place into the public view of the whole world for those who believe" (Lange on Rom. iii. 2). In Christ God dwells among his New Testament congregation (John i. 14), goes before them (John xiv. 6), and is reconciled to them (2 Cor. v. 19.)

2. The conception of the living God, the יְיָ (ch. iii. 10), is of great importance for the present

<sup>1</sup> Μακρὰν ἀποτόλιν ἀποτόλιν, LXX.

<sup>2</sup> LXX.

<sup>3</sup> Symmachus, as the LXX. in Ps. xxxiii. 7.

<sup>4</sup> LXX.

<sup>5</sup> [This is Professor Stanley's interpretation of the occurrence mentioned ch. xxii. 10, 11. — Tr.]

<sup>6</sup> [The passages adduced in support of this only show that a superstitious sanctity was afterwards ascribed to the place Gilgal. — Tr.]

day also, since it appears to have vanished utterly from the consciousness of many of our contemporaries, especially that of the Materialists. These, after the example of Epicurus, substitute for this living author of all things, Chance, that is, an ultimate cause which they omit to define because it is utterly incapable of logical definition. Other thinkers, better schooled in philosophy, replace the living God with an Order of Nature determining everything by inevitable law, to which order, as such, they deny self-consciousness and maintain that it comes to self-consciousness only in the consciousness of rational beings—never in and of itself. This they do from fear of transferring human limitations to the Absolute, especially the conception of personality. Of personality it is maintained that it is predicable of the human individual, never of the Godhead; as if Goethe were unquestionably in the right when he says,—

"The professor is a person  
But God is none."<sup>1</sup>

But still we think humanly of God even then when we identify him with the Order of Nature, nay, it is absolutely impossible for us to think in any other way concerning God than consistently with our faculties, that is humanly. We certainly shall not, therefore, be found in the wrong course if we again turn more and more toward the sound Biblical realism which recognizes a living God who is at the same time "the Lord of the whole earth" (ch. iii. 11); therefore a God who is the conscious, independent and free Creator and Ruler of all things, of whom, in whom, and for whom we are, who also wakens life in us, so that we possess power, develop power, and bring forth new power. For life is fullness of power; where powerlessness enters—there is death.

Such a living God can perform even *miracles*. He can, since He is independent and free, establish exceptions to rule, which are and remain exceptions, but which, because planned by his wisdom, no more endanger the continuance of order than any exceptions to rule which a wise house-father may make will disturb the order of his house. Compare Rothe, *Dogmatik*, p. 80 ff.

*Rationalistic explanations of miracles*, such as have been attempted in reference to the passage of the Jordan by the people of Israel, are to be avoided. On the other hand, investigation of the Scripture, reverent and believing but not fettered by the spirit of prescription, cannot be avoided. Every report of any miraculous transaction is as much to be examined as the report of any other fact (Introd. p. 17). Such investigation will readily concede that reports, especially these reaching back to the most ancient times, may possibly have acquired a mythical coloring; the more readily, when it is demonstrated that poetical elements have been admitted into the text. As such mythical coloring we regard what is said in the passage before us (ch. iii. 16) about the water of the Jordan standing by Zaretan.<sup>2</sup>

<sup>1</sup> [Against the arrogance and unreason of godless science some of the *Essays* of Rev. James Martineau (2 vols. Bost. 1868, 1868) are very effectively directed, e. g. that on *Nature and God*, i. 121 ff. See also a recent article by the same author: "Is there any Axiom of Causality?" in the *Contemporary Review* for August, 1870.

<sup>2</sup> *The Materialism of the Present Day*, a critique of Dr. Büchner's system; translated from the French of Janet by Gustave Masson, London, 1886 (in Ballière's Library of Contemporaneous Philosophy), is a very able and convincing

#### HOMILETICAL AND PRACTICAL.

The regulations of Joshua touching the passage of the Jordan (ch. iii. 1-13).—Even without pillar of cloud and without ark of the covenant, the Lord still and forever goes before his people.—Sanctify yourselves! A word of preparation for the Lord's supper.—Whom the Lord makes great, he is truly great, as once Moses and Joshua.—Joshua's discourse to the people. It contains: (1) a demand to hear the word of the Lord; (2) a promise of the effectual help of the living God.—By what do we also recognize the presence of a living God among us? (1) By his word which He still causes to be perpetually published among us; (2) by his deeds which He is still perpetually performing.—The Living God! (ver. 10). How should we think of God? (1) Not as a rigid order of nature, but (2) as the living God and ruler over all the earth. The ruler over all the world: (1) The mightiest, (2) the best Ruler.

The wonderful passage of Israel through the Jordan (ch. iii. 13-4; 18) to be treated as a Bible Lesson, for which use all these longer sections are generally speaking, well adapted.—As Israel went dryshod through the Jordan so we go unharmed through many a danger.—The memory of God's mighty deeds. It is (1) to be faithfully preserved by the parents, (2) carefully to be impressed on the children.—The erection of the memorial at Gilgal.—After the pilgrimage comes the rest.—Increase of the knowledge and fear of God is the holy aim of all his works.

STARKE: He that will enter into the promised land on high must also be up early and waste no time, otherwise he will not reach it, Matt. vi. 33.—Whoever will be and be called a right spiritual priest must not only have Christ in his heart but also by an edifying example make him known to others and praise him, 1 Tim. iv. 12; Eph. v. 25-27.—God may indeed well allow us to erect memorials by which we may remember his wonderful works and his benefits, Gen. xxviii. 18; xxxi. 45; 1 Sam. vii. 12; Esth. ix. 27, but we must not worship such things, for that is an abomination to the Lord, Matt. iv. 10.—Teachers and preachers must be an example in faith and constancy, and let no danger terrify them.—A Christian on the journey towards the heavenly fatherland must not tarry, must not put off repentance, nor be lazy and slothful in God's ways, Phil. iii. 14; 1 Cor. ix. 24.—It is not enough to begin to be pious, but one must persevere even to the end, Rev. ii. 10.—A Christian should never act without, but always according to, God's will and word, Matt. xxi. 6.—It is the duty of the magistracy also to care that the youth should be educated in the fear of the Lord, Luke vii. 5.—Parents should relate to their children and hold before them, not their own vile deeds but God's merciful deeds, Ex. x. 1, 2, Deut. vi. 20.—That is the right application of God's marvelous and beneficent acts when we learn from them truly to know, fear, and love him, John ii. 11.

CRAMER: When we go to church to hear God's refutation, in short compass, of the doctrines which would explain the universe without a God.—Ta.]

<sup>2</sup> [This statement, however, seems quite consistent with the rest. If we are to imagine the water cut off perpendicularly above the path of the Israelites, the fluid wall would continually be raised by the down-coming flood, and the distance to which the water would set back ("stand"), must depend on the time during which the interruption lasted. So that there is no need of suspecting myth particularly in this.—Ta.]



word and to receive the holy sacraments, we should carefully prepare ourselves, and approach God with a chaste, temperate heart, and hold up holy hands, 1 Tim. ii. 8. — Whom God will make great, him he first makes small through wearisome cross, and care, and toil, and danger, Ps. xviii. 36. — If often the faithful God before our eyes graciously helps others out of need and peril, while we, in our own thought, are left far behind, still our hour also shall yet come. Let us only await the right time, (ver. 17.) God has patience even with the weak, Rom. xiv. 4; Matt. viii. 25, xiv. 30. — So long as Christ, the true mercy-seat, is under us, and his ministers in this unquiet life preach the gospel, we need not fear; the great floods of sins and of the wrath of God must retire, because for them that are in Christ Jesus there is now no condemnation, Rom. viii. 1. Nor can the enemies of the Church proceed further than has been appointed to them. But if Christ and his word depart from us then must we be eternally overwhelmed and perish and experience the wrath of God. — Christ with many saints has passed over into his father's house through much water of affliction, which came in even unto his soul, Ps. lxi. 1. But he has left a memorial behind him, namely, his twelve apostles and their writings. Happy they who understand this, and thank him therefor.

HEDINGER: If those who are to be merely spectators of the great works of God should first sanctify themselves, how much more have those need of sanctification whom God will employ as his servants for the performance of his work, 1 Cor. ix. 27.

BIBL. TUB.: Before thee also, O soul! there stand waters of affliction, through which thou must travel, before thou canst enter the heavenly Canaan. But only go in with good heart, and trust thyself to God's help; He will open a way for thee, so that the streams cannot drown thee, Ps. lvi. 12; Is. xlii. 2.

OSLANDER: Dear Christian, remember here the twelve apostles, who have by the preaching of the gospel spread through the world the kindness of Christ in that He would lead us, through the power of his death unto everlasting life; remember them, and heartily thank God for them, — God can cause respect for the magistracy, and also take it from them again and cover them with contempt because of their ungodly life, Ps. cvii. 4.

[MATT. HENRY: Those that would bring great things to pass must rise early, "Love not sleep lest thou come to poverty." Joshua herein set a good example to the officers under him, and taught them to rise early, and to all that are in public station, especially to attend continually to the duty of their place. — They must follow the priests as far as they carried the ark, but no further; so we must follow our ministers only as they follow Christ. — Though the opposition given to the salvation of God's people have all imaginable advantages, yet God can and will conquer it. — God's works of wonder ought to be kept in everlasting remembrance, and means devised for preserving the remembrance of them. — God had said in his wrath, that they should wander forty years in the wilderness, but to make up that forty years we must take in the first year, which was then passed, and had been a year of triumph in their deliverance out of Egypt, and this last, which had been a year of triumph likewise on the other side of Jordan, so that all the forty were not years of sorrow; and at last he brought them into the land of Canaan five days before the forty years were ended, to show how little pleasure God takes in punishing, how swift He is to show mercy, and that, for the elects' sake, the days of trouble are shortened. — Those that will be wise when they are old must be inquisitive when they are young. Our Lord Jesus, though He had in himself the fullness of knowledge, has, by his example, taught children and young people to hear and ask questions. — In all the instructions and informations parents give their children, they should have chiefly in their eye to teach and engage them to *fear God for ever*.

SCOTT (on iii. 3): We cannot in general go wrong in keeping close to the ordinances of God, and thus, as it were, following the ark in all its removals. In so doing we need not fear rivers of trouble, mountains of difficulty, nor hosts of opposing foes; but confiding in the faithful promise, the Almighty power and covenant-love of our God, "the living God, the Lord of the whole earth," we may proceed with boldness and alacrity.

THE SAME (iv. 10): When with careful attention to the commands and providence of God, we have taken the place and engaged in the service assigned us, we ought patiently to abide in it, and not to attempt to remove till He evidently commands us thence. — TR.]

#### 4. The Dedication to the Holy War.

### CHAPTER V.

#### a. The Effect of the Invasion on the Inhabitants of the Land.

### CHAPTER V. 1.

- 1 And it came to pass, when all the kings of the Amorites which *were* on the [other] side of [the] Jordan westward, and all the kings of the Canaanites which *were* by the sea, heard that the Lord [Jehovah] had dried up the waters of [the] Jordan from before the children [sons] of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children [sons] of Israel.

## b. The Circumcision of the People.

## CHAPTER V. 2-9.

2 At that time the Lord [Jehovah] said unto Joshua : Make thee sharp knives [knives  
3 of stone], and circumcise again the children of Israel the second time. And Joshua  
made him sharp knives [knives of stone], and circumcised the children of Israel at  
4 the hill of the foreskins. And this *is* the cause why Joshua did circumcise : all the  
people that came out of Egypt, *that were* males, *even* [omit : even] all the men of war  
5 [had] died in the wilderness by the way, after [as] they came out of Egypt. Now  
[For] all the people that came out were circumcised ; but all the people *that were*  
born in the wilderness by the way as they came forth out of Egypt, *them* they had  
6 not circumcised. For the children [sons] of Israel walked forty years in the wilder-  
ness, till all the people [nation] *that were* [omit : that were] men [the men] of war,  
which came out of Egypt were consumed, because they obeyed not [hearkened not  
to] the voice of the Lord [Jehovah] : unto whom the Lord [Jehovah] sware that he  
would not show them the land which the Lord [Jehovah] sware unto their fathers  
7 that he would give us, a land that floweth with milk and honey. And their children  
[sons], *whom* he raised up in their stead, them Joshua circumcised : for they were  
8 uncircumcised : because they had not circumcised them by the way.<sup>1</sup> And it came  
to pass when they had done circumcising all the people, that they abode in their  
9 places in the camp, till they were whole [healed]. And the Lord [Jehovah] said unto  
Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore  
[And] the name of the [that] place is called Gilgal unto this day.

## TEXTUAL AND GRAMMATICAL.

1 [Ver. 7. — More accurately : And their sons he raised up in their stead : them Joshua circumcised ; for they were un-  
circumcised ; for they had not circumcised them by the way. — Tr.]

## c. The Passover. The Corn of the Land.

## CHAPTER V. 10-12.

10 And the children [sons] of Israel encamped in Gilgal, and kept the passover on  
11 the fourteenth day of the month at even, in the plains of Jericho. And they did  
eat of the old corn [the produce] of the land in the morrow after the passover, un-  
12 leavened cakes and parched *corn* [roasted ears] in the self-same day. And the  
manna ceased on the morrow after they had eaten of the old corn [produce] of  
the land ; neither had the children of Israel manna any more ; but they did eat of  
the fruit of the land of Canaan that year.

## d. The Captain of the Lord's Host.

## CHAPTER V. 13-15.

13 And it came to pass when Joshua was by Jericho, that he lifted up his eyes and  
looked, and behold there stood a man over against him with his sword drawn in his  
hand : and Joshua went unto him, and said unto him, *Art* thou for us, or for our  
14 adversaries ? And he said, Nay ; but *as* captain<sup>1</sup> of the host of the Lord [Jeho-  
vah] am I now come.<sup>2</sup> And Joshua fell on his face to the earth, and did worship,  
15 and said unto him, What saith my Lord unto his servant ? And the captain of  
the Lord's [Jehovah's] host said unto Joshua, Loose thy shoe from off thy foot,  
for the place whereon thou standest *is* holy : and Joshua did so.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 14. — Scarcely any problem is more perplexing to the translator of the O. T. than to find appropriate designa-  
tions for the officials and dignitaries, civil and military, among the Jews and related nations. The word סַרְסֵרִים has  
already afforded an illustration. An identical revision of the entire O. T. with reference to this point would doubtless be  
requisite to remedy the difficulty, and could then, from the very nature of the case, attain only to partial success. The  
English Vers. is, however, unnecessarily vague. Thus, besides "captain," as here, סַרְסֵרִים is rendered by at least a dozen

different terms, while "captain" answers to nearly or quite as many Hebrew words. The same is true of מֶלֶךְ, prince, and in a great measure of many others. The result is indistinctness and confusion to the reader where the Hebrew to the Hebrews was probably clear and specific. Doing our best, we could not, perhaps, from our inadequate terminology in this sphere, do with less than three different words for מֶלֶךְ. In its civil, military, and occupational applications; as captain or general (used 1 Chr. xxvii. 34), governor, chief. And so *mutatis mutandis* with the rest. — Tr.]

[? Ver. 14. — If, as many suppose, the angelic communication was interrupted here by Joshua's startled sense of awe and reverence, the connection would be better indicated by a dash in place of the period, thus: Am I now come — And Joshua etc. — Tr.]

#### EXEGETICAL AND CRITICAL.

STARKER has given to this chapter the somewhat clumsy yet substantially correct superscription: "The things which followed immediately upon the passage through the Jordan." Thus we have here brought before us in succession, related and displayed, (a.) the effect of the invasion of Canaan upon the heathen, ver. 1; (b.) the circumcision of the people, ver. 2-9; (c.) the enjoyment of the bread of the land and the Passover in connection with the cessation of the manna, ver. 10-19; and finally, (d.) the appearance of the war-prince of God (ver. 13-15). In a critical point of view, this chapter offers, when compared with chapters 3 and 4, no difficulties, so to speak; since the continuity of the narration is interrupted by nothing and no repetitions occur. Even Knobel has received the same impression of the present chapter, except ver. 10-12. He ascribes all the rest to one and the same author, namely, that of the "Law Book." Since for us this "Law Book" in Knobel's sense has no existence, we can agree with him only in so far as we believe that in ver. 1-9 and 13-15 we meet with the same hand.

As to vers. 10-12, they stand nearly related to ch. iv. 17, 19, through the exact designation of time which characterizes them. In ver. 10 also, as there in ver. 19, Gilgal is mentioned, so that all which is reported between may be omitted, and in ch. v. 10 the author takes up the thread which he had dropped in ver. iv. 19. On the other hand ch. v. 10 connects itself easily and naturally with ch. v. 9, so that there appears to be no absolute necessity to go back to iv. 19. When, however, we examine ver. 9 *b* more sharply, the whole turn of the sentence, and also the expression, here again repeated, "until this day," presents itself as designed to introduce vers. 10-12, which we must refer to the Elohist document, on account of its character in other respects, and therefore regard as the proper continuation of ch. iv. 19.

a. Ver. 1. *The Effect of the Invasion upon the Hittites.* The verse stands in the most exact connection with ch. iv. 24. All the peoples of the earth were to learn how mighty is the hand of the Lord and fear Him. A first example of this effect is given by the Canaanites, whose heart melts, and whose courage flees. The terror which, according to the words of Rahab, had before seized them (ch. ii. 9-11), had been increased by the marvelous passage of the Jordan. A panic had fallen upon them.

— מֶלֶךְ does not refer here, as in ch. i. 14-15, to the country east of the Jordan, but as is shown by the careful addition מִן הַיַּמִּי, to the west side of the river. — The more difficult Kethib מֶלֶךְ, is to be retained like לֵב, ver. 6. "In מֶלֶךְ the author assumes the person of the people and speaks in their name, as in ver. 6, comp. Ps. lxxvi. 6." (Knobel).<sup>1</sup>

<sup>1</sup> [Yet this form of expression has been not without reason long held, and still is by Keil and others, as a proof that the narrative was written by one who had shared in the transaction. — Tr.]

b. Ver. 2-9. *The Circumcision of the People.* This takes place upon an express command of Jehovah because, as vers. 4-6 state, it had been omitted in the wilderness. The covenant-people should, as such, bear the sign of the covenant which Abraham had formerly received as a seal (σφραγίς) of the righteousness of faith (Rom. iv. 11), and with it, as a sanctified people, holy to the Lord, enter into the promised land.

**Knives of stone.** Thus and not "sharp knives" must we translate יָדֵי אֲבָנִים. Joshua follows the custom of antiquity which, as Ex. iv. 25 shows, performed circumcision with stone knives, because they had as yet no others. Afterwards this kind of knives, as being more venerable, were still employed in sacred transactions. [Among the additions of the LXX. at the end of this book, is the curious statement after ch. xxiv. 30: "there they placed with him in the tomb where they buried him, the knives of stone (τὰς μαχαίρας τὰς περσίδας) with which he circumcised the sons of Israel in Gilgal. — Tr.] "The *testi samia* with which the priests of Cybele castrated themselves (Plin. 35, 46), and the stone knives of the Egyptian embalmers (Herod. 2, 86), may serve as parallels" (Winer, *Bibl. Realw.*, s. v. "Messer") "The Vulgate has rightly *fac tibi cultros lapideos*; the LXX. mingle together a right translation and wrong interpretation: *πολὺς οὖν αὐτῷ μαχαίρας περσίδας ἐκ πέτρας ἀποτόμου*. Stone knives were found also at the discovery of the pile-dwellings, e. g. in the lake of Zurich near Meilen (1854), where I myself saw them. They are very finely ground, and cut, not indeed like a knife of steel, but better than one would believe. Always, however, the operation with these instruments was a very imperfect one, and in the case before us extremely painful.<sup>2</sup>

[Circumcise again . . . the second time.

מֶלֶךְ does not indicate, of course, that the circumcision of the same people was to be repeated, but that, as the whole people which came out of Egypt had been circumcised, so now there should be a circumcision of the present people. Cf. Keil, *Bib. Com.* in loc. Masius understood מֶלֶךְ to mark the reintroduction of the rite with reference to its first employment by Abraham. *Com. in Josuam*, p. 81. This is too far sought. — Tr.]

**Hill of foreskins.** Perhaps so named from this transaction. Lev. xix. 23, where circumcision of the trees is spoken of, appears not to belong here [against an intimation of Knobel's].

Ver. 4-7. Statement of the reason why Joshua performed this rite. Knobel expresses doubt whether what is here reported is historical fact. In support of this he appeals to the Elohist, who says nothing of such omission, ch. iv. 19 compared with v. 10. But even assuming that these passages are, as we concede, Elohist, they do not suffice to

<sup>2</sup> [See Dr Hackett's addition to art. "Knives," in Smith's *Dict. of the Bible*, Amer. ed. — Tr.]

impeach the historical character of the reason assigned, since they furnish at the most a very weak *argumentum e silentio*, while on the other side it is highly probable that although circumcision "had been sharply enjoined" on the Israelites at Sinai (Lev. xii. 3), they had, in their unsettled wanderings, neglected to follow the command of God. The same thing took place later in the case of the Passover, through hundreds of years, as we learn from 2 K. xxiii. 22.

Ver. 6. **All the nation, the men of war.** According to Num. xiv. 22-30 the adult generation, with the exception of Joshua and Caleb, were doomed to die in the wilderness, and a new generation must enter into Canaan. That the men of war specially are mentioned, agrees with Num. xiv. 29-32, according to which all who were mustered after their number (Comp. Num. i. 45 ff.), from twenty years old and upward, should die in the wilderness. Since, then, the former circumcised men of war were no more, their bodies having fallen in the wilderness, on account of disobedience, the present race of young men must, before they dare undertake the conquest of Canaan, first receive the sign of the Lord's covenant of which we just now spoke.

**A land that floweth with milk and honey.** Ex. iii. 8, 17; xiii. 5; xvi. 14; xxxiii. 3; Lev. xx. 24; Num. xiii. 27; xiv. 8; Deut. i. 3, and often. "Milk and honey are productions of a land rich in grass and flowers which make residence therein pleasant and beautiful. Both articles were abundantly produced in Canaan, even in a state of devastation, Is. vii. 15, 22. Milk, eaten partly sweet and partly thick or curdled, that of cows as well as of goats and sheep (Deut. xxxii. 14), was prominent in the diet of the ancient Hebrews, as in that of the Orientals of the present day. This is because Palestine was and is so well suited to the care of cattle, comp. Winer. *Realw.* ii. 768 ff. The land yielded great quantities of honey also, especially that from wild bees (Judg. xiv. 8; 1 Sam. xiv. 26; Matt. iii. 4), and still yields it in its wasted condition" (Keil). [See references Introd. § 6, p. 27.] That we are to understand here real honey and not syrup, appears from its connection with milk. Keil quotes similar descriptions from Euripides and Theocritus. Thus it is said in Eurip. *Bacchæ*, 142:

ῥεῖ δὲ γάλακτι νέβον  
ῥεῖ δ' οἶνον. ῥεῖ δὲ μελισσίνων  
Νέκταρ.

No mention is made here of wine, although the vine thrives extraordinarily well, especially in the region of Hebron. Compare also Num. xiii. 21, 24, as well as the beautiful expression that each one dwell, or should dwell, under his vine and fig-tree, 1 K. iv. 25; Mic. iv. 4.

Ver. 7. **Them Joshua circumcised**, that is, as in ver. 3, Joshua ordered their circumcision. The operation itself was performed by the several fathers of families, as it is related of Abraham, Gen. xvii. 23 ff., for which Acts xvi. 3 also may

be compared. Thus we most easily escape the difficulty which otherwise arises, (a) in view of the great number to be circumcised, and (b) of the shortness of the time, since according to ver. 10 they celebrated the Passover on the fourteenth of the month Abib. We surely cannot think of help from the mothers and other women (Rosenmüller). We refrain from an exact determination of the number of those circumcised, such as Keil has attempted (pp. 74, 75).<sup>1</sup>

Ver. 8. **Till they were healed.** "When the whole people were circumcised they remained in their place (Ex. x. 23; xvi. 29) in the camp, that is, did not leave the camp nor undertake anything until they were healed. This is בִּרְפָּאָה, prop. to live, become lively (Gen. xiv. 27), revive (Job xiv. 14; Ezek. xxxvii. 3), then also to be healed (2 K. i. 2; viii. 8). On the third day the pain was at its height (Gen. xxxiv. 25)." (Knobel.)

Ver. 9. **The reproach of Egypt.** The reproach which has attached to the people all the way from Egypt, and which consists in the misery of the people who had there become a people of slaves. This reproach had not yet been removed while they were journeying through the wilderness, because God had been angry with his people for their disobedience, and they on their part had neglected circumcision.<sup>2</sup> Now a new day has dawned. The reproach is rolled away through the resumption of the sacred covenant-rite. Hence Isaiah also, at a later period, warns them (ch. xxx. 1-3) against alliances with Egypt, lest the strength of Pharaoh should become a shame (בִּשְׁתָּה) to them, and prophecies expressly that Egypt will be no help nor any profit at all, but a shame and a reproach. One day, however, a time will come, according to the testimony of the same prophet (xxv. 8), when the Lord will swallow up death forever, and wipe away the tears from every face, and take away the reproach of his people from off the earth. The reproach of former slavery is meant, the reproach of banishment, of widowhood, as it is called, Is. liv. 1. בִּרְפָּאָה is synonymous with בִּשְׁתָּה, or בָּנִי, קָלִיָּן, בִּרְפָּאָה (Is. xxx. 5; Ps. lxxix. 20; cxix. 22; Prov. xviii. 3; Ezek. v. 15).

And the name of this place is called Gilgal unto this day; according to the view of the author, because God had in this place rolled away the reproach from off his people. Knobel, Fürst, and others, question this derivation because two cities besides of this name are mentioned, one between Dor and Thirza (Josh. xii. 23), and another, six Roman miles north of Antipatris (Deut. xi. 30), "which Eusebius still knew by the name of Magdala, and accurately indicates." Accordingly other derivations have been sought. The name should signify, in reference to ch. iv. 19-24, the place of the stone-heap, or stone-heap monument, or = גִּלְגָּל, a wheel-shaped height, to which גִּלְגָּלִית = Gollgotha might be cited as analogous. Fürst, and

<sup>1</sup> [Keil elaborately calculates that from 670,000 to 720,000 required to be circumcised, while there were besides from 280,000 to 330,000 circumcised in early life who might perform the labors of the Passover celebration. — Ta.]

<sup>2</sup> [Besides the common answer to the question, Why the rite of circumcision had been disused for thirty-eight years in the wilderness, namely, that the unsettled condition of the people would not allow it to be practiced conveniently or safely (?) Masius subjoined: "Quod filii non circumciderentur, penae species fuisse videtur quae Deus non tam ipsos

placet filios quam impiorum parvulum urbat animos, quem viderent liberos suos sacrosancti faleris symbolo carere. Huc enim, mihi certe, videntur spectare illa in Numeris xiv. 38 Dei verba, cum dicit: Vestra ipsorum corpora, etc., q. d. quia abdicastis vos a mea familia per rebellionem, filii quoque vestri adoptionis nota carbunt quamdiu vos in civis eritis. Several modern critics (Keil, Hengstenberg) make this the principal reason for the long abeyance of circumcision. — Ta.]

Knobel (on ch. xv. 7) explain the word by circle, circuit, like the cognate גִּלְגָּל (hence Galilee), as also we have גִּלְגָּלִית, Josh. xviii. 7 for גִּלְגָּל, xv. 7, and according to LXX. גִּלְגָּל, Josh. xii. 23. Subsequently גִּלְגָּל was pronounced גִּלְגֹּל (Γολγολ, Golgol, cf. Phoen. גִּלְגָּל (coast of the circle), pr. nom. of the city Igilgili (Γιγίλεις, Ptol. 4, 2, *lucus Igilgilitanus*, in Amm. 29, 5, 5; now G'it-gelli, near the river Ampsaga in Algiers); גִּלְגֹּל (Gulgog), pr. nom. of a Phœnician settlement in Cyprus." We adopt this last-named etymology, since manifestly these places previously bore the name Gilgal, and not, like Bethel or Bethlehem (Gen. xxviii. 19; xxxv. 15, 19), a different one. But after a definite historical event had occurred here, which was recalled by the word, the name Gilgal was subsequently interpreted symbolically by the Israelites. Compare with this, out of the most recent history, the symbolical significance of the name Königgrätz = (dem) König g'räth's [the king succeeds].<sup>1</sup>

c. Ver. 10-12. *The Passover, connected with the first Enjoyment of the Bread of the Land, and the Cessation of the Manna.* On the special relation of this short passage, which in every view suits very well with the entire narrative, we have already commented, on ch. iv. 15-17, 19. "The children of Israel encamped in Gilgal where they had already pitched, according to ch. iv. 19, and observed the passover on the fourteenth day of the month at evening. The designation of time recalls Ex. xii. 6, 18; Lev. xxiii. 5; Num. ix. 3; xxviii. 16, and is not met with elsewhere in the Pentateuch" (Knobel).

Ver. 11. On the morrow after the passover; not as Keil strangely supposes, on the sixteenth, but on the fifteenth, precisely according to the precept of the law, Lev. xxiii. 5, 6.<sup>2</sup>

In the self-same day, "on which they observed the Passover." For the evening of the fourteenth belonged to the fifteenth day, see Ex. xii. 6; Gen. i. 5 (Knobel). [Or, the self-same day on which they ate the unleavened bread from the new grain.

Tr.]—עֲבוּר הָאֵרֶץ, of the produce of the land. According to Gesen. the etymology is uncertain. Fürst derives עֲבוּר from עָבַר = to make fruitful.

Both compare the Aram. עוֹבְרָא, *fætus, surculus*.

Targum and Peshito use עֲבוּר for דָּגָן and יֵבֶל. Instead of עֲבוּר הָאֵרֶץ, which occurs nowhere else in the O. T., תְּבִיאַת אֶרֶץ is used Lev. xxiii. 39, as well as here in the latter part of ver. 12. In the translation, the distinction between the words is attempted to be preserved by "produce" (not old corn) and "fruit" (yield). The word תְּבִיאַת means precisely "income" (from בָּרָא).

[There is no evidence, however, that there had been any town or inhabited place here before to require a name at all. No trace of one has been discovered or is likely to be. It was merely a suitable camping-ground, as they found it, perhaps on the easternmost verge of fertile land—Josephus says it was about one and a quarter miles from Jericho, and was named simply by and for themselves. And why not Gilgal (as suggested by "rolling") then as well as anything? It certainly is not against this that people of the same language gave the same name to many other places for related reasons. — Tr.]

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<sup>2</sup> [And yet, considering that the law forbade them (Lev. xxiii. 14) to eat roasted ears, etc., until the day on which

**Roasted ears.** Roasted harvest ears are meant; an article of food still much esteemed by the Arabs. [See Smith's *Dict. of the Bible*, art. "Ruth, Book of," p. 2756 b.]

Ver. 12. And the manna ceased on the morrow after they ate, etc. On the sixteenth therefore, the manna ceased, because the people had now arrived in Canaan, and no longer needed this bread of the wilderness (Ex. xvi. 15, 31 ff.; Num. xi. 6 ff.; Deut. viii. 3; Neh. ix. 20; Ps. lxxviii. 24; John vi. 31, 49, 58; Rev. ii. 17). At this place also the ark was substituted for the pillar of cloud and of fire, as the guide in the way.<sup>3</sup> They stand in the most intimate relation to each other, since in the plan of God, the historical development of the people was gradually to take the place of his immediate guidance and support.

In respect to the manna itself, it is well known that reference has often been made to the tamarisk-manna of the Sinaitic peninsula, which results from the puncture of the leaves of the *Tamarix mannifera*, or *orientalis*, by an insect of the coccus family (*Coccus maniparus*), and in the form of a sweet, honey-like resin. So the whole body of rationalist interpreters explain. On the other side, von Raumer (*The March of the Israelites*, p. 21 ff.) maintains that, "that manna of the Israelites differed from the present tamarisk-manna *to celo*; the honest student of Scripture cannot possibly regard that "corn of heaven," that "angel's food," as it is called (Ps. lxxviii. 25 ff.), with which God fed his people, as being the same as the louse-production (!) of the naturalist." Stiff supernaturalism! to which even Hengstenberg and Keil do not agree. These assume rather that in the feeding with manna, "the supernatural rises on the ground of the natural, as in the case of the miracles in Egypt, and in that of the quail-food." See Keil on this passage (p. 83 ff.).

As analogous to this we might cite the miraculous feeding in John vi. where also the natural basis of bread and fish was present (John vi. 9). The miracle consists in both cases in the *increase*, on the grandest scale, of the food which they already had. While now, even in the most rainy seasons, not more than fifty or sixty pounds is gathered, the Israelites gathered, according to von Raumer's calculation, at least on certain occasions, near 600,000 pounds. It lay after the dew like frost around the camp (Ex. xvi. 14). God rained it on the Israelites (Ps. lxxviii. 25). This last expression, which however is employed also concerning flesh, Josephus follows when he says (*Ant.* iii. 1, 6), that it still rains manna in the wilderness of Sinai. Keil disputes this statement of Josephus, because (a) it is supported by no trustworthy authority; (b) it is made by him evidently on the ground of uncertain accounts which had come to him by hearsay. Recent travellers know nothing at all of any manna rain.<sup>4</sup> The great abundance of the

they brought an offering to their God, which offering (ver. 12) was to be made on the day in which they "waved the sheaf," which again (ver. 11) was the morrow after "the Sabbath" (commonly understood to mean here the day of "holy convocation," i. e. the fifteenth of the month), there is much reason for Keil's view. And so many commentators have always held. The chief doubt seems to rest on the reference of the word Sabbath in this passage. See the main points of the dispute indicated in Smith's *Dict. of Bible*, Art. "Passover," (α) p. 2346, and Pentecost, note b, p. 2341 f.—Tr.]

<sup>3</sup> [This is probable, yet the pillar of cloud and fire has for some time disappeared from the narrative. — Tr.]

<sup>4</sup> [Comp. the phenomena of "Honey-dew" familiar to

manna, therefore, remains a miracle. In respect to the *substance* also a difference between the manna of the Bible, and that of the present day seems to hold good, since the latter cannot be pounded, ground, baked in cakes, as is reported (Num. xi. 7, 8) concerning the former. A further, "essential" difference we cannot assume, with Keil, at least not on the ground that "the present manna is used only as an accompaniment to other food and as a dainty, or even as a purgative medicine," since Num. xi. 6 proves how greatly the Israelites loathed the manna as the solitary staple of their diet. Their soul was dried away (יָבֵשׁ) upon it. They longed therefore for flesh, which the Lord also gave them (Num. xi. 31; Ps. lxxviii. 27; cv. 40), as conversely he had before (Ex. xvi. 13) given them first quails and then manna. Keil concludes his explanation of our passage in these words: "The feeding of the Israelites with manna remains, therefore, a miracle of God which has indeed, in nature, a faint analogue, but can never be explained on natural principles." In this he means right, as his preceding exposition shows, but ought rather to have said that this miracle rises indeed on a foundation given in nature, but can by no means be identified with the phenomenon of the manna still commonly exhibited at the present day, nor be fully explained by it.<sup>1</sup>

As to the etymology, the word מָן according to Ex. xvi. 15, 31, has its name from מָן, what?, but this is elsewhere only Chaldee. Gesenius derives it from the Arabic, and explains it as meaning part, present, gift, namely of heaven, as the Arabs actually call it. He thus follows Kimchi, and Ibn Eser, who also compare Heb. מָן. Fürst resorts to an extra-Semitic etymology, because the manna was strange to the Hebrews, and they (Ex. xvi. 15, 31) had no name for it. We think this unnecessary, and would rather refer the word to the unused root מָנַן = מָנָה, to divide, to part, to measure, precisely as מָן, Ps. lxxviii. 24. Compare also מָן from מָנַן, מָן (in compounds like מָן־מָן, sounded also מָן) from מָן.

c. Ver. 13-15. *The War-Prince of God.* As the people receive the consecration to the holy war through circumcision and the Passover, so Joshua, their leader, receives his through the appearance of the prince over Jehovah's army, who commands him, as was done to Moses (Ex. iii. 5), to take off his shoes because the place whereon he stands is holy.

Ver. 13. *By Jericho* [lit.: in Jericho], (cf. ch. x. 15; xxiv. 26; Gen. xlii. 18). The man bears drawn (Luther: bare) sword in his hand. Such an one is borne also by the angel who meets Balaam in the way (Num. xxii. 23), and not less by the Cherub at the gate of Paradise (Gen. iii. 24). Joshua, thus proving that God has not in vain ad-

monished him (ch. i. 6, 7, 9) to be strong and firm, goes near the apparition and asks the man: *Art thou for us or for our adversaries?* "The question was appropriate for the military leader of the Israelites" (Knobel).

Ver. 14. "The one addressed answers in the negative, and belongs, therefore, neither to one nor to the other, but is rather the captain of Jehovah's host, that is, prince of the angels. For these, called also the *host of heaven* (1 K. xxii. 19), are to be understood as the מַלְאָכִים, as Ps. ciii. 21; cxlviii. 2" (Knobel). Compare further, 2 Chron. xviii. 18, and Luke ii. 13. And Jehovah himself is "Jehovah of hosts," or more fully, "Jehovah God of hosts" (Jer. v. 14; xv. 16), as God is called by the prophets and frequently in the Psalms, Is. vi. 3; xxxvii. 16; li. 15; Jer. xxxiii. 11; Am. ix. 5; Ps. xxiv. 10; lxxx. 8, 20; lxxxiv. 2; in the N. T. Jas. v. 4. On the significance of this angel see below, Theological and Ethical.

Am I now come.<sup>2</sup> For what, is not told, since Joshua interrupts the angel, and with the deepest reverence asks: *What speaks my Lord* (יְהוָה) as Gen. xix. 18, not יְהוָה, should be read [?] because Joshua recognizes the man as a higher being; Knobel) to his servant.

Ver. 15. *Loose thy shoes from off thy feet*, prop. throw off thy shoes from thy feet. We point according to Ex. iii. 5, מַעַל רַגְלֶיךָ לְשַׁלְּחָן, instead of מַעַל רַגְלֶיךָ וּלְשַׁלְּחָן. [This change is of very doubtful warrant.] De Wette and Luther also adopt the plural in their translations. The shoes must be removed because to them cleaves defilement from the earth, which God has cursed (Gen. iii. 17.) Hence the priests also must wash their hands and feet, when they entered the sanctuary (Ex. xxx. 19; xl. 32), and went in probably barefooted. But a direct precept to go barefoot is nowhere found.

For the place . . . is holy. It is holy from the appearance here of the angel. Probably the latter communicated still further to Joshua what he was to do. Knobel supposes directions for the approaching war, as well as promises and encouragements; rightly.

[There is much in favor of the view advocated by Keil, and many before him, that the communication of the angel to Joshua is contained in ch. vi. 2-5. Chapter v. 13-vi. 5, would thus constitute one paragraph; ch. vi. 1 being a parenthetical statement of the historical circumstance which gave occasion for this divine intervention; and the division of chapters ought to be before or after the entire paragraph. That the Angel should be at last recognized by the narrator as Jehovah and so designated, ch. vi. 2, is in full accordance with Gen. xviii. 17, 20. This conception of the scene prevents the theophany from being so aimless and void of result as it otherwise appears.

Is it accidental merely that the former appear-

every naturalist. This sometimes occurs over wide districts of America and Europe in such abundance as to drop freely from the leaves and twigs of various species of trees, while yet several years may elapse without any at all, or at the most only a trifling quantity being seen. Apianians have much occasion to notice it. Whether it is uniformly the excretion of Aphides in any of their widely different kinds, or sometimes a direct exudation from the trees, and if the latter, from what cause, are still disputed questions. On the whole subject of the manna see the *Dict. of the Bible*, s. v.; Ritter in Gage's Transl. ii. pp. 271-292. — Ta.]

[1 Dr. Stowe in the *Bible Dict.* s. v. regards it as wholly miraculous.]

[2 The מָן, "now," in this phrase is probably designed to indicate that the speaker is present to make a communication of importance, cf. Dan. ix. 23; x. 11, 14. So Masius, referring to those passages: "Significans ista verba cum qui se loquitur de re quapiam singulari adesse, suamque presentiam declarare." — Ta.]

ance also of the Jehovah-angel, to Abraham, is represented as having occurred immediately after the *circumcision* of his family, Gen. xvii. — Tr.]

#### DOCTRINAL AND ETHICAL.

1. Circumcision and the Passover were the two covenant signs and seals (*σφραγίδες*) of the O. T.

The former was, as Christ himself testifies, older than Moses; it was of the fathers (John vii. 22), since God, as Stephen says, Acts vii. 8, had given the covenant of circumcision to Abraham. By it the nation was, through its fathers and youths, consecrated to Jehovah. That was to be indeed a holy people, which belonged to him as the people of his possession. To the true Israelites, therefore, who perceived in the circumcision of the flesh an index to the circumcision of the heart, which must be freed from all impurity even through pain, it was a token of exalted honor.<sup>1</sup> In later times, indeed, upon the entrance of heathen customs, many became ashamed of it, and artificially removed the traces of it. It was performed, as is well known, on the eighth day (Gen. xvii. 12; Luke ii. 21), and only he who was circumcised could partake of the Passover which was the other covenant sign of the O. T. (Gen. xii. 1 ff., and especially 43 ff.). This latter was of Mosaic origin, and was first of all a meal of thankful, joyous remembrance of the deliverance of the people out of Egypt, of their exemption (ἡ ἐξέλευσις) from the plague, of the rescue from the house of bondage. Both signs point beyond themselves to other and greater things, to baptism and the Lord's supper, which are of a more universal, spiritual nature, but just as exactly and intimately connected with each other as circumcision and the Passover.

2. The captain of the Lord's host is the angel of the presence or face (Ex. xxiii. 20) in whom was God's name (ver. 21), of whom God says to Moses (xxxiii. 14), "My presence shall go, thereby will I lead thee." From the passages quoted he assumes an altogether peculiar position towards God, who raises him above all other angels, so that we may perhaps recognize in him the *ἀγγελος* incarnandus. Comp. also Prov. viii. 30.

#### HOMILETICAL AND PRACTICAL.

The terror of the Canaanites. — The heart melts, courage flees when one knows not the living God yet hears of his mighty deeds. — Where there is no confidence in God there is no courage. The consecration of the people for the occupancy of the Holy Land through, (1) the circumcision of the warriors born in the Wilderness. (2) The Passover kept by all Israel. — Circumcision and the Passover in their typical relation to baptism and the Lord's supper. The sacraments of the Old and those of the N. T. — As the enjoyment of the paschal lamb and the sweet bread was conditioned on the circumcision of the participant, so is that of the Holy Supper on baptism. — Of the true circumcision, which is performed not on the body but on the heart (Rom. ii. 29; Col. ii. 11). — Death the punishment of disobedience. — Through the wilderness to Canaan! — The heavenly Canaan much richer, more lovely and beautiful than the earthly, of which, however, it is said that it is a land flowing

with milk and honey. — To-day have I rolled away the reproach of Egypt from off you! This word is fulfilled, (1.) at Gilgal; (2.) much more gloriously at Golgotha. — The reproach of Egypt — sin and its misery.

The first Passover on the soil of Canaan: (1) A feast of thankful remembrance; (2) a feast of blessed hope. The bread of the land although not manna, yet also bread from heaven! — There is a manna which never fails. Comp. John vi., Rev. ii. — The true bread of life.

The consecration of the army-leader Joshua by the appearance of the captain of God's army. (1) Who stood opposite him? (2) How did Joshua behave? (3) What command did he receive? — The brave question of Joshua: Art thou for us or our adversaries? — The prince of the Lord's host in his relation to Christ the prince of life. — Joshua's humility the more beautiful because accompanied with steadfast courage. So should Christians also be as Joshua was, courageous and humble minded. They will be so if they themselves know the true source of courage and humility, the living God. — Loose thy shoes from off thy feet, for, etc. Comparison of the call of Moses (Ex. 3) and the consecration of Joshua. — Comparison of the consecration of the leader Joshua and of the prophet Isaiah (Is. 6). — "And Joshua did so." Let us also always do what God commands.

STARKE: God's words and works have not the same effect with the ungodly and the pious. — If the Israelites could not without the bodily circumcision enter the earthly Canaan, how should it be possible for any one without the spiritual circumcision of the heart to enter into the heavenly Canaan. — Who loves God, him God loves in return and reveals Himself to him (John. xiv. 21). — Even the exalted in this world should not be ashamed to bow the knee before God. 1 K. viii. 54; Ps. xc. 6.

BIBL. WIRT: When God will punish a land or a people He gives them first a fearful and faint heart, Lev. xxvi. 36; Deut. xxviii. 65, xi. 25.

CRAMER: He who will have prosperity and a blessing, must begin his enterprise with God, with his word and the use of the holy sacraments, Prov. i. 7, Matt. vi. 33. God usually performs no miracles when one can have natural means to accomplish something, and then He points us to the ordinary way of subsistence and toil; He will bless that and will support us therein. Therefore, Christian, sing, pray, and go on in God's ways.

GERLACH: "The Lord cometh," when his people especially feel their need of his help, and become comfortably conscious of his presence and aid, Gen. xviii. 1.

[MATT. HENRY (on vers. 13-15): Observe, I. the time when he was favored with this vision; it was immediately after he had performed the great solemnities of circumcision and the Passover; then God made Himself known to him. Note, we may then expect the discoveries of the divine grace, when we are found in the way of our duty, and are diligent and sincere in our attendance on holy ordinances.

II. The place where he had this vision; it was by Jericho. . . . There he was (some think) meditating and praying; and to those who are so employed God often graciously manifests Himself. Or, perhaps, there he was to take a view of the city, to observe its fortifications and contrive how to attack it, and perhaps he was at a loss within himself how to make his approaches, when

<sup>1</sup> [On the significance of circumcision, see Ebrard's interesting views in his *Dogmatik*, § 526, briefly stated by the present writer in the *Baptist Quarterly* for July, 1860. — Tr.]

God came and directed him. Note, God will help those that help themselves: *Vigilantibus non dormientibus succurrit lex*—"The law succors those who watch, not those who sleep." Joshua was in his post as *General* when God came and made Himself known to him as *Generalissimo*.—TR.]

## SECTION SECOND.

### THE CONTESTS OF ISRAEL WITH THE CANAANITES.

#### CHAPTERS VI.-XI.

##### A. CONTESTS AGAINST PARTICULAR CITIES.

#### CHAPTERS VI.-VIII.

### 1. The Capture of Jericho.

#### CHAPTER VI.

##### a. Preparation for the Capture.

#### CHAPTER VI. 1-14.

- 1 Now Jericho was straitly shut up [lit. had shut up (her gates) and was shut up],
- 2 because of the children [sons] of Israel: none went out, and none came in. And the Lord [Jehovah] said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* [omit: and] the mighty men of valour [strong heroes].
- 3 And ye shall compass the city, all *ye* men of war, *and* go round about the city
- 4 once: thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns [seven alarm-trumpets<sup>1</sup>]: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.
- 5 And it shall come to pass, that when they make a long *blast* with the ram's horn [alarm-horn], *and* [omit: and] when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
- 6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns
- 7 [alarm-trumpets] before the ark of the Lord [Jehovah]. And he [they<sup>2</sup>] said unto the people, Pass on, and compass the city, and let him that is armed<sup>3</sup> pass on before the ark of the Lord [Jehovah].
- 8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns [alarm-trumpets] passed on before the Lord [Jehovah], and blew with the trumpets: and the ark of the covenant of the Lord [Jehovah] followed them. And the armed men went before the priests that blew with the trumpets, and the rere-ward came [went] after the ark, *the priests* [omit: the priests] going on, and blowing with the trumpets.<sup>4</sup>
- 10 And Joshua had [omit: had] commanded the people, saying, Ye shall not shout, nor make any noise with your voice [let your voice be heard], neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout.
- 11 So [And] the ark of the Lord [Jehovah] compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.
- 12 And Joshua rose early in the morning, and the priests took up the ark of the
- 13 Lord [Jehovah]. And [the] seven priests bearing seven trumpets of rams' horns [alarm-trumpets] before the ark of the Lord [Jehovah] went on continually, and blew with the trumpets: and the armed men [as in ver. 9] went before them; but the rere-ward came [went] after the ark of the Lord [Jehovah], *the priests* [omit:



14 the priests] going on, and blowing with the trumpets [as in ver. 9]. And the second day they compassed the city once, and returned into the camp. So they did six days.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 4. — שופרות תיובל = תיובל (ver. 5). The specific character of the trumpets or horns here mentioned, as indicated by the very obscure word תיובל, is elaborately discussed in the Exegetical Notes, to which may well be added the information contained in Smith's *Bibl. Diet.* articles "Cornet" and "Jubilee." See also Leyrer's remarks in Herzog's *Theol. Realencyk.* s. v. "Musik," vol. x. p. 181. With reference to the translation to be adopted, a word is ventured here. From a comparison of the passages cited below it is obvious that the תיובל (whether meaning directly a sound or an instrument of sound) indicated a loud sound, a sound of a very impressive, if not formidable character. It was a sound always serving as a signal, or alarm in the more general sense of this word. Hence, that it was produced literally by a "rams' horn" employed as the instrument (making תיובל denote a ram), seems a physical impossibility; even if the etymological ground for such an interpretation were more than a chimera. But it is not; this meaning, therefore, may unhesitatingly be set aside. In their uncertainty as to the real derivation of the word, many lexicographers and interpreters have then been content to pass it with the vague sense of Jubilee (Jubel) horn, because this particular instrument was employed to signalize through the land the return of the Sabbatical (Jubilee) year. But this is a Hysteron-proteron, for the word is used before the Sabbatical year had ever been mentioned (Ex. xix. 18), to indicate the signal or alarm by which the people should be warned of the appearance of God on Mount Sinai. It is, furthermore, significant that down to the last mention of the תיובל in Scripture, there had been no occurrence of the year of Jubilee to give a denomination to the trumpet or anything else connected with its observance. The Sabbatical year, therefore, received its name as the year of the תיובל, or as itself the תיובל, from the name of the instrument or of the sound by which it was to be ushered in and heralded to all the people. Instead of learning the character of the instrument from that of the sacred year, we must, *vice versa*, learn that of the year (so far as intimated by its name) from the peculiar mode of its announcement. Its intrinsic character to the experience of the people had yet to be ascertained by them, and could now be only obscurely foreseen.

We are left then to study the actual quality and use of the horn of תיובל, first from the passages outside of the circle of the jubilee year, and then from those relating to that year, to get practically at the meaning of the word.

Perhaps neither of the meanings "signal," "alarm," to which we are thus brought can be rigidly adhered to in all places. In the Pentateuch generally "signal" would perhaps be more appropriate; here in Joshua "alarm" is at least equally so. If we were at perfect liberty to make compound words, "loud-horn" might pretty well cover all the uses. Zuss's excellent version gives *schmetterndes Horn*, "rattling," "clattering horn." — Tr.]

[2 Ver. 7. — וְיִשְׁמְרוּ. "The plural is not to be altered here, but to be explained from the fact that Joshua made the announcement not in person but through the Schotermim (I. 10; III. 2) by whom his orders were officially published." Keil. — Tr.]

[3 Ver. 7. — Him that is armed (the armed body), הַחֲרָדִים, ("expeditus, stripped . . . i. q. armed, ready, etc." Gesen. s. v.) here distinguished from הַמִּנְחָמִים "re-re-ward" ver. 9, as a part only of the "men of war," verse 8. They may have been a special branch of the forces (light-armed, *νεμεταί*, which the etymology would slightly favor), or, more probably, the soldiery of the Transjordanic tribes who were to cross the river יַרְדֵּן, iv. 12, comp. Keil in loc. — Tr.]

[4 Ver. 9. — The Heb. leaves the subject of this indefinite; our knowledge otherwise gained suggests the priests. — Tr.]

## b. Capture and Destruction of Jericho.

## CHAPTER VI. 15-27.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same [this] manner seven times: only on  
16 that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout;  
17 for the Lord [Jehovah] hath given you the city. And the city shall be accursed [devoted], *even* [omit: even] it, and all that *are* therein, to the Lord [Jehovah]: only Rahab the harlot shall live, she and all that *are* with her in the house, because  
18 she hid the messengers that we sent. And ye, in any wise keep *yourselves* from the accursed thing [from that which is devoted], lest ye make *yourselves* accursed, when ye take of the accursed thing [that which is devoted], and make the camp of Israel a  
19 curse [devoted thing], and trouble it.<sup>1</sup> But [And] all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the Lord [Jehovah]: they shall come  
20 into the treasury of the Lord [Jehovah]. So the people shouted when the priests blew<sup>2</sup> with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they  
21 took the city. And they utterly destroyed [devoted] all that *was* in the city,

- both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.
- 22 But Joshua had [omit: had] said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred [Heb. families, and so Bunsen], and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord [Jehovah]. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in [in the midst of] Israel *even* [omit: even] unto this day; because she hid the messengers which Joshua sent to spy out Jericho.
- 26 And Joshua adjured *them* [caused them to swear] at that time, saying, Cursed be the man before the Lord [Jehovah], that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it. So the Lord [Jehovah] was with Joshua; and his fame was *noised* [omit: noised] throughout all the country [in all the land.]

## TEXTUAL AND GRAMMATICAL.

1 [Ver. 18. This verse would be more correctly given somewhat thus: "Only do ye keep yourselves from what is devoted, lest ye devote, and take of what is devoted, and make the camp of Israel a devoted thing, and trouble it." To devote (to Jehovah) and to take (for themselves) were two incompatible things: "*Utrumque consistere non poterat, pugnantia erant, . . . aut non erat res devocenda, aut cum devotum esset ab ea abstinendum erat.*" *Lud. de Dieu ap. Keil in loc.* — *Ta*]

2 [Ver. 20. *Lit.*: And the people shouted, and they blew with the trumpets. — *Ta*.]

## EXEGETICAL AND CRITICAL.

With this sixth chapter begins the second section of the first part of our book, giving us in a continuous narrative the history of the conquest of the land. It offers critical difficulties in only a few passages (ch. viii. 12, 13 compared with viii. 3 and viii. 30-35), so that even Knobel describes it as "an exhibition, in the main regular and consistent, of the wars of Joshua," by the hand of the Jehovist. In so far it is advantageously distinguished from the report of the passage through the Jordan (chaps. iii. iv.) The style is excellent, and rises often (ch. vii. 8; x. 1-27) to a strikingly beautiful representation of deeds of war wrought by God through Joshua and the people of Israel; comp. *Introd.* § 1, p. 3. Poetical passages are twice (chaps. vi. 26 and x. 12-15) introduced. A certain delicate humor is betrayed in ch. ix. From ch. x. 28 to xi. 23, the traits just noticed are absent, and a sort of monotony in the chronological enumeration of conquests appears. Chapter xii. is a very valuable historical document, from ver. 9 onward in particular, to which Bunsen has rightly called attention.

So much in general concerning this extremely interesting section, chaps. vi. 1-xi. 23. We proceed now to the explanation of ch. vi., which relates the capture of Jericho.

[On the connection between this and the preceding chapter, see the translator's remarks on p. 66.]

a. Ver. 1-11. *Preparation for it.* Jericho had, at the approach of the Israelites, closed its doors so that no one went out and no one came in. Jehovah now commands Joshua to march around the city with the ark preceded by priests giving blasts on alarm trumpets, once each day for six days in succession, but on the seventh day seven times, and promises that then her walls shall fall down. This command Joshua imparts to the priests with the people, for immediate execution, (ver. 6, 7), which then also follows (vers. 8-11).

Ver. 2. See, I have given We find a similar expression in ch. xi. 6. Here, however, the Israelites themselves were to adopt no warlike measures for the taking of the city. Jericho must fall rather through the immediate help of God, that is, through a miracle.

Ver. 3-5. *Signal trumpets.* שופרות = הויבלי. That these two designations (ver. 4, 5) signify the same musical instrument is clear, and may be inferred directly from our passage. It may be also further assumed as probable that שופר and הוצצקד (Num. x. 2, 8) are not identical, but ש', rather a crooked instrument, and hence called קרן, and ח, the straight trumpet frequently represented on Egyptian monuments (*Keil, Com. on J.*, p. 158). The interpretation of הויבל on the other hand occasions difficulty. According to Fürst it has two significations: "(1) Ram, Aries, from the unusual, intrans. בל, to be compressed, hard, strong, according to this שופר חל, שופר חל or even יובל alone, Ex. xix. 13, would mean ram's horns as a wind instrument. This signification appears already in the Targum (הוצצקד) and the Jewish expositors, who follow indeed the tradition (*Rosh-ha-Shana* 3); and from the latter we learn that in old Arabic the word had the same sense; Phœnic. הבל the same (*Mass.* 7); (2) (from הבל II) Sound of Jubilee, sound of joy (related to the pr. nom. הויבל) as a designation of the great feast of Jubilee on the tenth of the seventh month in each fiftieth year, which was proclaimed with trumpets through the whole land. Lev. xxv. 8." That the same

word should have these two radically different significations is, if not exactly impossible, yet in this case improbable, since the year of jubilee (שְׁנַת הַיּוֹבֵל) was announced, as Fürst himself says, by the שֹׁפָר הַיּוֹבֵל, and from this evidently had its name, as Winer (*Realw. s. v.* "Jubeljahr"). Oehler (*Realencycl. x.* p. 131) take for granted, after the example of older interpreters, especially Groddeck, *De verisim. voc.* יוֹבֵל signif., Danz. 1758. On this supposition the question arises, whence the derivation of יוֹבֵל, and how it is to be explained. Either it is from a root יָבַל not in use, which, as Fürst assumes, should mean to be compressed, hard, strong, the same as the Phœn. יָבַל, from which then יָבַל or יוֹבַל = the strong, the ram (as also אֵיל means properly strength): this is supported by reference to the inscription of Mar-seilles, l. 7. In this view, הַרְוֹת־הַיּוֹבֵל would be rams-horn, שֹׁפָר־הַיּוֹבֵל rams-horn-trumpet, and שְׁנַת־הַיּוֹבֵל the year at the beginning of which they blew the rams-horn, and which received its name from this. Or, as Gesenius (*Thez. ii.* 361) teaches, from an onomatop. יָבַל, to sound out, to shout, Lat. *jubilare*, as the related יָבַב, Judg. v. 28, signifies to call, to call aloud, and in Aram. is employed expressly of the call of jubilee. Thus שֹׁפָר יוֹבֵל would be = הַרְדָּעָה, and שֹׁפָר־הַיּוֹבֵל = שֹׁפָר־הַרְדָּעָה (*Lev. xxv. 8*) = alarm-signal or jubilee-trumpet. The הַרְוֹת־הַיּוֹבֵל would mean the same, and שְׁנַת־הַיּוֹבֵל would be the year at whose commencement the alarm-horn or trump of jubilee was sounded, and which hence derived its name. This etymology is decisively favored by the name, יוֹבֵל, of the son of Lamech, Gen. iv. 21, who was the inventor of the harp and syrinx. We must therefore adopt this explanation. The double plural שֹׁפָרֹת־הַיּוֹבֵל, as in Num. xiii. 32, אֲנִי־שֹׁמְרוֹת, Deut. i. 28, אֲנִי־עֹמְדִים. Ewald, § 270. [See Gesen. *Lex. s. v.* יוֹבֵל.]

The number seven of the trumpets, priests, days, is significant, for which compare Gen. xxi. 30, and a multitude of Old and New Test. passages in Winer, art. "Zahlen." [Smith's *Dict. art.* "Seven."] The circuit marches were thirteen in all, six during the first six days, and seven on the last, which was probably, as the Rabbins have assumed, a Sabbath. It might be objected that, according to Ex. xx. 9-11, no work was to be done on the Sabbath; but this circuit was no work, but rather a religious transaction of the nature of worship, performed in obedience to a special command of God, to whose glory the walls of Jericho fell precisely on the Sabbath. The object of these encompassing marches, about which much has been said, has been well indicated by Knobel, who says: "Jericho was to fall as the first-fruits of the Canaanitish cities manifestly by Israel's God. The repeated compassing of the city directed attention with the sharpest intensity towards what was finally to come to pass, and when the event came, left no doubt that Jehovah was its cause, while the

courage of Israel is thereby raised also, and the despondency of the Canaanites increased."

In substantial agreement with this Keil remarks, that "The repetition during several days of this procession about the city could only be designed to exercise Israel in unconditional faith and patient trust in the power and assistance of God, and to impress deeply upon him that it was the omnipotence and fidelity of Jehovah alone which could give into his hand this fortified city, the bastion of the whole land."

Ver. 5. Every man straight before him. Over the prostrate walls should the Israelites enter Jericho, and "each one straight forward," so that their order should be preserved as far as possible. In Joel ii. 9, it is said likewise of the locusts: "like men of war they climb a wall, and every one marches on his way."

Vers. 6, 7. Joshua issues the needful commands.

Vers. 8-11. The first circuit, in which the order of procession was, (1.) the armed men; (2.) the seven priests with their seven trumpets; (3.) the priests with the ark of the covenant; (4.) the remaining warriors as a rear-guard. אֲחֵרֵי = *agmen claudere*. This duty on the march through the wilderness devolved, according to Num. x. 25, on the tribe of Dan; whether on this occasion also cannot be determined.

Ver. 9. That blew with the trumpets. Not according to the Kethib הִקְרִיעוּ, but the Keri הִקְרִיעוּ which Knobel prefers as unquestionably the true reading. [Keil holds to the Kethib.]

Ver. 10. Ye shall not shout. That should be done first on the seventh day, at the express command of Joshua. Silently and without a voice, for six long days, under the prolonged clangor of the trumpets, the people marched around and around the City of Palms, whose inhabitants ventured no sortie. Perhaps they were imposed upon by the sublime silence which was maintained throughout this delay.

Ver. 11. At evening of the first day they came into the camp to spend the night.

Vers. 12-14. So they did for six days, without intermission.

b. Capture and Destruction of Jericho. Vers. 15-20. The seventh day. Now the Israelites begin their march very early, with the dawn, because they have to make the circuit seven times. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half, to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the absolutely necessary rests of at least a quarter of an hour each; and if we assume one after the first, second, and third circuits, and so on to the end, the six will amount to an hour and a half. This added to the ten and a half makes twelve hours. The fall of the wall, accordingly, must have taken place near evening. The Sabbath would then be about over and the work of destruction might begin.

Ver. 17. And the city shall be devoted. הָרָם (only once הָרָם, Zech. xii. 11) from הָרַם = to cut off, in the Hiph. to devote, to withdraw from common use and consecrate to God = *sacrare*, is, (a.) with active signification, the devotement of anything by Jehovah, his putting under the ban, the result of which is destruction, Mal. iii. 24; Zech. xiv. 11; 1 K. xx. 42; Is. xxxiv. 5; or (b.) with pass. signif. thing devoted, doomed, laid under the

ban, that is, devoted to Jehovah without the possibility of being redeemed (in distinction from other devoted objects), Lev. xxvii. 21, xxviii. 29. In the latter sense it stands here, vers. 17, 18, and in ch. vii. 1 ff., 1 Sam. xv. 3-9. Quite correctly therefore, Starke long ago remarked: "A devoted thing (Bann) (LXX. ἀνδραπα, Num. xxi. 2, 3; Deut. vii. 2, xx. 17) was that which had been doomed to the Lord, which no man might employ for his own use, but which was either put away and destroyed utterly to the honor of God, as the men and beasts in this passage, a propitiation, as it were, to the divine justice, that this might be glorified; or it was consecrated to the special service of God, as here all precious and useful metals, Lev. xxvii. 21, 28; Deut. ii. 34, iii. 6, vii. 2, 26, xiii. 15-17, xx. 26 ff." See also the explanation to ch. ii. 11.

Rahab alone should be spared, because she had concealed the spies. The oath of the latter is mentioned only to them (ver. 22), but not before the people.

Ver. 18 contains a warning which Achan, to his own destruction and that of his family, neglected (ch. vii.).

Vers. 20, 21. *Capture of the City.* At Joshua's command, the people who have before marched in silence around the city raise a battle shout. The trumpets clang. The walls of Jericho fall flat (prop. under themselves, יָרָדוּ מֵתַחְתָּם), the people of Israel pass in and devote everything that is in the city, man and woman, boy and gray-haired sire, cattle, sheep, and asses, with the edge of the sword (Gen. xxxiv. 26, and very often in our book). [On ? instrumenti, see Ges. *Lex.*, p. 501 e. fin.] — The miracle here related has been explained by a sudden earthquake (J. D. Michaelis; Bartholm, *Jewish History*, ii. p. 22; Jahn, *Bibl. Archaeologie*, ii. p. 174 ff.). "But nothing of that stands written here" (Knobel). Nor is anything said of *undermining the walls*; manifestly a miracle was wrought, according to the entire view of the author, by the God of Israel "present upon the ark of the covenant." See Doctrinal and Ethical 2.

Vers. 22-25. *Rescue of Rahab.* This is effected in consistency with the promise, and oath of the spies.

Ver. 22. *Go into the harlot's house.* This house appears not to have fallen, although it was built on [or against] the wall.

*Young men.* The Heb. נָעָרִים has very often this signification, Gen. xxii. 3, xxxiv. 19, xxxvii. 2; Judg. viii. 20; Jer. vi. 6; 1 Sam. xxx. 13; LXX. ὄδο νεανίσκοι; Vulg. juvenes.

Ver. 23. *And left them without the camp.* After the analogy of Lev. xxiv. 14, Num. xxxi. 19. They were, as heathen, unclean, and must therefore remain for a specified time, probably, as in the case of other things unclean, seven days, without the camp.

Ver. 24 breaks the connection, and would perhaps stand better, as Knobel conjectures, before ver. 21. [That cattle and other property in Jericho were put under the ban, and the whole city reduced to ashes, was "because this was the first city of Canaan which Jehovah had given a prey to his people. It, therefore, should Israel offer as the first-fruits of the land to the Lord, and even consecrate to Him as devoted, for a sign that they received the whole land from his hand, as a loan and as what had fallen to Him, not what they would snatch for themselves." Keil. — Tr.]

Ver. 25 takes up again the thread of the narrative concerning Rahab's position.

*She dwelt in Israel.* See the Exegetical and Homiletical on chap. ii.

Ver. 26. *Curse upon Jericho.* Since a devoted city might not, according to Deut. xiii. 17, be rebuilt, Joshua pronounces an imprecation on the foundation and soil of Jericho. Such a curse, as Strabo says, xiii. p. 601, Agamemnon uttered upon Ilium, and Scipio, according to Appian (*Punica*, § 135 f.), upon Carthage (Knobel). In connection with this they used, as Hadrian did at Jerusalem, to plough around the site of the city (Starke). "The Jews also probably scattered salt over the place, Judg. ix. 45, as a curse and sign of barrenness, Deut. xxix. 22, 23; Ps. cvii. 33, 34; Jer. xvii. 6; Zech. ii. 9," Starke. Of ploughing and sowing salt there is no mention here, but so much the more impressive sounds the curse which Joshua poetically utters. That this curse was fulfilled is related in 1 K. xvi. 34, when Hiel of Bethel ventured in Ahab's time to rebuild Jericho. It is at variance with this late restoration of the city that its name reappears in our book ch. xviii. 21; Judg. iii. 13; 2 Sam. x. 5. The difficulty may be obviated (a) by assuming, with Winer, that in 1 K. xvi. 34 the language relates only to the fortifications of Jericho,

— which reference of the word יְרִיחוֹ is established by 1 K. xv. 17 and 2 Chr. xi. 5 — and that Joshua himself as military leader had respect only to the fortifications; or (b) by availing ourselves of the hypothesis of Knobel, that the Jericho spoken of during the time between Joshua and Ahab was in a different place from that which Hiel first rebuilt. In support of his view Knobel recalls that neither Troy nor Carthage was built up again on the old spot, because the ground of both places had been cursed. For the rest, Knobel conceives the execration in the special form which it had received, as wholly *vaticinium ex eventu*, and views the matter thus: (1) Joshua had expressed an imprecation, but a "general imprecation;" (2) This general imprecation was known, and had for its effect that when Jericho was rebuilt in the time between Joshua and David, it was not placed on the old site; (3) the rebuilding on the old site was effected under Ahab, by Hiel, who lost his oldest son at the time of laying the foundation of the wall, and his youngest at the setting up of the gate; (4) the author of our book knew of these occurrences, and assumed that Joshua had not only uttered a general malediction, but had extended this to so minute points as were afterwards brought to light. We confess that we here meet too many hypotheses, and therefore stand by the explanation of Winer, which is grammatically well established.

Ver. 27. Joshua's fame, שִׁמְעוֹ, Jos. ix. 9.

#### DOCTRINAL AND ETHICAL.

In order to determine the notion of יָרָדוּ, we must have regard above all to the passage Lev. xxvii. 28, 29: "Only no devoted thing (יָרָדוּ) which a man shall devote (יָרָדוּ) to Jehovah of all that he hath, of man and beast, and of the field of his possession, shall be sold or redeemed (יִקָּדֹשׁ) every devoted thing is most holy to Jehovah. No devoted thing which is devoted by men shall be redeemed; it shall surely be put to death." Every-

thing else of man, of beast, of house, of field which one only consecrated to Jehovah (שְׁמִי) might be redeemed, but what any one had devoted, that is, given over to complete and unconditional sanctity, that could not be redeemed. It was, as Rüetschi says (*Realencyk.* i. p. 677), "a doomed gift" (Baugeschenk), an object laid under the ban (בְּרִיחַ in its first, active sense), a thing most holy to Jehovah. If it was a living creature, it was, according to this precept of the law, put to death; if it was a piece of land it was (as we may rightly conclude from Lev. xxvii. 21, comp. also Num. xviii. 14; Ezek. xlv. 29) the possession of the priests; if it was any other valuable property it belonged, as our history teaches (ch. vi. 19, 24) and as is shown also by Num. xxxi. 54, to the treasury of Jehovah. If an entire city like Jericho was put under the ban, it was burnt up (Josh. vi. 24; x. 28, 35, 37, 40; xi. 11; Num. xxi. 1-3; Deut. xiii. 16); yet not always, Josh. xi. 13, as they also sometimes let the cattle live, and divided them as booty (Deut. ii. 34 f., iii. 6 ff., and Josh. viii. 26 ff.). Such a devotedness might be, as Rüetschi has explained with special clearness, directed *inwardly*, on the people of Israel themselves, comp. ch. vii., or *outwardly* against those of other nations. In both cases, however, as a long line of passages (Ex. xxii. 20; Deut. xiii. 16 ff., ii. 34, iii. 6; Josh. vi. 17 ff., etc., see above) will show, the *destruction of every unholy, idolatrous creature* was the design, since Israel must be a *holy* people. The latter case, the outward direction of it, is met with earlier in the history, but with special frequency in our book. "Dreadful, certainly," says Winer (i. 135, obs. 3), "was such devotedness of conquered cities, only there is no good reason for complaining of Hebrew antiquity so bitterly as Tindal, Morgan, and others have done. Humanity toward prisoners of war, especially toward the inhabitants of conquered cities, was unknown to the ancient nations generally. Every war was at first a war of annihilation, and that treatment of the Canaanitish towns was, on political, and (in the sense of that age) religious grounds, as truly demanded, as is very much besides which even *civilized* and Christian nations hold valid, as flowing from the right of conquest."

The destruction of these Canaanite cities followed upon an immediate, *divine direction* (Ex. xvii. 14; Deut. vii. 2; xx. 16; 1 Sam. xv. 3), at another time, the Israelites *vow* the same (Num. xxi. 2). Again in other cases, the devotedness, in its inward direction and in its outward, takes place in consequence of *appointments of the law* (Lev. xx. 2; Deut. xiii. 16 ff.). By this a limit was set to all caprice, for, the holiness of Israel in rigid separation from everything of a heathen nature, and from every abomination of idolatry (Ex. xxiii. 32; Deut. xx. 18), was to be the only ground of the ban. Otherwise every murderer might with hypocritical mien have appealed to such a devotedness of his neighbor. He who seized upon anything for himself that had been devoted paid the penalty with his life (Josh. vi. 18; Deut. xiii. 17; Josh. vii. 11 ff.).

By these views we must interpret the expression of the high-priest (John xi. 49, 50), and so also St. Paul's designation (Gal. iii. 10) of the crucified Redeemer, as *κατάρα*.

Finally we may mention that similar statutes were in force among the Gauls and ancient Germans; and to the Romans and Greeks they were not at all strange. Cæsar relates of the Gauls

(*Bell. Gall.* vi. 17): "*Huic (sc. Marti) quam prælio dimicare constituerunt, ea, quæ bello ceperint, plerumque devotent. Quæ superaverint, animalia capta immolant; reliquas res in unum locum conferunt. Multis in civitatibus harum rerum extractos tumulos locis consecratis conspiciari licet; neque sæpe accidit, ut, neglecta quispian religione, aut capta apud se occultare, aut posita tollere auderet; gravissimumque ei rei supplicium cum cruciati constitutum est.*" The practice therefore was similar to what happened in the case of Achan, the penalty of death for theft of what had been devoted. Tacitus (*Annal.* xiii. 57) tells concerning the Hermunduri, that a war in which they had been engaged with the Catti had turned out fortunately for the former, for the latter ruinously (*eritiosius*); "*quia victores diversam aciem Marti ac Mercurio sacravere, quo voto, equi, viri, cuncta victa occidioni dantur.*" Livy (iii. 55) recalls a law passed under the consuls L. Valerius and M. Horatius: "*Ut qui tribunis plebis, ædilibus, judicibus, decemviris nocuisset, ejus caput Jovi sacrum esset; familia ad cædem Cereris, Liberi, Libereque venum iret.*" We may remember further the *ver sacrum*, so beautifully described by Uhland in his familiar poem, and the burning up of a part of the spoils, to consecrate them to the gods, as was also done in Roman antiquity (Appian, *Pun.* ch. cxxxiii; *Mithr.* ch. xlv.). Similar is the *taboo* of the South Sea islanders, a ban the violation of which was punished with death. See the *Calver Missions-Geschichte* by Blumhardt, ii. pp. 238, 243. [*Murray's Encyc. of Geog.* iii. p. 156; Cook's *Voyages* (2 vols. Lond. 1842), vol. ii. pp. 112, 113, 255, and often.]

2. The fall of the walls of Jericho is just as much referred to the immediate causality of God, as the miraculous passage of the Israelites through the Jordan. It is a soulless expedient, therefore, to think of an undermining of the walls. Much rather might we approve the resort to an earthquake, because in such a natural event the divine agency is directly involved. But there is nothing said of that in the text, and it is therefore best simply to recognize the fact. It was for the Canaanites a terror, to the Israelites a most cheering sign of the continued presence of God with his people. For us its symbolical significance is not to be lightly estimated, especially for those among us to whom the Bible is indeed precious but much of what is related in it difficult to receive,—really earnest Christians, whom we should not on this account (as is, alas, so commonly done) immediately characterize as infidels. This name, indeed, it would in general be far better to apply somewhat more sparingly, unless all investigation of Scripture is to be threatened with the ban.

"By this" (namely, its occurrence, through the direct efficiency of God), "the fall of Jericho became the image and type of the fall of every world-power before the Lord, when He comes to lead his people into Canaan and to establish his kingdom on earth. On the ground of this fact it is, that the blast of the trumpet becomes, in the writings of the prophets, the signal and symbolical prognostic of the revelations of the Lord in the great judgments by which He, through the destruction of one world-power after the other, maintains and extends his kingdom on earth, and carries it onward toward perfection. This it will reach when He descends from heaven in his glory at the time of the last trumpet, with a shout, with the voice of the archangel and trump of God, to raise the dead and change the living, to hold the judgment

of the world and cast the devil, and death, and hell into the lake of fire, to create heaven and earth anew, and in the New Jerusalem to set up the tabernacle of God with men forever and ever." (1 Cor. xv. 51 ff.; 1 Thess. iv. 16 f.; Apoc. xx. and xxi.) Keil.

"By ordering that the walls of Jericho should fall only after the circuit of the city during seven days, and on the seventh day seven times with the sound of the alarm-trumpets and the war-cry of the warriors of God's people, God would make this city, the key of Canaan, a type of the final destruction of the powers of this world which stand in hostile opposition to the kingdom of God. By this would He not only intimate to his people that not immediately, but after protracted and patient struggles, finally at the end of the world, will the hostile world-power be subdued, but also hint to the enemies of his kingdom, that their strength, although they may long resist, yet at last will perish in a moment." Keil.—Tr.]

3. It is worthy of notice how the Redeemer has signalized Jericho. Here he entered into the house of Zacchæus (Luke xix. 5, 9); here he healed Bartimeus of his blindness (Mar. x. 46, 52; Luke xviii. 35); in the neighborhood of this city he repeated the announcement of his sufferings (Luke xviii. 31; Matt. xx. 28). He thinks of Jericho in the parable of the good Samaritan (Luke x. 30). Then Jericho was a prominent city by reason of Herod's magnificent buildings there; now it is a miserable village. [See the references on ch. ii. 1.]

4. As the *blessing* operates in its effects through centuries, so not less does the *curse*, when a moral justification accompanies it. The curse upon Jericho was the curse upon everything of an idolatrous nature, upon the Canaanite race with all its heathenish abominations; it was therefore a theocratic curse on sin itself. Such a curse Paul utters, on the principles of the N. T., against all teachers of error and corruptors of the congregation (1 Cor. xvi. 22; Gal. i. 8), with the same propriety as did Joshua. The more the leaven of Christianity spreads and pervades all things, the less occasion shall we have for cursing; we shall have occasion rather for praising God and blessing the brethren. But he who sees everywhere only apostasy and error, who will not perceive that even now salvation is nearer to us than before, he will doubtless rather curse than bless, as in fact not only ultramontane Catholics, but also some professing Protestantism abundantly do. But they are no Joshuas, neither of them. Their glance reaches not even into the near future, to say nothing of distant ages. So their sentences of curse die away in silence, to our great comfort, because they have no moral justification.

#### HOMILETICAL AND PRACTICAL.

The closed and barred Jericho an image (1) of a closed heart; (2) of a closed house; (3) of a closed congregation.—As the Lord gave Jericho into the hand of Joshua, so He still always gives every closed heart, and every closed house, and every closed congregation (or even city) into the hand of his servants.—The trump of the year of jubilee and the trump of Judgment.—Before the war-shout of the spiritual Israel fall all the walls which the world has reared for its own defense, especially the walls of self-righteousness behind which sin pursues its courses.—The procession around Jericho, (1) silent, (2) but with the accom-

paniment of trumpet blasts, a procession in the name of the Lord God of Israel.—The capture of Jericho, (1) well prepared for by Joshua, (2) gloriously accomplished by God's almighty power. The dawn of the seventh day a dawn of victory. The confidence of Joshua's faith.—Shout for God has given you the city.—The holy curse.—The holy deliverance (ver. 17.)—Judgment and mercy shown by the devotement of Jericho on the one hand, and on the other by the deliverance of Rahab.—Keep yourselves from that which is devoted.—The treasure of the Lord, consisting (1) in Israel, in gold and silver, and brass (2) among us, in the holy gospel of the blessed God, in Christ Jesus.—The walls fell down that! O, how shall we rejoice when one day all the walls which proud worldliness has built fall down, even those which statutes have erected—the walls of cloisters and the walls of Rome!—The glorious victory of the people, a condemnation at the same time of Jericho.—The rescue of Rahab considered in reference (1) to her person (description of her character according to ch. ii., Heb. xi. 31; Ja. ii. 25); (2) to the conscientiousness of Joshua, who would have the word which had been given kept; (3) to the future of the kingdom of God (Rahab from among the heathen, the mother of a family, and what is connected with that: Rahab the heathen woman is received into Israel, that through Israel the heathen also might be saved).—The imprecation upon Jericho; (1) a well deserved sentence; hence (2) fulfilled as a prophetic word, when Hiel again built the city, 1 K. xvi. 34.—Rather bless than curse, because we are Christians.—Men not to be cursed, but only sin.

STARKE: That is the way of the sons of this world; seeing need and danger at the door they resort only to human plans and expedients for escape, when they ought to betake themselves to God and seek shelter with him, Jer. xviii. 11; Ps. l. 15.—To build fortresses and to fly thither in time of need is not indeed wrong in itself, but let not one trust too much in them, because without God no inclosure can help, Hos. viii. 14; Ps. cxxvii. 1.—Those who sit at the helm should not sleep at mid-day, but be up betimes, and attend to their duties, Rom. xii. 7.—A believing and fervent prayer is the true war-shout by which we may conquer our spiritual foes and destroy the devil's kingdom. Christian brother, avail thyself of that therefore with diligence (Eph. vi. 18).

HEDINGER: Every carnal heart is a closed Jericho; God sits down before it and shoots mercy and grace up against its walls. Well for those who do not harden themselves!

CRAMER: God's promises are as certain as if they had already been fulfilled and gone into effect, 2 Cor. i. 20; Ps. xxxiii. 4.—God thinks also of compassion when He is most angry, for in the midst of wrath He is gracious, Gen. vi. 8, 11, 12, 13 f.—What God curses no man must bless, and what God blesses let no man curse, Num. xxiii. 8; 1 K. xvi. 34.

GERLACH: Through the silence of the people it should be more clearly manifest that it was the Lord who fought for Israel. Exercised in faith, under the scorn of their foes should the strength granted them by God be kept till the moment of action.

[G. R. B.: In the progress of his spiritual kingdom also God has chosen to employ means for vanquishing the strongholds of unbelief and worldliness very different from what would suggest themselves to human contrivance. But God's

"foolishness" in this, as we might be sure beforehand, has proved itself wiser than all the wisdom of men, and alone efficacious in subduing the proud and bolted heart to repentance and the trustful acceptance of Christ's gracious rule, 1 Cor. i. 18-

25. Therefore let Israel only persevere in sounding the gospel trumpet, patient under delays but constant in the wondrous, even though despised, proclamation, and in due time the stoutest walls of opposition shall fall flat. — Tr.]

## 2. Achan's Theft.

### CHAPTER VII.

#### a. The Crime.

- 1 But the children [sons] of Israel committed a trespass in the accursed thing [in respect to what was devoted]: for [and] Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing [of what was devoted]: and the anger of the Lord [Jehovah] was kindled against the children [sons] of Israel.

#### b. Its evil Effects in the unfortunate Expedition against Ai.

### CHAPTER VII. 2-5.

- 2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country [spy out the land]. And the men went up, and viewed [spied out] Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but [omit: but] let about two or three thousand men go up and smite Ai: *and* [omit: and] make
- 4 not all the people to labour thither; for they *are but* [omit: but] few. So [And] there went up thither of the people about three thousand men: and they fled before
- 5 the men of Ai. And the men of Ai smote of them about thirty and six men: for [and] they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore [and] the hearts of the people melted, and became
- as [omit: as] water.

#### c. Joshua's humble Prayer and God's Answer thereto.

### CHAPTER VII. 6-15.

- 6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord [Jehovah] until the even-tide, he and the elders of Israel, and put dust
- 7 upon their heads. And Joshua said, Alas! O Lord God [Jehovah], wherefore hast thou at all brought this people over [the] Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God [O that] we had been content, and dwelt on the other side [of the] Jordan. O Lord [Fay: Pray, Lord; Bunsen: Forgive, Lord; De Wette: Pray, my Lord], what shall I say, when Israel turneth
- 9 their backs [has turned the back] before their [his] enemies? For the Canaanites [Canaanite], and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what will thou do unto thy great name?
- 10 And the Lord [Jehovah] said unto Joshua: Get thee up; wherefore liest thou
- 11 thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for [and] they have even [also<sup>1</sup>] taken of the accursed [devoted] thing, and have also stolen, and dissembled also, and they have
- 12 put *it* even [also put it] among their own stuff. Therefore the children [sons] of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed [have become a devoted thing]: neither will I be with you any more, except ye destroy the accursed [devoted] thing from
- 13 among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord [Jehovah] God of Israel, *There is* an accursed [a devoted] thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye have put away the accursed [devoted] thing from among
- 14 you. In the morning therefore [And in the morning] ye shall be brought accord-

ing to your tribes: and it shall be, *that* the tribe which the Lord [Jehovah] taketh shall come according to the families *thereof*; and the family which the Lord [Jehovah] shall take [taketh] shall come by [the] households; and the household  
 15 which the Lord [Jehovah] shall take [taketh] shall come man by man. And it shall be, *that* he that is taken with the accursed [devoted] thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord [Jehovah], and because he hath wrought folly in Israel.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 11. — וְהָיָה] repeated to the fifth time very emphatically distinguishes the several *momenta* of their crime: . . . sinned, and also taken . . . and also stolen, and also dissembled, and also put it, etc. See Ezig. Note. — Tr.]

## d. Discovery and Punishment of Achan the Transgressor.

## CHAPTER VII. 16-26.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and  
 17 the tribe of Judah was taken: And he brought the family [Fay: families <sup>a</sup>] of Judah; and he took the family of the Zarhites [of Zarhi]: and he brought the  
 18 family of the Zarhites [of Zarhi] man by man; <sup>b</sup> and Zabdi was taken: And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.  
 19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord [Jehovah] God of Israel, and make confession unto him [Gesen.]; so De Wette and Bunsen; Fay: give him [the] praise; and tell me now what thou hast done,  
 20 hide *it* not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord [Jehovah] God of Israel, and thus and thus have I done.  
 21 When [And <sup>1</sup>] I saw among the spoils a goodly Babylonish garment [mantle of Shinar], and two hundred shekels of silver, and a wedge [tongue] of gold of fifty shekels weight, then [and] I coveted them, and took them, and behold they *are* hid in the  
 22 earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.  
 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord [Jehovah].  
 24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment [mantle], and the wedge of gold, and his sons, and his daughters,  
 25 and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? [or, What trouble hast thou brought upon us?] The Lord [Jehovah] shall trouble thee this day. And all Israel stoned him with stones, and they burned  
 26 them with fire, after they had stoned [and pelted] them with stones. And they raised over him a great heap of stones unto this day. So [And] the Lord [Jehovah] turned from the fierceness of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 21. — וְהָיָה. The וְהָיָה is as nearly redundant here probably as it ever is (it is treated as if it were entirely so by De Wette, Zuns, and Fay), and yet is not redundant. It betrays the confusion of thought in which Achan spoke: Thus and thus have I done; and I saw . . . and I coveted them, etc.

The manner in which our version, and perhaps all others, not unfrequently substitute a conditional sentence ("when I saw; then I coveted") for two coördinate, copulative sentences of narration ("and I saw — and I coveted") sometimes gives a welcome variety to the monotonous succession of copulative clauses with which the Hebrew is content; but by just so much it misrepresents the child-like artlessness of the Hebrew. It is scarcely ever exactly equivalent to the original expression of the thoughts. It is strictly allowable only when, if ever, the former of two facts may be assumed as known or obvious, and the latter is to be represented in its dependence upon that. — Tr.]

<sup>a</sup> Different Codd., the LXX., the Vulg., instead of מִשְׁפָּחַת יְהוּדָה read מִשְׁפָּחַת יְהוּדָה, which pointing we follow with Kell and Bunsen. [But it seems sufficient and quite consistent with the principle of the following foot-note to understand מִשְׁפָּחַת to be "used laxly for tribe, לְעָמָה." Gesen. — Tr.]

<sup>b</sup> Different Codd., some old editions, the Syr., Vulg., have instead of לְבָרִים, the reading לְעָתִים to make an agreement with ver. 16. But since the former is the more difficult reading we hold fast to it with Kell and Bunsen. See Exegetical Notes.



## EXEGETICAL AND CRITICAL.

a. Ver. 1. *The Crime of Achan.* The very first words with which the account of Achan's theft begins show that the sin of the individual is regarded as compromising all; for it is said: *The children of Israel committed a trespass in that which was devoted.* מָעַל signifies properly to

cover, from which מָעִיל a mantle; hence to act underhandedly, treacherously, Prov. xvi. 10; 2 Chron. xxvi. 18; xxix. 6, 19; Neh. i. 8; specially frequent in the combination which we find here מָעַל מָעַל = to sin through falsehood, treachery, namely, מַדְלִיחַ, 1 Chron. v. 25; x. 13; 2 Chron.

xii. 2, here בָּרוּרם therefore indirectly ביחודה ch. xxii. 20; 1 Chron. ii. 7.

Achan. In 1 Chron. ii. 7 the man is called עָקֵר = the troubler, with which chaps. vi. 18; vii. 26, may be compared. "Josephus also calls him, therefore, Ἀχάρις, the LXX. in Cod. Vat. Ἀχάρις, while Cod. Alex. has Ἀχάρις" (Keil). Stier and Theile's polyglott reads with Vat. Ἀχάρις. Instead of Zabdi we read in 1 Ch. ii. 6 Zimri, arising perhaps, as Keil supposes, from confounding letters.

Then the anger of Jehovah was kindled against the children of Israel. Luther: "was fierce;" but "blazed," "was kindled to a blaze," is perhaps more adequately suggestive, since the anger itself is regarded as a flame which blazes up and turns its destructive force in this or that direction. It is said concerning men: Gen. iv. 5; 2 Sam. xii. 5; Ex. xxxii. 19, 22; 1 Sam. xviii. 8; xx. 7 and often; Acts xvii. 16; but by preference concerning God; Num. xi. 1, 10; xxii. 22; Job xix. 11; xlii. 7; Zech. x. 3; Hab. iii. 8. In the N. T. also concerning Christ, John xi. 33, 38; God himself is a consuming fire; Ex. xxiv. 17; Dent. iv. 24; ix. 3; Heb. xii. 29. Fire goes before him: Dent. ix. 3; Joel ii. 3; Ps. xviii. 9, 16. His anger is therefore a destructive anger when it is revealed from heaven against the unrighteousness of men, Rom. i. 18. Here it blazes not against Achan only, but against the whole people, because Achan, a member of the people, has through his crime brought the whole people into a partnership of suffering. The consequences of his deed show themselves immediately in the unfortunate expedition against Ai.

b. Vers. 2-5. *Its evil Effects in the unfortunate Expedition against Ai.* Joshua sends men from Jericho to Ai, to explore the land, pursuing the same course as before (ch. ii.). They bring back a favorable report, advise to let only two or three thousand men go forward, and persuade Joshua so to do. The ill success of the movement shows that they had underrated the strength of Ai.<sup>1</sup> Although the loss of thirty-six men is comparatively small, the people are disheartened. Their heart melts and becomes water.

Ver. 2. Ai, Beth-aven, ch. xviii. 23. — Bethel, xviii. 13.

Ver. 3. They are few. According to ch. viii. 25, Ai had 12,000 inhabitants. The scouts had not estimated rightly.

Ver. 5. Shebarim. שְׁבָרִים, probably "stone quarries" which lay in that vicinity but have not

yet been found by travellers, while there are such near Anathoth, according to Robinson (ii. 110), and Tobler (*Topography of Jerusalem*, ii. p. 395, in Knobel). Noticeable is the translation of the LXX. *ἡς συνέτριψαν αὐτοὺς*, which supposes instead of the Masoretic עָרֵה שְׁבָרִים the reading עָרֵה שְׁבָרִים. According to that the defeat should have been total, and the discouragement of the people more intelligible than when only the thirty-six were lost.

Wherefore the heart of the people melted and became water. Ch. ii. 11; v. 1; Dent. i. 28. A very striking addition: "became water." Is it, perhaps, that they wept?

c. Ver. 6-16. *Joshua's humble Prayer and God's Answer thereto.* The section falls into two divisions: (a.) Ver. 6-9. Filled with deep distress, Joshua, with the elders of Israel, falls down before the ark of God, and continues with them in penitent prayer till evening. (b.) Ver. 10-15. God answers that there is one devoted among the Israelites, who must be destroyed, after he has been discovered by casting lots.

a. Ver. 6-9, *Joshua's Prayer.*

Ver. 6. And Joshua rent his clothes. A sign of mourning and distress. The clothes were torn in front over the breast, yet not for more than a hand-breadth (Othon. *Lex. Rabb.* p. 360, apud Winer). The custom appears also among Greeks and Romans. Suet. *Cæs.* 33 (*veste a pectore discissa*). In the O. T. many passages remind us of it, yet in Winer precisely the passage before us is wanting. It is remarkable that in 2 Sam. iii. 31, the rending of the garments is commanded by the king, "but it is no more strange," as Winer well observes, "than if among us, on the death of the ruler of the land, the mode of personal mourning were prescribed by an edict." Tearing the clothes had gradually become among the Jews, as we cannot but think, the fashion in mourning, precisely as among us the wearing of black garments and crape badges for a specified time. [See *Bibl. Dict.* art. "Mourning."] Hence the prophet Joel admonishes the people: "Render your hearts and not your garments" (ii. 13). But when the high-priest (Matt. xxvi. 65), or Paul and Barnabas tear their clothes (Acts xiv. 14), it was in the deepest displeasure, when the feelings were excited, since such a state is related to mourning.

Dust. Likewise a sign of mourning 1 Sam. iv. 12; 2 Sam. i. 2; Lam. ii. 10, and often, *Iliad* xvii. 23 ff.; *xxiv.* 164.

Ver. 7. Joshua first asks God why He has brought his people over the Jordan, if He would now destroy them; for it would have been better if they had been content to stay in the land east of that river.

Would that we had been content and dwelt on the other side of the Jordan. Luther: O that we had remained on the other side of the Jordan as we had commenced, — the *ut cepimus* of the Vulgate, by which הוֹאִילֵנוּ is translated. Un-

questionably הוֹאִילֵנוּ means to commence, and is eleven times rendered by the LXX., according to Gesenius, ἀρχομαι; here, however, as Judg. xix. 6, xvii. 11, it means, to let one's self be pleased, and with the accessory notion, of "to be content." The translation of the Vulgate and of Luther is tame,

<sup>1</sup> [And yet the subsequent statement (viii. 25) that the entire population of the city amounted to only twelve thousand, would imply on general principles that a few thousand

chosen warriors would be sufficient to overcome its military force. Something must be allowed for the effect of the divine displeasure. — Ta.]

while the LXX. hits the correct sense: *Εἰ κατεμύναμεν καὶ κατακλίσθημεν παρὰ τὸν ἱερδάρη.*

Ver. 8. Continuation of the complaint, with the additional element that Israel has fled before his enemies.

Ver. 9. Portrays the great danger if the Canaanites hear of this, and finally, ver. 10: "What wilt thou do for thy great name? God himself is, as it were, concerned."

β. Vers. 10-15. *God's Reply.* The entire tone of this answer attests that God's anger is indeed kindled against the children of Israel. Israel is himself to blame for the defeat (vers. 10, 11) because he has sinned, nor will he hereafter be able to stand before his enemies on this account; and God will not be among the children of Israel unless they destroy that which is devoted from among them (ver. 12). Joshua must therefore rise up, sanctify the people against the following day, and discover the guilty man by casting lots (vers. 13, 14). When he is discovered, he and all which he has must be burned up with fire (ver. 15). It is a mighty and deeply impressive word from God which is here imparted to Joshua.

Ver. 10. Get thee up! Wherefore, etc. Divine displeasure. "Joshua might well divine that they had merited Jehovah's ill-will. Hence God's somewhat impatient question, why he lay there on his face. He should rather be up and trying to detect and put away the sin" (Knobel).

Ver. 11. "The **כִּז** is scarcely more than *and*," Knobel remarks, but we would call attention to the rhetorical climax—suited to express God's vehement displeasure—in the several designations of their sin as connected by **וְ**: transgressed—taken—stolen—dissembled—put among their own stuff. For here was the culmination of the crime, that they had appropriated to themselves what belonged to God. [Cf. ch. vi. 18.] Thus conceived, the language is more dramatic, laden with the most intense emotion.

Ver. 12. They have become a devoted thing, ch. vi. 18.

Ver. 13 begins with a repeated admonition to Joshua to arise. God gives him this admonition, as indeed the entire answer, directly, not as Clericus supposes, through the high-priest, of whom the context has not a word.—Sanctify yourselves against to-morrow, ch. iii. 5.

Ver. 14. The tribe which Jehovah shall

take. That is through the lot (**בִּזְרִי**) which is here used, as in 1 Sam. xiv. 42 (Jonah i. 7), in a criminal investigation; elsewhere in divisions of land and people, of prisoners, in elections, warlike undertakings. "Commonly dice were thrown, as is probable ("to cast lots," xviii. 8, "to throw," xviii. 6, "the lot falls," Jon. i. 7; Ezek. xxiv. 6), or drawn out of a vessel ("the lot came forth") Num. xxxiii. 54, "came up" Lev. vi. 9." Winer. First the tribe, then the clan, then the household, ("father-house"), finally the particular man was to be discovered. The manner itself in which this was done is not known; it is natural to suppose that white and black stones were used, especially as

**בִּזְרִי** from **זָרַל** = **זָרַל** to be rough, signifies properly a small stone, *ψῆφος*. Farther particulars may be found in Mauritius, *De Sortitione apud Hebræos*, Basil, 1692. [*Dict. of the Bible*, art. "Lot."]. Like the Hebrews, the Romans also resorted to the lot in divisions (*sortes dimisorie*), and elections (*"sortes urbana"* and *"peregrina"* in the choice of a prætor)

as also to explore the will of the divinity (staff-oracle, rhabdromancy). The Homeric heroes cast lots (*αληροῦν ἀλήπος*) whenever the accomplishment of any heroic deed was in question, as was done also Judg. xxii. 10. They too had rhabdromancy as well as the Romans (see Pierer s. v. "Loos").

Ver. 15. Shall be burnt with fire. "Not alive, but according to ver. 25 he was first stoned to death, and then his corpse burned as an aggravation of the death penalty" (Keil).

**פֶּלֶא**, **פָּלָה**. The **פָּלָל** is not so much a fool in an intellectual respect as in a moral; hence **פָּלָה** is more the moral than the intellectual folly = to iniquity, comp. Gen. xxxiv. 7; Deut. xxii. 21; Judg. xix. 23, 24; 2 Sam. xiii. 12. For the idea of **פָּלָל**, Ps. xiv. 1; liii. 2, are classical texts.

d. *The Discovery and Punishment of Achan the Evil-doer.* Ver. 16-20. Conformably to God's command, Joshua the next morning brings the tribes of Israel before Jehovah, when Achan is indicated by the lot as the transgressor (vers. 16-18). Being exhorted to confess his fault Achan owns all (vers. 19-21). The stolen property is found in his tent according to his statement (vers. 22-23); he himself with what belonged to him is stoned and burnt (vers. 24-26).

Vers. 16-18. The difficulty which the text offers, ver. 17, has been already intimated above. In

**מִשְׁפָּחָהוּ** it requires only a different punctuation to bring it into harmony with ver. 14. We therefore read the plural without hesitation instead of the singular of the Masoretes. It is different with **לְבָבֵיהֶם**. Here we have a different word before us, and a more difficult one, which we can the less make up our minds to change, since, as Keil, following Vatablus, has happily remarked, not the father-houses or family groups, but only the men representing the clan, the heads of the several father-houses, came forward to the lot. So also Bunsen: "Man, that is, house, ver. 14."

We may perhaps best represent the whole process thus:—

#### THE PEOPLE OF ISRAEL.

First lot . . . . .	Tribe of Judah.
Second lot . . . . .	Clan of Zerah.
Third lot . . . . .	House of Zabdi. <sup>1</sup>
Fourth lot . . . . .	Man Achan.

Ver. 19-21. My son, give, I pray thee, glory to the Lord God of Israel, and give him (the) praise [or, make confession to him]; and tell me now what thou hast done; hide it not from me, ver. 19. The demand of Joshua upon Achan was certainly meant by him honestly and frankly, not craftily, as some of the Rabbins assume. Achan should confess his sin in order to receive inward forgiveness, although he has outwardly fallen under the irrevocable sentence of God. The form of the demand is the same as in John ix. 24. Reverence for the Omniscent God should move to the confession of the truth. The circumstances, indeed, are here essentially different from those in John ix. Honest and frank Joshua stands before Achan, crafty and treacherous the Pharisees seek, under an appeal for honor to God, to extort from the man born blind a confession injurious to our Lord.

Ver. 20. Achan humbly confesses his sin as a sin against Jehovah, God of Israel.

<sup>1</sup> ["Father-house," represented by Zabdi. — Ta.]

Ver. 21. *Babylonish garment*, prop. mantle of Shinar = Babylon (Gen. xi. 2, 8, 9; x. 10). What it was made of we know not, since particular statements are wanting. Starke suspects it was of gold and silken threads, and that it was wrought in many colors mixed, Jon. iii. 6; 2 K. ii. 13. "Concerning the elaborate and beautiful products of the Babylonian looms, see Heeren, *Asiat. Nations*, i. 2, p. 422 ff. [Bohn's Eng. ed.]. Movers' *Phœnicians*, ii. 3, p. 238 ff." (Knobel). [See further particulars in *Dict. of the Bibl.*, art. "Babylonish Garment."]

Two hundred shekels of silver =  $200 \times 0.60$  = \$120. For details concerning the calculation, vid. in Winer, *Realw.* s. v. "Sekel," or in Herzog's *Realencyk.* vol. iv. p. 764. [Gesen. s. v. שקל, *Dict. of the Bibl.* art. "Money," "Shekel," and "Weights and Measures."]

A wedge (prop. tongue) of gold. Vulg. *regula aurea*, a golden bar. Rather, "a tongue-shaped article made of gold" (Knobel). The weight is given at fifty shekels, equal in value to cir. thirty dollars.

I coveted them, Gen. iii. 6; Jas. iv. 13-15. יִצְחָק, the article as Lev. xxvii. 33.

Under it. The mantle lay probably on the top, and the tongue of gold next below, and the silver lowest.

Vers. 22, 23. *Discovery of the stolen Goods in Achan's Tent*. The messengers laid it down, after they had found it, before Jehovah. יָצַק from יָצַק, to pour out, is equivalent to יָצַק, to set, to place, 2 Sam. xv. 24.

Before Jehovah = before the ark of Jehovah, where He was enthroned, vi. 8.

Ver. 24-26. *Achan, son of Zerah*; in a wide sense son of Zerah; strictly he was his great grandson. He is now, together with the articles appropriated by him, as well as his whole property, and also all his sons and daughters, given up to destruction. How does this sentence passed on Achan, under which his innocent sons and daughters also fell, agree with the decision of the law, Deut. xxiv. 16, according to which the fathers should not die for the children, nor the children for the fathers, but every one for his own sin? This difficulty has been met in various ways: (1) Some Rabbins, Schulz, Hess, and others suppose that Achan's family were brought into the valley of Achor merely as spectators, to take a terrifying example, contrary to what is written, ver. 25. (2) C. a. Lapide, Cler., Mich., Rosenmüller, think they had had a share in their father's crime. For this an analogous case might be cited in Acts v. 1 ff., but while there it is made conspicuous that Sapphira was privy to the sin of Ananias; here every intimation of that kind is wanting. Hence (3) Calvin, Masius, Seb. Schmidt, leave the matter undecided, appealing to the unfathomableness of God's counsels; while others again, like Knobel, and Starke also, at least by intimations, remark that we have here to do with a judgment executed by the immediate direction of God, and therefore a divine judgment, similar to the case, Num. xvi. 32, whereas the ordinance in Deut. xxiv. 16, holds good only for the usual every-day administration of justice. Before God, the searcher of hearts, the sons and daughters of Achan were guilty of participation in their father's sin, because in them the same "corrupted nature and disposition," which Keil rightly notices, was present, which in the father produced the evil deed [?]. God visits the sins of

the fathers on the children, Ex. xx. 5; Num. xiv. 33. *Accurately considered, the decision pertaining to private rights, in Deut. xxiv. 16, has no application to this higher public right of God.*

Ver. 24. *Valley of Achor*. Ch. xv. 7; Hos. ii. 15; Is. lxx. 10. The origin of the name is given, ver. 25. It lay north of Jericho on the northern border of the tribe of Judah. In Jerome's time the name was still in use.

Ver. 25. *And all Israel stoned him*. Here יָצַק is used, afterwards at the close of the verse,

in an addition which the LXX omit, יָצַק. Both

words are used in the Bible of stoning, but יָצַק has the more general signification, and is found only once, Lev. xxiv. 14, without יָצַק. Achan is condemned to be stoned because he had by his robbery violated the honor of God, as did blasphemers, Sabbath breakers, idolaters, sorcerers, wizards, etc. The addition אֶחָד מֵאֵלֶּיךָ is superfluous, and may perhaps be intended, as Knobel conjectures, to obviate a misunderstanding of יָצַק in the former half of the verse. Not only the LXX but the Vulg. omits it. Luther has aimed to avoid the difficulty by attaching the words to the following verse, and translating: "And when they had stoned them they raised," etc. [Nearly so the Eng. vers.]

Ver. 26. Over Achan they raised a great heap of stones which served to commemorate his disgrace (ch. viii. 29; 2 Sam. xviii. 17); and that even to the writer's time. The casting of stones on certain graves was customary in other nations also, e. g. among the Arabs (Schulte's *Hist. Jotamidarum*, pp. 118, 144), and the Romans (Propert. 4, 5, 74 ff. Serv. ed. Lion, i. p. 1), but had not always that dishonorable import. It had not, e. g. among the Bedouins who often heap up stones over one buried (Burkhardt, *Bedouins*, p. 81), Knobel.

And Jehovah turned from the fierceness of his anger, Ex. xxxii. 12.

#### THEOLOGICAL AND ETHICAL.

1. God's anger is not an ebullition of blind passion, but a holy displeasure against the unrighteousness of men. When this unrighteousness is removed God's anger ceases, as the close of our chapter, ver. 26, shows. All which has been injuriously said concerning the blood-thirsty and wrathful God of the O. T. rests on a failure to apprehend this holy displeasure of God against the unrighteousness of men. That brings upon them indeed judgment and penalty, but never goes so far as to shut up his compassion, although men may think so and with Asaph sigh: Hath God forgotten to be gracious, hath He in anger shut up his tender mercies? (Ps. lxxvii. 10.) Eternal justice which belongs as a constitutive element to the nature of God, without which we cannot conceive of any government at all of the world, is constantly limited by his love. But conversely his love towards men is not a blind love, but rather a truly paternal affection which leaves no fault, no transgression of his commands, unproved. Both justice and love coexist in God, and are mutually blended in him with an interpenetration of the most intimate, highest, absolute kind. Hence the jurists may say: *Fiat justitia percat mundus!* God never has and never can.

2. Properly Achan alone is the transgressor, but

since he is a *member* of the body politic his act compromises all the children of Israel, and hence draws after it injurious consequences upon all, so that the anger of God is kindled against all. In the eyes of God the whole community appears infected by the sin of the one, so that they stand before him, not as a pure and holy congregation, as they should be according to their high vocation, (Ex. xix. 6; Deut. vii. 6; 1 Pet. ii. 9). If we keep firmly to this point of view, we shall cease from complaining of God as being in any way unrighteous, as if He recklessly punished the innocent with the guilty. We shall rather, in this matter, agree with Keil when he says: "As member of a community established by God, the good or evil action of the individual involves the whole congregation in blessing or destruction." As Paul writes: "if one member suffer, all the members suffer with it; and if one member be honored all the members rejoice with it" (1 Cor. xii. 26). So may we also say, that if one member becomes guilty, all the members share the guilt, and if one of the members does well, all the members share the blessing of this good deed. It is important in these matters to look not only at the individual but also at the community, that we may comprehend at least in *some measure* the procedure of the divine justice over against the guilt of mankind. We emphasize "in some measure," because we need yet to lay to heart the advice which Calvin here gives: "*Suspensas tenere nostras mentes, donec libri aperiantur, ubi clare patebunt quæ nunc nostra caligine obtenebrantur Dei judicia.*"

[As clearly as the whole Scripture makes the individual an object of the divine mercy and justice, so clearly does it teach us also to regard the totality of a people as an organic unity, in which the individuals are only members of the body, and not capable of being separated, as so many atoms, from the whole. The state as a divine institution is built on the family, to promote the mutual love of the members, and the common love of all to the one invisible head of all. . . . But if the state is of divine appointment, not a mere civil establishment, not a human institution, conventionally agreed upon by men, the fact following as a necessary consequence from the moral unity of the organism, that the good or evil deed of the one member is reckoned to the whole body, loses the appearance of caprice and unrighteousness which it has while one, without perceiving their fundamental connection, has only a one sided regard to the infliction of the consequences of the sin. Keil — Tit.]

3. The deep humility of Joshua before the Lord reminds us of Moses, Ex. xxxiii. 32, of Ezra (ix. 3), of his own and Caleb's course when the people murmured (Num. xiv. 6). How mighty appear these O. T. saints in their grief because of the sins of their people, how independently they stand up against God, in behalf of God's honor, and yet how humbly! Their sorrow is truly a *λύπη κατὰ θεόν* (2 Cor. vii. 10), from which proceeds the *μετάνοια ἀμεταμέλητος*. Hence God raises them up again, and gives them again fresh courage for his work, for He knows that their grief, in its deepest root, is a grief for him, for his name's glory and honor. Themselves pure and clean, they mourn over the misdeeds of the people, while an Ahab (1 K. xxi. 27) if he does this has to exercise penitence for his own sin. *Si duo faciunt idem, non est idem*. Compare still Ps. lxxxv; cii. 14-19; cxxx. 7, 8.

4. It is to be observed that God (ver. 14 ff.) reserves to himself the discovery of the crime. Je-

hovah will strike, take (*חָבַד*, properly, "select,") the tribe, the clan, the house, the particular man, by the *lot*, the disposing of which is ascribed (Prov. xvi. 33) to the Lord. Such an employment of the lot as is here presented, could only be brought in at the immediate direction of God, or with special appeal to him (1 Sam. xiv. 41), and belonged to the extraordinary measures which He prescribed for his people. The certainty with which the whole process goes forward, the quiet which accompanies it, makes a very solemn impression. The control of the divine justice is most directly brought to our thought when we read the narrative of the transaction, distinguished as it is by an unadorned simplicity; how much more powerful must have been the original impression which this judgment of God made on the assembled people at its actual occurrence! An analogous example is presented in the N. T., Acts v. 1 ff.

5. That all wickedness is folly (*חֲסִידוּת*), that every sinner is a fool (*כֶּסֶף*), not indeed so much in an intellectual but above all things in a moral respect, this cutting truth is proclaimed by the O. T. loudly and impressively. A very significant hint for hamartiology; the nature of sin is so difficult to explain because it is merely absolute irrationality, because it is foolishness!

#### HOMILETICAL AND PRACTICAL.

How human iniquity provokes divine anger. — The sin of an individual in its destructive effects on an entire people shown in the case of Achan. — Of God's anger. (1) What are we to understand thereby? (2) How can we guard against it so that it may not be kindled against us? — The unfortunate expedition of Joshua against Ai. — Human sagacity alone helps not if God be not with us. — Despise no enemy; for you may in meeting him be greatly deceived concerning his strength. — How soon, alas, is the heart of man discouraged! — Against despondency of the heart helps God's grace alone, Heb. xiii. 9.

Joshua's humble prayer before God. — God withstands the proud but giveth grace unto the humble. Joshua's grief for his people compared with the lamentation of Moses and Ezra. — Joshua as an example of mourning before God. — Parallel between Joshua's penitence and that of Ahab. — Rending of the garments a significant symbol of the rending of the heart, Joel ii. 13. — How God hears prayer.

The discovery and punishment of Achan the transgressor, a case of the divine administration of Justice. — (1) How Achan was hit upon; (2) how he confessed his sin; (3) what punishment he received; or (1) the discovery of the criminal; (2) his confession; (3) his punishment. — Joshua and Achan; (1) How Joshua seeks to bring Achan to a confession of his guilt; (2) how the latter actually confesses it. — We give honor to God when we say the truth. — Achan's lowly confession of sin. — Every sin a sin against the Lord. — Covetousness, unlawful desire, a source of every sin. — The stoning of Achan. — The judgment in the valley of Achor. — The monument of the crime a warning to Israel. — The stoning of Achan, and that of Stephen — what a contrast?

STARKE: He who has done iniquity should own the truth to the honor of God. But woe to those who deny their misdeeds, Ps. xxxii. 1. *Si fecisti*

age, is not a divine but a devilish rule. Ye advocate, put nothing of such into any man's head.

CRAMER: However shrewdly men begin a thing it does no good except in so far as God gives it success. For if God is not with us all is lost. — The heart of man can nowhere observe a just proportion. In prosperity it is too proud, in adversity too pusillanimous.

BIBL. TUB.: When God goes with us into the field the mightiest foe cannot hurt us, but where God is not we cannot resist the weakest enemy. — God lets us not sink away in our mourning, but when He has sufficiently humbled us and laid us in the dust, and sees in us a true repentance for our sins, He himself also raises us up again and exalts the miserable from the dust, Ps. cxlii. 7; 1 Cor. x. 13.

HERDINGER: If, in the spiritual conflict also we are left to come off worsted, there is often nothing to blame but some, perhaps hidden, sin which yet lurks in us and of which we have not yet repented.

GERLACH, CALVIN: That they in this prayer turn straight to God, and recognize that He who has wounded can heal them, springs from their faith; but carried away by excess of grief they transgress all limits. Hence the boldness of their controversy with God; hence the perverse wish: O that we had remained in the wilderness! But it is nothing new that when men with holy zeal seek God, the light of their faith is dimmed by the intensity, the tempest of their emotions. . . . And yet when they thus strive with God and pour out before Him all which weighs them down, though this their simplicity needs forgiveness, it is still far more agreeable to God than the mock-humility of hypocrites, who take great care that no word of assurance may cross their lips, while they are inwardly filled with pride. — It is a fine trait in this narrative that the criminal, detected by the lot, should be condemned only on his own confession. Joshua does not promise him exemption from punishment, but by his confession God was honored before all the people, since the accuracy of the lot was confirmed. At the same time there lies in these words a hint of a divine judgment hereafter, before which guilt and penalty will be abated when one has given himself up to suffer the earthly penalty ordained by God, confessing that he has deserved it. There is manifested here a truly holy, paternal disposition in Joshua, as a judge who relaxes nothing of the rigor of the divine command, but, so far as is possible in consistency with that, deals merci-

fully with the transgressor. — By his robbery of the sanctuary Achan had entirely broken the covenant with God, and he and his had become the same as the Canaanites; as they had snatched for themselves what had been devoted to destruction, they must themselves now be destroyed. Similar in this respect was the punishment, which in ancient times was inflicted on the families of those guilty of high treason, and in some degree is still inflicted among us.

[SCOTT: Every failure in such undertakings as evidently accord to the will of God, and the duty of our place and station, should cause us to humble ourselves before him, to flee to his mercy seat, to pour out our hearts in prayer, and inquire "wherefore he contendeth with us;" and to plead his promises and the glory of his great name, as engaged to support that cause which we are endeavoring to promote whatever becomes of us and our worthless names. — Would we avoid the commission of gross iniquity, we must "make a covenant with our eyes" and all our senses; we must repress the first movements of concupiscence, and pray earnestly not to be led into temptation, we must habituate ourselves to meditate on the future consequences of sinful gratification; and to place ourselves, by an effort of the imagination, in those very circumstances in which we should be were the sin committed, and the infatuation vanished; and to consider what our judgment and feelings in that case would be. — Finally, though atrocious criminals, should be punished with unrelenting firmness, and all should unite in protesting against their crimes; yet their misery should not be insulted, nor their immortal souls forgotten; but calm exhortations, serious instructions, and compassionate exhortations, should be used to bring them to repentance, that they may obtain mercy from God in a future world.

G. R. B.: Jehovah is a prayer-hearing God — blessed be His name! — but with what impatience He listens to the cries of those, however proper the matter of their petitions, who have need themselves to act in order that their wishes may be granted! "Up! sanctify thyself," we may hear Him saying to many an earnest suppliant; "put away thy sins, supply thy own deficiencies, and do thy part to remove the stumbling-blocks from among thy brethren; then expect my help towards what thou desirest further." Happy for us if we get even this answer to our mistaken prayer! — Tr.]

### 3. Capture and Destruction of Ai.

#### CHAPTER VIII. 1-29.

##### a. Joshua's Stratagem against Ai.

#### CHAPTER VIII. 1-13.

- 1 And the Lord [Jehovah] said unto Joshua: Fear not, neither be thou dismayed, [i. 9]: take all the people of war with thee, and arise, go up to Ai: see, I have
- 2 given into thy hand the king of Ai, and his people, and his city, and his land: And thou shalt do unto Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

- 3 So [And] Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour [strong heroes] and sent them away  
 4 by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* [omit: even] behind the city; go not very far from the city, but be  
 5 ye all ready: And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that  
 6 we will flee before them, (for [and<sup>1</sup>] they will come out after us,) till we have drawn them from the city; for they will say, They flee before us as at the first: there-  
 7 fore [and] we will flee before them. Then ye shall rise up from the ambush and seize upon the city: for the Lord [Jehovah] your God will deliver it into your  
 8 hand. And it shall be when ye have taken the city, *that* ye shall set the city on fire; according to the commandment [word] of the Lord [Jehovah] shall ye do. See, I have commanded you.  
 9 Joshua therefore [And Joshua] sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that  
 10 night among the people. And Joshua rose up early in the morning, and numbered [mustered] the people, and went up, he and the elders of Israel, before the people  
 11 to Ai. And all the people, *even the people* [omit: even the people] of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley [and the valley was] between them  
 12 [him] and Ai. And he took about five thousand men, and set them to lie in ambush  
 13 [as an ambush], between Beth-el and Ai, on the west side of the city. And when they had set the people, *even* all the host [camp] that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went<sup>1</sup> that night into the midst of the valley.\*

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 6. — וַיֵּשְׁבִי]. The train of thought will probably be better represented by beginning the sentence anew and dropping the parenthesis, so as to connect this clause with the following. So Fay and De Wette: And they will come out after us till, etc. Zuns, however, continues from the preceding: "that they may come out," etc. — Ta.]

b. Sham Flight of the Israelites. Their Victory. Capture and Destruction of the City.

## CHAPTER VIII. 14-29.

- 14 And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a [the] time appointed [or, to the appointed place<sup>1</sup>], before the plain [Jordan-valley]: but he wist not that *there were* liers in ambush [was an ambush] against  
 15 him behind the city. And Joshua and all Israel made as if they were beaten before  
 16 them, and fled by the way of the wilderness. And all the people that *were* in Ai were called together to pursue after them; and they pursued after Joshua, and  
 17 were drawn away<sup>2</sup> from the city. And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.  
 18 And the Lord [Jehovah] said unto Joshua, Stretch out the spear that *is* in thine hand toward Ai; for I will give it into thine hand. And Joshua stretched  
 19 out the spear that *he had* in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hasted, and set the city on fire. And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or [and] that way: and the people that fled to [had fled towards] the wilderness turned back  
 21 upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and  
 22 slew [smote]<sup>3</sup> the men of Ai. And the other issued out of the city against them: so that they were in the midst of Israel, some on this side, and some on that side:  
 23 and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

\* Some Codd. read וַיֵּשְׁבִי (lodged) instead of וַיֵּשְׁבִי.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they [had] chased them,<sup>4</sup> and when they were all fallen on [by] the edge of the sword, until they were consumed, that all the Israelites [prop.: all Israel] returned unto Ai, and smote it with the edge of the sword. And so it was, *that* all that fell that day, both of men and women, 25 were twelve thousand, *even* all the men of Ai. For Joshua drew not his hand back wherewith he stretched out the spear [which he had stretched out with the spear], 26 until he had utterly destroyed [devoted] all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the 27 word of the Lord [Jehovah] which he commanded Joshua. And Joshua burnt Ai, 28 and made it a heap for ever, *even* a desolation unto this day. And the king of Ai he hanged on a [the] tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass [corpse] down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap [גִּלְגַּל, mound] of stones, *that remaineth* [omit: that remaineth] unto this day.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 14. — So Fay, De Wette, Kell. Either way מוֹעֵד has the article. Perhaps "to the appointment," meaning in respect either to time or to place, would represent the Hebrew with sufficient definiteness. — Tr.]

[2 Ver. 16. — הִכָּהָרְקָה here, "were torn away," "completely separated." See Exegetical Notes. — Tr.]

[3 Ver. 21. — כִּי as in the next verse. — Tr.]

[4 Ver. 24. — That is, "wherein (or whither) the men of Ai had chased the Israelites." — Tr.]

## EXEGETICAL AND CRITICAL.

As soon as Achan's crime is expiated by his death God restores his favor to Joshua and the people, exhorts them to be cheerful and bold, and for the second time to undertake the expedition against Ai. This is done, and now with complete success (ch. viii. 1-29). To the rhetorical beauty of this section we have already referred in the introduction (§ 1); the critical difficulty (vers. 12, 13) will be discussed below.

a. *Joshua's Stratagem against Ai*, ch. viii. 1-13. Ver. 1. The same encouraging address as in ch. i. 9; now very much needed in reference to ch. vii. 5.

All the people of war. Not as in the first attempt 3000 men only, ch. vii. 4.

Ver. 2. Only the spoil thereof . . . shall ye take for prey. At the capture of Jericho, the spoil also (the property) was devoted to Jehovah; but at this time it should belong to the people to whom ample gain had been promised (Deut. vi. 10 ff.)

An ambush. Concerning the question so extensively discussed by the old interpreters, Whether the employment of stratagems (wiles in war) was consistent with the dignity of God, Calvin observes briefly and convincingly: "*Quod hic querunt nonnulli, donec et per insidias liceat hostes opprimere, ex crassa imperitia nascitur. Certum est non feriendo solum geri bella, sed eos censeri optimos duces, qui arte et consilio pollent magis quam impetu. Ergo si legitimum sit bellum, extra controversiam est, consuetis vincendi artibus patefactam esse viam: modo ne vel pacis iniuriis, vel alio modo fidem datam fallamus.*"

Ver. 3 does not agree with vers. 13, 14. Here it is said that 30,000 men are placed in the ambush; according to ver. 12 they are only 5,000. Fur-

ther, the 30,000 men were, according to this verse, sent out already on the evening before; in ver. 13, on the contrary, the 5,000 betake themselves to their safe concealment first on the morning of the battle. These contradictory statements taken from different sources cannot be reconciled, as Keil indeed perceives, while yet he strangely attempts to harmonize them. He takes vers. 12 and 13 to be a "supplementary remark" to vers. 3, and says:

Before the לִלְחָם לַיְלָה, ver. 3, we must supply from the supplementary remark, that Joshua out of the 30,000 men separated again about 5,000 and sent them out by night into the ambush."<sup>1</sup> Against this Maurer correctly says, on vers. 12, 13: "*Hæc repugnant iis quæ vers. 3-8 et 9-11 expostulo leguntur. Quam repugnantiam recte plerique repetunt ex annalibus diversis alio et alio ordine diversisque verbis scriptis, in quibus contrahendis is, qui hunc librum composuerit, non satis ad diversitatem attenderit. Confer similem locum, iv. 9. Alex. ver. 12 prorsus non exhibet, tertii decimi, maximam partem omittit; habet enim hæc tantum: καὶ τὰ ἐνδρα τῆς πόλεως ἔπο θάλασσης (Itala; et insidiae erant civitatis a mari), nihil amplius.*" Such is the judgment of Knobel also. The 30,000 might reach the neighborhood of Ai before daybreak, since the distance from Gilgal to Ai was not more than five to six hours. (Robinson, ii. 307-12.) Joshua still remained that night in Gilgal.

Vers. 4-8. Clear and exact instructions to the soldiers how they were to proceed. They must put themselves in ambush, not too far from the city, and be in readiness; he would make an attack in front and pretend to flee. Then they should break forth into the city abandoned by the enemy, and set it on fire. "See," he concludes his address,

<sup>1</sup> [Keil supposes that Joshua also, and the main army had gone from Gilgal to the neighborhood of Ai (ver. 3), that from there he sent out the ambush (vers. 3-9), and there (near Ai) he spent that night in the midst of the people (ver. 9). In ver. 12, 13, then he finds only a repetition with some more particularity of the statement concerning the

ambush previously mentioned. The only difficulty in the way of regarding both accounts as relating to the same movement is the great difference of the numbers of the men. Here he thinks there has been simply an error of transcription, the letters representing the 5,000 having been by mistake replaced in ver. 3 by those denoting 30,000. — Tr.]

"I have commanded it to you," that is, "Take heed that you do well your part."

Ver. 9. *Between Beth-el and Ai.* "Ai lay forty-five minutes southeast of Beth-el (ch. xii. 9; Gen. xii. 8); between the two places rise two rocky heights, behind which the liars in wait appear to have taken their position (Van de Velde: *Narrative*, ii. p. 280)." (Knobel.)

Ver. 10. In the morning Joshua leads up the rest of the army, comes before the city and encamps to the north of it, so that a valley, probably "the present Wady Mutyah," lay between him and Ai.

Vers. 12, 13. See above on ver. 3. According to Keil, לַיְלָה הַהוּא means the same night as ver. 9. But on that night (ver. 9) Joshua was not yet certainly before Ai, for which he started only in the morning (ver. 10). The reading בַּבֹּקֶר

instead of בַּבֹּקֶר, originated perhaps in the same effort to harmonize ver. 15 with ver. 9.

b. *Sham-flight of the Israelites. Their Victory, Capture and Destruction of the City* (vers. 14-29). The plan succeeds admirably. The king of Ai, seeing Joshua's army in front, leads out against him. The latter pretends to run away. The inhabitants of Ai now pursue the Israelites and leave the city standing open. Then Joshua gives the ambush a signal with his spear. They rush forth, seize the city, and set it on fire. Joshua himself with his army turns about at the same moment. The men of Ai find themselves suddenly attacked in front and rear at once, and are annihilated. The other inhabitants of Ai also, about 12,000<sup>1</sup> in men and women, are slain. The city is razed to the ground, its king hanged on a tree.

Ver. 14. *When the king of Ai saw it*, namely, Joshua and his army, — pointing back, therefore, to ver. 11, the continuation of which we have here. It cannot refer to ver. 13 because he *could* not see the ambush nor have any knowledge of it, as is shown by the close of ver. 11.

Vers. 16, 17. The men of Ai in their excessive ardor recklessly leave the city, without care about covering their line of return to Ai, and without protection to the city itself which they leave open. The expression יִקְרְאוּ is striking: "they were torn away," Van Ess; "they were cut off."<sup>2</sup>

Ver. 18. A direct command of God renewed, under whose special order the whole affair proceeds.

*Spear.* Heb. צִיּוֹן, dart, javelin, a small spear which is hurled (Job xli. 20. Eng. 28), distinct from the צִיּוֹן there mentioned in connection with it. From our passage compared with ver. 26, some would conclude that the צ must have been furnished with a flag or standard. Possibly, though not necessarily, since the waving motion which Joshua made with his spear might be seen a long distance, especially if we suppose that there was a bright sunshine. As a weapon of the Babylonians and Persians, it is spoken of Jer. vi. 23; 1. 42. The rendering of the Vulg. by "clypeus" is erroneous.

Ver. 20. יָדָם had no power, Vulg. *non potuerunt*. Others, e. g. Gesenius, explain יָדָם with reference to Deut. xxiii. 13; Num. ii. 17; Is. xvii.

<sup>1</sup> [But it was "all that fell that day" (ver. 26), not "the other inhabitants" that made up the 12,000. — Ta.]

<sup>2</sup> [It is the same word which, iv. 18, denotes the with-

8, as meaning place, room; but whether the *dual* can mean this appears to us doubtful. We should rather approve the rendering "sides" (Keil). The first signification, however, is to be preferred, because then the thought is this, that being held fast by terror, they had no power to flee this way or that. The whole situation of the men of Ai, who saw before them the enemy, behind them the burning town, is admirably pictured in a few strokes.

Ver. 26. "Joshua drew not back the hand which he had stretched out with the spear, until all the inhabitants of Ai had been destroyed. The signal for attack on Ai was also a signal for the destruction of the inhabitants, and remained until its design was fulfilled" (Knobel).

Ver. 28. The city is made even with the ground — *κατ' ἕδαφος*.

Ver. 29. Heap of stones, as in ch. vii. 26.

#### DOCTRINAL AND ETHICAL.

1. It should not be overlooked that the spoil to be taken in Ai is given over to the Israelites, which was not the case at Jericho. Jericho was the first of the cities of Canaan captured, and belonged on this account wholly to the Lord, as the first-born of man and beast (Ex. xiii. 2, 12, 15), and as the firstlings of the fruits of the field (Ex. xxiii. 19; xxxiv. 26; Lev. ii. 12; xxiii. 10, 17, 20; Num. xv. 20, 21). This was no longer so at Ai.

2. If the justice of the war is conceded, it follows that a stratagem such as was here adopted by Joshua against Ai, is likewise morally allowable, since notoriously wars are not carried on exclusively through "hard blows" (*feriendo*), as Calvin has well remarked. Yet stratagem, as Calvin also calls us to notice, has its limits. A treacherous termination of a truce, and the like, is morally reprehensible. Of such things there is no mention here, but simply an instance of strategy like what is witnessed in almost every great battle.

#### HOMILETICAL AND PRACTICAL.

God's renewed call to Joshua — the same word indeed as before, but now of quite a different import, since God by it not only assures him of his support, but also gives him to understand that He is again gracious to him. — The capture and destruction of the city of Ai. (1.) Preparation. (2.) Execution. — See, I have commanded it to you — a strict military admonition, which may apply also to the spiritual conflict. — How God gives his enemies into the hands of his servants, while he (1.) blinds and disheartens the former; (2.) enlightens and strengthens the latter.

STARKE: Although every victory comes from God, it is still in the order of our own fidelity and bravery. — From God alone comes the victory and He it is who can subdue and root out the peoples.

LANG: In so far as a war is justifiable, so far is stratagem therein justifiable also, provided only that it conflict not with the special agreements existing, and lead not to inhuman measures; for as much as possible, the people must be spared.

BIB. TUB.: The fortune of war is changeable, but it turns as the Lord will have.

CRANMER: Just wars are not in themselves against God. But without necessity, recklessly, and from trifling causes to begin war, is iniquitous, 2 Chr. xxxv. 20; 1 K. xx. 3.

drawment of the priests feet from the mud of the river-bed to the dry land; "were lifted," more exactly "plucked, up." — Ta.]



4. *The Altar of Blessing and of Cursing on Ebal.*

## CHAPTER VIII. 30-35.

- 30 Then Joshua built an altar unto the Lord [Jehovah] God of Israel in Mount Ebal,  
 31 as Moses the servant of the Lord [Jehovah had] commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lifted up *any* iron : and they offered thereon burnt-offerings unto the  
 32 Lord [Jehovah], and sacrificed peace-offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote [had written] in the presence of  
 33 the children [sons] of Israel. And all Israel, and their elders, and officers [overseers], and their judges, stood on this side the ark, and on that side, before the priests the Levites, which [who] bare the ark of the covenant of the Lord [Jehovah], as well the stranger, as he that was born among them ; half of them over against mount Gerizim, and half of them over against mount Ebal ; as Moses the servant of the Lord [Jehovah] had commanded before,<sup>1</sup> that they should bless the people of  
 34 Israel. And afterward he read all the words of the law, the blessings and cursings,  
 35 according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant [the stranger that walked] among them.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 33. — *בְּרִיחַ* qualifies rather the following clause, "to bless the people of Israel in the beginning," or, "at first:" probably with reference to the injunction in Deut. xxvii. 2, taken literally, and so far removing the improbability that what is recorded in this paragraph should have occurred before the completion of the conquest. — Tr.]

## EXEGETICAL AND CRITICAL.

This paragraph, which contains the fulfillment of the command given by Moses, Deut. xxvii. 1 ff., breaks the connection between chaps. viii. 29 and ix. 1, and would appear to be in place later, perhaps after ch. xi. 23, since it is not likely that before the complete conquest of the land, Joshua could have undertaken such a celebration : and besides, we find him still, chaps. ix. and x., in the south of Palestine. Keil, in his prejudiced opposition to all which is called criticism, naturally allows no weight to this, and hence seeks, among other things, to show that when (ch. ix. 6) the camp at Gilgal is spoken of, this is not Gilgal near Jericho but another place of that name in the region of Shechem. If this were correct the author would certainly in some way have given an intimation of the fact that in ch. ix. 6 we no longer are to understand the Gilgal near Jericho but a Gilgal near Shechem. As he omits this, the whole connection points to the former, and Joshua is in the southern part, not in central Palestine.

Ver. 30. *Ebal*. On the alleged fertility of Gerizim, and barrenness of Ebal, many fables have been told by travellers and interpreters. According to Robinson (*Bib. Res.* iii. 96-103, and *Later Bib. Res.* 131, 132 [*Phys. Geog. of H. L.* p. 36 f.]), both mountains are alike desolate, while the vale of Shechem lying between them is extremely pleasant and fertile. [*Comp. Dict. of the Bible*, articles, Ebal, Gerizim, Shechem.] According to Deut. xxvii. 6, the altar was to be erected on Ebal, which would thus have the advantage over Gerizim, which, however, is distinguished in its turn by the fact that from it the blessing was to be pronounced. Probably Ebal had been like Sinai, like Moriah (Gen. xxii.), an old place of sacrifice, and so rendered sacred. The name *עֵיבָל*, from *עָבַל*, to strip

off (leaves), signifies the naked (mountain) : compare also *עֵיבָל* (Gen. x. 28), a region of Joktanite Arabia. Gerizim (*גֵּרִיזִים*) ver. 33 is = mount of the Gerizites. The *גֵּרִיזִים* (from *גָּרַז* in Arab. to hew, to exterminate, in Heb. only in *Niphal*, Ps. xxxi. 23 ; lxxxvi. 6) are the dwellers in a barren land. Assuming this, then the desolation perceived by travellers on the mountain would be as truly countenanced by the name in the case of mount Gerizim, as in that of Ebal.

Ver. 31. Altar of unhewn stones over which no man had lifted up any iron. So the law required in general (Ex. xx. 25) ; so it had been specially ordained for this case (Deut. xxvii. 5, 6).

Ver. 32. Stones. Not the stones of the altar (Jos. Syr.) but the great stones whitewashed with lime, spoken of in Deut. xxvii. 2-4, 8. For this reason the article also stands here, *הָאֵבֶן*. The unhewn, rough stones of the altar moreover would have been poorly adapted to this use.

A copy of the Law of Moses (*מִשְׁנַחֲתוֹ*) properly, doubling of the law of Moses. So Gen. xliii. 15 they say *מִ' הַדִּבְרֹת* = doubling of the money. By this doubling of the law is naturally to be understood a copy of the law, in the same sense here as in Deut. xvii. 18, as we also speak of the duplicate of a document. What now was written on the stones ? Different answers are given to this, ranged according to the interpretations of Deut. xxvii. 3. (a.) The whole law (several Rabbins, Mich., Baumg.) and, according to the Talmudists in *Tract. Sota*, ch. vii., in seventy languages, that all the peoples of the earth might read it ; therefore the whole Thorah with all its narratives, genealogies, legal prescriptions, etc. Improbable.

(b.) Particular parts of the law; (a.) the Decalogue (Grotius, Kennicott, Hasse). (β.) Deuteronomy (Gerhardt, Osiander, Geddes, Vater, Hengstenberg). (γ.) The blessings and cursings (Masius, Maurer, Rosenmüller) — against the words of Deut. xxvii. 3. (c.) Everything in the books of Moses which is law, every לְכָל דְּבַר (Deut. xxvii. 1), which is given in them, all the words of the law (Deut. xxvii. 3). So formerly Michaelis (*Laws of Moses* ii. § 60), rightly, and now Knobel on Deut. xxvii. 1: "The language reaches to the law in general (Mischna Sota 7, 5), to the Mosaic law (Josh. viii. 32). The author thinks, however, only of the commandments proper, six hundred and thirteen in number, according to the Jewish reckoning, not of all the narratives also and warnings, admonitions, discourses, reasons, and the like. So also ch. vi. 9." The inscription itself may probably have been effected not till after the ceremony was completed, being reported here by anticipation.

Vers. 33-35. *Proclamation of the Blessing and Curse.* We must imagine the position of the people to have been such that the priests with the ark of the covenant stood in the midst of the valley, between Ebal lying on the north and Gerizim lying on the south, but the people, one half over against Gerizim (therefore on Ebal), and the other half over against Ebal (therefore on Gerizim). After this had been arranged Joshua himself read (Luther; incorrectly: "caused to be read") all the words of the law, the blessing, and the cursing. A discrepancy which Knobel thinks he finds between this report and the directions Deut. xxvii. 9 ff. we cannot admit, because by the expression "all the words of the law" which is afterwards defined by the addition, "the blessing and the curse," nothing more is probably to be understood than in the formulas given Deut. xxvii. 14 ff. The curses are exactly twelve, according to the number of the tribes; the blessings, see Deut. xxviii. 1-14.

#### DOCTRINAL AND ETHICAL.

1. It is consistent with the divine economy of salvation in the time of the old covenant, that on the entrance of the chosen people into the promised land, not merely blessing but also curse was held up before them. A people standing so low in morality as the Israelites then did needed stern discipline, and not only might be allured by promises but must be alarmed by threats. This was a very wholesome pedagogy, which is even yet quite in place in the education of particular individuals as well as of whole nationalities, under certain circumstances. Think, for instance, of the neglected children as they are delivered to our reformatory institutions, or of rough heathen nations among whom the Christian missionaries labor. Only we must consider one thing, namely this, that the day of salvation, in which we live, must never be lost sight of, that Moses may not

be again put in the place of Christ by whom grace and truth have been brought to us (John i. 17), nor the servile spirit in place of the filial (Rom. viii. 15). Unfortunately, a certain legal tendency has shown a great inclination that way, even in the evangelical church, to say nothing of Rome, whose curses, far removed from the royal power of those imprecations of the O. T. are a kind of invectives about which no one cares. The curse, to have any power, must be uttered in the name of God against unquestionable transgressions of the divine command, as conversely, the blessing only takes effect when it is bestowed upon acts well pleasing to God. According to *this* canonical law the curia has seldom proceeded, but often exactly in the opposite way.

2. More closely considered, the twelve curses are directed against idolatry (Deut. xxvii. 15), contempt of parents (ver. 16), removing a neighbor's land-mark (ver. 17), inhumanity toward the blind, strangers, orphans, widows (vers. 18, 19), incest and sodomy (vers. 20-23), murder (vers. 24, 25), and finally in general against the transgression of the law in any manner (ver. 26). Blessings are promised in the city and on the field (ch. xxviii. 3), on all births (xxviii. 4), on the basket and the kneading-trough (xxviii. 5; Ex. vii. 28, xi. 36), on going out and coming in (Deut. xxviii. 6); a blessing in particular on their arms in contest with their enemies (xxviii. 7), a blessing on the position of Israel among the nations (xxviii. 9-14). The N. T. recognizes still an entirely different blessing, the *εὐλογία πνευματικὴ* in heavenly goods (*ἐν τοῖς ἐπουρανίοις*) in Christ (Eph. i. 3), the imperishable, and undefiled, and unfading inheritance which is reserved in heaven (1 Pet. i. 3). This blessing makes rich, in the highest sense, without trouble added (Prov. x. 22).

#### HOMILETICAL AND PRACTICAL.

The solemn gathering of the people on Ebal, (1) Sacrifice, (2) inscription of the law, (3) blessing and curse. — The consecrated altar. — Not only on the stones but rather on the heart should the law of God be written, Jer. xxxi. 31-34. — On the import of blessing and cursing. — Rather bless than curse, yet bless not under all circumstances. — Curse may become blessing, blessing curse. — How is it with thee, Christian congregation! Standest thou under the blessing or deservest thou the curse of thy God? — Questions to be asked, perhaps, on days of penitence and prayer. — The *whole* congregation should hear the word.

STARKE: A Christian should not, after being delivered from need, forget gratitude also. — Not human nonsense but the holy word of God alone must be taught and preached. — My God, give us also readiness and desire to make known thy commandments, to all, friends and foes, old and young.

## B. CONTESTS AGAINST THE ALLIED KINGS OF THE CANAANITES.

## CHAPTERS IX.-XI.

1. *The first League of Canaanite Kings against Israel.*

## CHAPTER IX. 1-2.

- 1 And it came to pass, when all the kings which *were* on this side [on the other side of the] Jordan, in the hills [on the mountain], and in the valleys [the low land], and in all the coasts [on all the coast] of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, 2 heard *thereof*; That they gathered themselves together to fight with Joshua and with Israel, with one accord.

## EXEGETICAL AND CRITICAL.

While Joshua had hitherto contended against separate cities, namely, Jericho and Ai, there now follows an account of the struggles with the allied kings of the Canaanites, of whose first league we are informed in ch. ix. 1-2, of their second in ch. xi. 1-3. They are defeated in two great battles, at Gibeon (ch. x. 1 ff.), and at the sea of Merom (ch. xi. 4-9). Following upon that first triumph, southern Palestine west of the Jordan is subjugated (ch. x. 28-43), and upon the second, the northern part (ch. xi. 10-23). Only the Gibeonites were shrewd enough, as is related in ix. 3-27, to save themselves by a stratagem from the edge of the sword.

Ver. 1. On the other side (Eng. vers. on this side), as in ch. v. 1, where the country west of the

Jordan is intended. "This land, Canaan proper, is, from its conspicuously diverse features, divided into the mountain, *הַר*, the plain or lowland, *הַשְׁפֵּל*, and the sea coast, *חֹמֶת הַיָּם*, toward Lebanon" (Keil). The mountain, *הַר*, is the Mount Ephraim and mount (or mountain of) Judah; the lowland is the region from Akko to Gaza lying west of the mountain; the sea coast is the coast of north Galilee and Phœnicia. — *חֹמֶת* elsewhere in poetical passages as Gen. xlix. 18; Judg. v. 17; Jer. xlvii. 7; Ezek. xxv. 16. — *יָמָּה* prop. with one month, unanimously. Ex. xxiv. 3; 1 K. xxii. 13.

2. *The Craft of the Gibeonites.*

## CHAPTER IX. 3-27.

## a. Coming of the Gibeonites to Joshua and his League with them.

## CHAPTER IX. 3-15.

- 3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho 4 and to Ai, they [also] did work wilily, and went and made as if they had been ambassadors [went, and set out, or, went and<sup>1</sup> provided themselves with victuals], and took old [prop. decayed] sacks upon their asses, and wine-bottles [wine-skins], 5 old [decayed], and rent, and bound up: And old [decayed] shoes and clouted [patched] upon their feet, and old [decayed] garments upon them; and all the 6 bread of their provision was dry *and* mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be [are] come from 7 a far country: now therefore [and now] make ye a league [covenant] with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us;<sup>2</sup> 8 and how shall we make a league [covenant] with you? And they said unto 9 Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye? And they said unto him, From a very far country thy servants are come, because of the name of the Lord [Jehovah] thy God: for we have heard 10 the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that *were* beyond the Jordan, to Sihon king of 11 Heshbon, and to Og king of Bashan, which [who] *was* at Ashtaroth. Wherefore [And] our elders, and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore [and] now make ye a league [covenant] with us. 12 This our bread we took hot *for* our provision out of our houses on the day we came

- 13 forth to go unto you; but now, behold, it is dry, and it is [has become] mouldy: And these bottles of wine [wine-skins] which we filled *were* new, and behold they be [are] rent: and these our garments and our shoes are become old [are decayed] by reason of the very long journey. And the men took of their victuals, and asked not *counsel* at [omit: counsel at] the mouth of the Lord [Jehovah]. And Joshua made peace with them, and made a league [covenant] with them, to let them live: and the princes of the congregation sware unto them.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 4. — The verb *יָצְאוּ* from *יָצָא*, not elsewhere found in Hebrew, should from the signification of its derivatives, and from the analogy of the Arab., mean to go, to set out on a journey. "But since no other trace of this form or signification exists in Heb. or in Aramaean, it is better to read with six MSS. *יָצְאוּ*, they provided themselves with food for the journey, as in ver. 12; which is also expressed by the ancient versions," Gesen. With this agree Knobel and Fay. But De Wette, and Kell adhere to the root-meaning "set out on a journey," and there is a reasonable probability that the change suggested by a few MSS., and the anc. vers. was owing simply to the strangeness of the word which originally stood here. The meaning "to act as ambassadors" appears to have been derived from the analogy of *יָצָא* "a messenger," and is retained by Zuns: *Stellten sich als Boten.* — Tr.]

[2 Ver. 7. — The Hebrew uses the sing. "in the midst of me, and how shall I." — Tr.]

## b. Discovery and Punishment of the Fraud.

## CHAPTER IX. 16-27.

- 16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbors, and *that* they dwelt among them. And the children of Israel journeyed [broke up], and came unto their cities on the third day. Now [And] their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord [Jehovah] God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord [Jehovah] God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live,<sup>1</sup> lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be [and they became] hewers of wood [wood-choppers], and drawers of water unto all the congregation; as the princes had promised [spoken to] them.
- 22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you, when ye dwell among us? Now therefore ye *are* cursed, and there shall none of you be freed from being [there shall not fail to be from among you] bond-men, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because<sup>2</sup> it was certainly told thy servants how that the Lord [Jehovah] thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.
- 25 And now, behold, we *are* in thy hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord [Jehovah], even unto this day, in the place which he should choose.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 20. — De Wette, Fay, and others translate this and the following verse accurately: This [sc. what we have sworn] will we do to them, and let them live, lest wrath be upon us, because of the oath which we have sworn to them. And the princes said to them, Let them live. And they became wood-choppers and water-carriers (or drawers of water) etc. — Tr.]

[2 Ver. 24. — *וְעַתָּה* is better regarded as merely introducing the words quoted: It was told . . . and we were afraid, etc. — Tr.]

## EXEGETICAL AND CRITICAL.

Gibeon would appear to have been a sort of independent republic, since we hear of elders there

(ix. 11), but not of a king; and of their city it is said (x. 2) that it was a great city like a royal city. The inhabitants, having heard of the deeds of Joshua, hit upon a different plan of resistance

from that adopted by the kings before named, — the plan of negotiation, but with wiles. They pretend to have come from a very far country (ix. 9) to form an alliance with Joshua; and to confirm their declaration they point to their mouldy bread, their torn wine-skins, and their worn-out clothing (ix. 12, 13). Joshua suffers himself to be deceived, and makes a treaty with them which is ratified with an oath (ix. 15).

The deception, however, is discovered. After not more than three days the Israelites hear that the Gibeonites dwell in their very neighborhood (ix. 16). They break up, go thither themselves, and spare them because of the oath which the chiefs had sworn to them (ix. 18). When discontent arises in the camp on this account, Joshua consults with the chiefs, but they appeal to their oath, and decide in favor of letting them live. To this resolution they adhere, but the Gibeonites, as a penalty for their falsehood, are made wood-choppers and water-carriers for the congregation and the altar of Jehovah (ix. 21-27).

a. *Arrival of the Gibeonites and Joshua's league with them*, vers. 3-15. Gibeon, ch. xviii. 25. They also did work wilyly. They had heard what Joshua had done in the case of Jericho and Ai, and they also (בָּנִי) did something, and that with craft. וְשָׁרְפוּ, ver. 3, and וְשָׁרְפוּ, ver. 4, are rela-

tive to each other, so that the בָּנִי refers not to what the Canaanite kings had done, but to Joshua's deeds. These would they emulate, only not by warlike exploits, but by a finely contrived trick. So also the LXX.: καὶ ἐβόησαν καὶ ἔαυτον ἀπαρῶσαντο. Joshua's stratagem against Ai (ch. 8) is to be remembered. Maurer thinks also of Jericho; but that is less apposite.

Provided themselves with victuals. The Hebrew וְשָׁרְפוּ, "is nowhere else met with, and instead of it we should read with all the ancient translations and many MSS., וְשָׁרְפוּ, which also occurs in ver. 12" (Knobel). Keil adheres unqualifiedly to the *textus receptus*, and, connecting וְשָׁרְפוּ with נָדָו, *nuncius*, translates: "they went and journeyed as ambassadors," or "set out as ambassadors" [thus bringing out the sense of the English version]. But was it necessary to state this particularly? Is not that evident of itself, that if the Gibeonites went they went as ambassadors, since ver. 3 leaves us to suppose a previous consultation?

Ver. 6. *Gilgal*. In the Jordan Valley, as Ewald also assumes, and not, as Keil supposes, the Gilgal on the mountain near Bethel, "often mentioned in the Book of Judges and in First Samuel." But something would surely have been said of it if Joshua had moved the camp from Gilgal in the Jordan Valley to Gilgal near Bethel; and as this is not the case, we have no ground for thinking here of another Gilgal. Joshua had rather returned from his successful expedition against Ai to his well situated headquarters in the Jordan Valley, in order to undertake from thence fresh enterprises. Comp. the preliminary remarks to ch. viii. 30-35.

Ver. 7. וְיָתִיב. This Kethib is to be retained after the analogy of Judg. viii. 22, xx. 36; 1 Sam. xiv. 22. The Israelites are not clear in this matter. The thing looks suspicious to them, hence the question: "Perhaps thou dwellest in the midst of us (me), how then can I make a covenant with thee?"

Ver. 8. To this entangling question the Gibeonites return no answer at all, but say, with true oriental adroitness, apparently submissive and humble: "We are thy servants." This was no sincere declaration of submission (Serar., C. A. Lap., Rosenm., Knobel), but simply a form of courtesy, as Gen. i. 18, xxxii. 4, which was, however, very well designed and cunningly addressed. Nevertheless, Joshua shows himself not satisfied with it, and asks again, more definitely than others had done before: Who are ye and whence come ye? The imperfect וְיָתִיב, is worthy of notice as indicating the still incomplete action, comp. Judg. xvii. 9, xix. 17; 2 Sam. i. 3; Jonah i. 8; Ewald, *Lehrgeb.* § 136, 1, a.

Ver. 9. So pressed, the Gibeonites are compelled to answer Joshua, and first repeat what they have said before (ver. 6), but add that they have come on account of the name of Jehovah, whose fame (שְׁמֵהּ) they have heard. In the more detailed specification which follows of what they had heard they say nothing of Jericho and Ai (to have heard of which might indicate that they lived not very far off), but cunningly confine themselves to what God has done to the Amorite kings beyond the Jordan, therefore at a distance, nay even in Egypt (ver. 10).

They then recall the commission given them by their elders (ver. 11), and refer in conclusion to their mouldy bread, etc., as a proof of the truth of their story. The Gibeonites must have played their part admirably; for all the scruples which had been expressed are now silent.

Ver. 14. And the men took of their victuals. "The men," as we learn from vers. 18, 21, are the princes, i. e., heads of the tribes. The taking of their food is a sign of friendship, of inclination to make a league with the Gibeonites, Gen. xxxi. 46; Lev. ii. 13; 2 Chron. xiii. 5. Keil will not allow this, but adopts the explanation of Masius, approved also by J. H. Michaelis and Rosenmüller. He says: "*Est enim veluti oppositio quedam inter illa; sumere panem Gibeonitarum in manus, suisque oculis satis fidere et os oraculum Domini interrogare.*" This opposition is not to be denied, but would it not be much stronger, if it related not merely to a testing of the bread whether it was so old, but to an eating of it with a symbolical import, which implied readiness to make a league with the Gibeonites?

And the mouth of the Lord they asked not. That was a transgression of the explicit command, Num. xxvii. 21, that the priest Eleazar should seek counsel for Joshua, and that וְיִשְׁאָל בְּיְהוָה, i. e., through the judgment or right of Urim (and Thummim).<sup>1</sup> The priest by that becomes the mouth of Jehovah, since he announces God's answer in His name, just the same as the prophet who (Is. xxx. 2; Jer. xv. 19; Ex. iv. 16) is so called.

Ver. 15. And Joshua made peace with them. He assured them of peace and so of preservation from the edge of the sword.

b. *Discovery and Punishment of the Deceit*. Vers. 16-27. Ver. 16. At the end of three days, as in ch. iii. 2.

Ver. 17. And came to their cities on the third day. It took them so long, namely, to come from Gilgal lying in the Jordan valley to Gibeon. They might have accomplished the journey in much less

<sup>1</sup> See the Art. "Urim and Thummim" in the *Dict. of the Bible*. — Tr.]

time, as appears from ch. x. 9, but here there was no forced march commanded as in that passage. They could therefore take their time. But it would have been an unreasonably slow march, if, as Keil supposes, Joshua's headquarters had now been at Gilgal near Bethel, and he had taken more than two days for a distance of seven or eight hours. *Chephirah*, ch. xviii. 26. *Beeroth*, xviii. 25. *Kirjath-jearim*, xv. 60.

Vers. 18, 19. The question whether the princes were really bound to keep the oath which they had sworn to the Gibeonites, after it appeared that the condition on which it had been given did not hold good, has been much discussed by the interpreters, and decided rightly by most of them in the negative. The contrary is maintained by Osiander, Ising (p. 208), Corn. a Lapide, and Clericus. The last named expresses that opinion the most decidedly: "*Non videntur Hebraeorum proceres in tabulis fœderis hoc adscripsisse, se ea lege fœdus cum iis facere, si modo remotam oram habuerant, quod nisi esset, fœdus hoc foret irritum. Simplices iuraverunt, se Galahonitis vitam non erepturos idque invocato nomine Dei Israelis. Quam ob rem suum hoc iusjurandum revocare amplius non potuerunt.*"

Upon this Keil, from whom we borrow this extract, justly remarks: "Although the Israelite princes did not verbally make the truth of the declaration of the Gibeonites a condition of the validity of their oath, and add it to the league, *expressis verbis*, still it lay at the bottom of their oath, as the Gibeonites very well knew; and hence they so carefully represented themselves as having come from a very far country. The Israelites had not, therefore, so wholly *simpliciter*, as Clericus assumes, sworn to preserve their lives, and were not bound to spare them after the discovery of their trick." That the princes nevertheless felt themselves bound in conscience is sufficiently explained, psychologically, by their reverence for the oath in itself, Lev. xix. 12. Although the congregation *murmur*, the princes abide by their conviction that the Gibeonites must be spared on account of the oath. This murmuring was directed once against Moses also, Ex. xv. 24; xvi. 2; xviii. 3; Num. xiv. 2; xxvii. 36. Murmuring against God is mentioned, Judg. viii. 21. Lam. iii. 39, is a classic passage. In the N. T., *μαρτυροῦντες, μαρτυρούμενοι*, Mark xiv. 5; Luke v. 30; John vi. 41, 51.

Ver. 20. They would therefore let the Gibeonites live. On *וַיַּחְיֶינָם*, comp. Ewald, *Lehrg.* § 280, a. [Ges. § 131, 2.]. By the inf. abs., much the same as by the Lat. gerund in *-ndo*, or by our part. pres. act., is more definitely expressed what they would do; Lev. iii. 5; 1 Sam. iii. 12.

Ver. 21. "The princes repeat with emphasis that they shall live. Hence the Gibeonites then became wood-choppers and drawers of water for the congregation, as the princes had spoken to them. That is, the princes had made this proposition together, with their *וְיָחִי* [ver. 20]. The author had omitted it there because it is manifest from the historical statement in the second member of this verse. So ch. iii. 8" (Knobel).

Vers. 22, 23. Joshua communicates to the Gibeonites what has been decided upon. There shall not fall from among you servants and wood-choppers and water-carriers, i. e., such slaves [explicative] as are wood-choppers and water-carriers, and are, therefore, reckoned among the lowest class of the people (Deut. xxix. 10, 11). Together with captives taken in war and devoted for like purposes to the sanctuary, they bore, at a later

period, the name *נֶתִינִים* [*Dict. of Bible*, art. Nethinim], *Deo dati, donati*, 1 Chron. ix. 2; Ez. ii. 43, 70; viii. 20; Neh. vii. 43, 46. Saul was disposed to exterminate them, as is implied in 2 Sam. xxi. 1, 2, and David sought to propitiate them again by granting their blood-thirsty request (2 Sam. xxi. 6).

Vers. 24, 25. The Gibeonites plead as an apology the fear which they felt towards the Israelites, and leave their fate entirely in the hand of Joshua.

Vers. 26, 27. Joshua does as he had informed them, according to verse 23. And delivered them out of the hand of the sons of Israel. These would certainly, in their warlike zeal, as we may infer from their murmuring, have been glad to destroy the Gibeonites. Superior to the people stands the leader here, who proceeds in the spirit of humanity, and, in full harmony with the princes, gives no heed to the murmuring of the people.

Ver. 27. For the congregation and for the altar. The worshipping congregation is meant, the *קָהָל*, as appears plain, partly from the word

*עֲדָה* (עֲדָה, Num. xxvii. 17), partly from the additional qualification, "and for the altar." For profane service the Gibeonites could not be employed. They were temple slaves.

In the place which He (Jehovah) should choose, Keil infers from these words that the author of our book wrote before the building of Solomon's temple, because in his time God could not yet have chosen a fixed and permanent place for his sanctuary. Knobel regards them as "an addition by the careless Deuteronomist," who alone in all the Pentateuch had used this expression (Deut. xii. 5). But in Ex. xx. 24, which passage, even according to Knobel, certainly does not belong to the Deuteronomist, we meet with a related expression so that we are not compelled to think of "an addition by the careless Deuteronomist." Just as little necessary is it to suppose that the whole arrangement by which the Gibeonites were obliged to serve as wood-choppers and drawers of water for the congregation was first made in later times by Solomon. Reasons: (1) The Gibeonites are not expressly mentioned, 1 K. ix. 20; (2) 1 K. ix.

21, has reference to tributary work (*פֶּסֶל לְבָד*), and that, as the context shows, for architectural purposes, but not to servants for the purposes of worship. To such tributary services did Solomon appoint (*עָלָם*) the rest of the population (*עַם*)

(*וְיִזְרְיֵל*) of the Amorites, Hittites, Perizzites, Hivites, and Jebusites; but the Israelites he made soldiers (ver. 22). Our view is, accordingly, that Joshua did certainly appoint the Gibeonites at once to the lowest service at the sanctuary, "for congregation and altar," as the text says, especially as this service might already be performed about the tabernacle, as soon as this had an assigned place.

#### DOCTRINAL AND ETHICAL.

1. The question how far a promissory oath is binding on him who has given it, depends very much on our determination of the conditions under which one is at liberty to swear at all. On this Jer. iv. 2 is rightly regarded as a *locus classicus*. According to this passage an oath may be given:

(1) *בְּאֵמֶת*, (2) *בְּמִשְׁפָּט*, (3) *בְּצֶדֶק*. These three conditions, truth, right, and justice, are that which being presupposed an oath may be taken.

They are, as Jerome long ago called them, and as the canonical law recognizes them, the *comites juramenti*, namely, *veritas in mente, judicium in jurante, justitia in objecto*. If then, as in the case with the Gibeonites, the *justitia in objecto* is absent, the oath need not be observed; and so in all cases, when "the thorough knowledge of the subject" is wanting to the swearer without his fault. Completely so when this subject matter of the promissory oath is something directly unallowable, in clear opposition to the law of God, which, nevertheless, one has hastily, without rightly understanding it, sworn to do, as was true of Jephtha (Judg. x. 30, 31) and Herod (Matt. xiv. 9). Only, in that case, some expiation must be made, according to the principle laid down, Lev. v. 4-6, which, if a man, *e. g.* has taken an oath of office, and this office he cannot discharge, might consist in his resignation of the office, and in the case of a king, in his abdication. Christian ethics, especially that of the evangelical church, cannot be too earnest on this doctrine of the obligation of an oath, since mental reservations are so easily allowed which threaten truth, right, and justice. Very beautifully, on this point, Nitzsch says (*System of Christian Doctrine*, § 207): "Better, indeed, if the Christian state had done away with the word *oath*, *ὅρκος*, and the like, together with the whole train of heathen-religious presuppositions which are connected with them. *We might and should speak of God's witness, appeal to God, worship in court, duty to God, etc.* The form of the oath of this kind would have far less difficulty. Much more would depend on performing the whole service in a truly religious way, according to place and time, and on limiting, in conformity with this, the requisition and permission, and on giving due heed to what Christian morals and policy might have to advise further."

On the conditions of a right, that is, Christianly-pious offering and performance of an oath, Harless observes (*Christian Ethics*, § 39, b): "The first condition is, that the oath should be rendered only by virtue of a right demand for it. . . . The second condition is, that the swearer be in truth a confessor, *i. e.* that his oath be the expression of a believing hope truly dwelling in him. The third condition is, that the engagement into which he enters under his professing oath should be such that the God Himself whom the swearer acknowledges may acknowledge it. For the oath's sake to fulfill engagements displeasing to God is wickedly to carry to completion that which has been wickedly begun, to add a second sin to the first. Not to fulfill what has been sworn in in such cases, not the violation of an oath pleasing to God, but the penitent recall of a God-offending oath." Worthy of consideration further are the richly instructive articles in Herzog's *Realencycl.* (iii. 713 ff.) on "the Oath among the Hebrews" by Ruetschi, and on "the Oath" by C. F. Göschel.

2. The sanctity of the oath stood very high with the ancient Israelites, so that, as this narrative shows, they would rather, in *dubio*, hold fast to their oath even when they might justly have released themselves from it. As the name of God was to them thrice holy (Is. vi. 3; Ps. cxi. 9), so also was the solemn appeal to this name whether in a promise or an assertion. With this is connected the fact that the administration of oaths before the court was restricted to a few cases (Ex. xxii. 6 ff. 11; Lev. v. 23, 25; Num. v. 19 ff.) For that state of things ought modern legislation also to strive, and upon that ought Christian ethics to insist. Yet in North America, otherwise so puritan-

ically disposed, what sport is made with the oath, while in the territory of the Zwinglian church in Switzerland, the oath scarcely occurs any more before the courts.

3. Priests and prophets are called the mouth of Jehovah, and rightly, because he speaks through them when they have been enlightened by Him. This illumination, however, ought not to be thought of as in any way a mechanical process, but is rather to be regarded always as in the closest connection with the entire personal life, and official position of the individual bearer of the divine revelation. Even in the handling of the Urim and Thummim, this also must be taken into account.

#### HOMILETICAL AND PRACTICAL.

As once the Canaanites against Israel, so still and ever the foes of God gather themselves together to fight against Him and his church. — The trick of the Gibeonites (1) shrewdly thought out, (2) cunningly carried out, but (3) detected and punished. — There is no thread so finely spun, but comes at last before the sun. — Lying and deceit bring no blessing. — Humble words alone do not accomplish it, they must also be true. — The glory of God among the heathen. — Do nothing without asking God. — If we ask the Lord, He gives us also an answer; if we neglect it we have to bear the hurt ourselves. — How necessary it is for us to ascertain accurately the state of the case before we bind ourselves by an oath, lest we afterwards be troubled in conscience — shown in the case of the princes of Israel. — The firmness of the princes against the murmuring of the congregation. — The judgment upon the Gibeonites: (1) the hearing; (2) the sentence. — Man fears for nothing more than his life, and yet this life is only a temporal good. — Joshua's beautiful humaneness. — Better to be wood-choppers and water-carriers for the altar of the Lord than to have no part therein, as the Gibeonites had well deserved by their treacherous scheme.

STARKE: It is no new thing for the mighty of the world to bid themselves together against God and his gospel, Ps. ii. 2. But rage ye peoples, and be confounded; and give ear all ye of far countries; arm yourselves and be confounded; take counsel together and it shall come to nought; speak a word and it shall not stand, for God is with us, Is. vii. 9, 10. — No man should lie; straightforward truth gives the best security, Eph. iv. 25. — God's wonders and works are not hidden even from the heathen; how then shall they excuse themselves in that day? Rom. i. 19, 20. — For the preservation of mortal life men may well give themselves a deal of trouble, but where lies the care for the soul's welfare? Matt. xvi. 25, 26. — He who always takes counsel of God in prayer will not easily be deceived. — It is a bad case when one, on account of lying and deceit, must blush and turn pale; let every man, therefore, strive after uprightness and honesty.

CRAMER: God must have wood-choppers also and water-carriers in his congregation, and He gives to every one gifts according to his portion, 1 Cor. xii. 27.

HEDINGER: It is thoughtless stupidity in a man, if he will not take warning but runs also into the judgment where he sees that others have gone to ruin. — Credulity brings us into trouble.

GERLACH: This history warns the congregation of God at all times of the craft and disguises of the world, which often, when it would be an advantage to it, seeks recognition and admission into the kingdom of God.

3. *The great Victory at Gibeon over the five allied Canaanite Kings.*

## CHAPTER X. 1-27.

## a. Investment of Gibeon by the five allied Kings.

## CHAPTER X. 1-5.

- 1 Now [And] it came to pass, when Adoni-zedek king of Jerusalem had [omit: had] heard how Joshua had taken Ai, and had utterly destroyed [devoted] it; as he had done to Jericho and her king, so had he done to Ai and her king; and how the  
 2 inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon *was* a great city, as one of the royal cities [prop. one of the cities of the kingdom], and because it *was* greater than Ai, and all the  
 3 men thereof *were* mighty. Wherefore [And] Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia  
 4 king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with  
 5 the children of Israel. Therefore, [And] the [omit: the] five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together and went up, they and all their hosts [camps], and encamped before Gibeon, and made war against it.

## b. Slaughter at Gibeon.

## CHAPTER X. 6-15.

- 6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand [hands] from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So [And] Joshua ascended from Gilgal, he and all the people of  
 7 war with him, and all the mighty men of valour [strong heroes]. And the Lord [Jehovah] said unto Joshua, Fear them not: for I have delivered [given] them into thine  
 8 hand; there shall not a man of them stand before thee. Joshua therefore [And]  
 10 Joshua] came upon them suddenly, [:] *and* went [he went up] from Gilgal all night. And the Lord [Jehovah] discomfited [Bunsen: brought into confusion; Knobel: scattered; Fay, De Wette, Zunz: confused] them before Israel, and slew them with a great slaughter [De Wette: effected a great overthrow among them; Fay, literally: smote them with a great stroke] at Gibeon, and chased them along the way that goeth up to [the way of the ascent of] Beth-horon,<sup>1</sup> and smote them to Azekah, and  
 11 unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to [on the descent from] Beth-horon, that the Lord [Jehovah] cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with [the] hail-stones than *they* whom the children of Israel slew with the sword.  
 12 Then spake Joshua to the Lord [Jehovah] in the day when the Lord [Jehovah] delivered up the Amorites before the children [sons] of Israel, and he said in the sight of Israel:

- Sun, stand thou [omit: thou] still on Gibeon,  
 And thou [omit: thou], Moon, in the valley of Ajalon!  
 13 And the sun stood still,  
 And the moon stayed,  
 Until the people [nation] had avenged themselves upon their enemies.

- Is* not this written in the book of Jasher [Fay: the upright (Rechtschaffenen); Luther: pious; De Wette: just (Redlichen)]? So [And] the sun stood still in the  
 14 midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or [and] after it, that the Lord [Jehovah] hearkened unto  
 15 the voice of a man; for the Lord [Jehovah] fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.



## TEXTUAL AND GRAMMATICAL.

[ Ver. 11. — This sentence is properly parenthetical : As they fled before Israel (they were on the descent from Beth-horon) that Jehovah, etc. — Tr.]

## c. Flight and Destruction of the five Kings.

## CHAPTER X. 16-27.

16 But [And] these five kings fled and hid themselves in a [the] cave at Makke-  
17 dah. And it was told Joshua, saying: The five kings are found hid in a [the] cave  
18 at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave,  
19 and set men by it for [omit: for] to keep them: And stay ye not, *but* [omit: but]  
pursue after your enemies, and smite the hindmost of them; suffer them not to  
enter into their cities; for the Lord [Jehovah] your God hath delivered [given]  
them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end  
of slaying [smiting] them with a very great slaughter [stroke], till they were con-  
sumed, that the rest *which* remained of them entered [Fay: but those that re-  
21 mained of them escaped and came] into [the] fenced [fortified] cities. [,] And [that<sup>1</sup>]  
all the people returned to the camp to Joshua at Makkedah in peace: none moved  
22 [Fay, properly: pointed] his tongue against any of the children of Israel. Then  
said Joshua, Open the mouth of the cave, and bring out those five kings unto me  
23 out of the cave. And they did so, and brought forth those five kings unto him out  
of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the  
24 king of Lachish, *and* [omit: and] the king of Eglon. And it came to pass, when  
they brought out those kings unto Joshua, that Joshua called for all the men of Is-  
rael, and said unto the captains [לְיָדָיו, leaders] of the men of war which went  
with him, Come near, put your feet upon the necks of these kings. And they  
25 came near and put their feet upon the necks of them. And Joshua said to them,  
Fear not, nor be dismayed, be strong, and of good courage [firm, ch. i. 6], for thus  
26 shall the Lord [Jehovah] do to all your enemies against whom ye fight. And after-  
ward Joshua smote them, and slew them, and hanged them on five trees: and they  
27 were hanging upon the trees until the evening. And it came to pass at the time  
of the going down of the sun, *that* Joshua commanded, and they took them down  
off the trees, and cast them into the cave wherein they had been hid, and laid great  
stones in the cave's mouth, *which remain* [omit: which remain] until this very  
day.

## TEXTUAL AND GRAMMATICAL.

[ Verses 20 and 21 might well be translated and connected thus: And it came to pass when . . . till they were consumed, and those that had escaped of them had fled, and were come into the fortified cities, that all the people returned, etc. — Tr.]

## EXEGETICAL AND CRITICAL.

The abandonment by Gibeon of the common cause leads Adoni-zedek, king of Jerusalem, beyond doubt the most powerful of the Canaanite kings in Southern Palestine, to call upon the kings of Hebron, Lachish, Jarmuth, and Eglon, to chastise the apostate city. With this demand the princes named yielded compliance (ver. 1-5). But Joshua, being summoned by the Gibeonites to their assistance, hastens to aid his threatened allies, defeats the Canaanite kings in the famous battle at Gibeon, ever memorable on account of the much disputed standing still of the sun (vers. 6-15), and pursues and slays the confederates (vers. 16-27).

a. *Investment of Gibeon by the five allied Kings* (vers. 1-5).— ver. 1. מֶלֶךְ יִשְׁרָאֵל = Lord of righteousness. Better known than this Adoni-zedek is מֶלֶךְ צִדְקָה = King of righteousness (Gen. xiv. 18; Ps. cx. 4; Heb. v. 6-10; vi. 20; vii. 1, 10 and often), who was likewise king of Salem (Jerusalem).

יְהוֹשֻׁעַ also יְהוֹשֻׁעַ (the latter form here and there in Chronicles, *e. g.*, 1 Chron. iii. 5, also on the coins of the Maccabean age, while others have also the defective form, Gesen.), abbreviated, שָׁלֹם (Gen. xiv. 18; Ps. lxxvi. 3), from which it is evident that the proper pointing is יְהוֹשֻׁעַ, as further, the Aram. יְהוֹשֻׁעַ, Ezra iv. 20, 24; v. 1, and יְהוֹשֻׁעַ, Ezra v. 14; vi. 9, go to show. The Keri perpetuum —, which is a dual form, is explained (Fürst) as having arisen with reference to the double city (upper and lower), or, without respect to that, from the fact that the later Hebrews understood יְהוֹשֻׁעַ to be an old dual form (still appearing in שְׁתֵּי יָמִים, שְׁתֵּי יָמִים and the nom. prop. שְׁתֵּי יָמִים), and had substituted for it the customary יְהוֹשֻׁעַ.

The etymology is doubtful. Gesenius maintains the interpretation, supported by the translation of Saadjas: dwelling of peace. On this view, יְרֵד would be from יָרַד = dwelling or foundation, and שָׁלֹם = שְׁלֹמָה, which is favored by the Greek mode of writing Σολομα (Josephus, *Ant.* i. 10, 12; Paus. 8, 16, 3) and the Latin, Solyma (Mart. 10, 65, 5). Ewald holds the first part of the word to be an abbreviation of יְרֵד = possession, and explains, possession of Shalem.<sup>1</sup> Hitzig (on Is. p. 1, ff.) goes back to יְרֵדָה = possession, district, "district or possession of Salem." More recently he holds, on Ps. lxxvi. 3, that יְרֵדָה should properly have been written יְרֵדָה שָׁלֹם, which he translates (*History of the People of Israel*, i. 140) by: "Fear ye God undividedly." Here it is to be further observed that according to Hitzig's views שָׁלֹם, in the southern Arabic = a stone, was, with the Amorites יְבִיס, the old Canaanite name of the city [Jerusalem], which David changed into Jerusalem, while Hitzig adds that the city was earlier called Salem (?).

Fürst decides for the old etymology, appealing also to Saadjas on Is. xlv. 28; li. 17; lx. 1; lxii. 1, 6, taking שָׁלֹם, however, = שְׁלֹמָה, as an epithet of the most high God, as in יְהוֹשֻׁעַ שְׁלֹמָה. Thus יְרֵדָה would be equal to יְרֵדָה שְׁלֹמָה, 2 Chr. xx. 16, meaning "foundation (or place, dwelling) of El," and that as the Peaceful. It is striking that Fürst interprets שָׁלֹם, Gen. xiv. 18; Ps. lxxvi. 3, where it stands alone, without יְרֵד by "hilly place, summit," from a supposed stem שָׁלַם, to be high. But it would be more obvious to explain it, in accordance with the meaning given to שָׁלֹם in יְרֵדָה שְׁלֹמָה, as "place of the Peaceful," that is, of God.

"The later Arabic name of Jerusalem, el-Kuds or Beit el-Mukaddas, is only a circumlocution like עִיר הַקֹּדֶשׁ in the Hebrew (Neh. xi. 18)." Fürst. On the topography of Jerusalem and its neighborhood, comp. Dr. E. G. Schultz, *Jerusalem*; W. Krafft, *The Topography of Jerusalem*; Tobler, *Memoirs of Jerusalem*, and, *Topography of Jerusalem and its Vicinity*, as also Menke's *Bible Atlas*, map v., where on very carefully drawn side-maps the views of Tobler, Kiepert, Ferguson, Robinson, Krafft, and Sepp, concerning the plan of the city, are delineated.<sup>1</sup>

Ver. 2. It is emphatically mentioned concerning Gibeon that it was a great city, "like one of the cities of the kingdom," that is, perhaps, like a city in which a king dwelt, like a "royal city."

Ver. 3. Hebron, chaps. x. 36; xv. 54, Jarmuth, ch. xv. 35, Laishah and Eglon, ch. xv. 39, lie in southern Canaan.

Ver. 4. The enterprise is not directly against Joshua, but against Gibeon, because Gibeon has made peace with Joshua and the children of Israel.

Ver. 5. The four kings hear the summons, and encamp around Gibeon. The names of the kings

are not given here a second time; but the names of the cities over which they ruled, and in the same order as in ver. 3. The former names, however, are significant throughout, for Hoham is probably "whom Jehovah drives," Piram "the wild ass" (similar designations among the aborigines of N. A.), Japhia "splendid," Debir "the writer," on which the Lexicons may be consulted.

b. *Battle of Gibeon*, vers. 6-15. — Ver. 6. The Gibeonites send to Joshua at Gilgal and implore help, and indeed, as the form of their expression indicates, immediate help. Observe the climax; slacken not thy hands (2 Sam. xxiv. 16) — come up to us quickly — and save us — and help us. A very similar tone is adopted by the persecuted Christian congregation, Acts iv. 24-30, especially vers. 27-29.

Kings of the Amorites — a common designation of the five princes.

Ver. 7. Joshua responds to the appeal and hastens marching all night long to reach them (ver. 9), and that with a select portion of the army — גִּבּוֹרֵי הַחַיִּל, ch. i. 14. The י is to be taken as explicative, as Gen. iii. 16; comp. also Josh. xiv. 6.

Ver. 8. An encouraging address from Jehovah.

Ver. 9. A more particular statement of what has been told (ver. 7). — Suddenly comes he upon them because he has marched the whole night. In the morning he stands before them, when they believe him to be yet at his head-quarters on the Jordan. These rapid marches illustrate the true energy and efficiency of great military commanders. This is perceived also in modern and even the most recent history.<sup>2</sup>

Ver. 10. "Jehovah scattered (יִחַדֵּם) the enemy before Israel. The latter smote them in a great defeat at Gibeon and pursued them northward on the way to the ascent (מַעְלָה ב') of Beth-horon. So likewise he followed them in a southwesterly direction and smote them even unto Azekah and Makkedah." So Knobel. According to his view, therefore, the whole pursuit occurred simultaneously, towards the northwest and the southwest. But that is not the sense of vers. 10 and 11. Rather all Israel pursued the enemy in a northwesterly direction towards the pass of Beth-horon, and from thence through the pass down into the plain, where probably Azekah and Makkedah lay. By what means Jehovah discomfited the enemy, or "scattered" them, as Knobel translates, is not told; for the hail comes later. So Jehovah once discomfited the Egyptians, also, Ex. xiv. 24; and xxiii. 27 the promise is given that God will always do so with the foes of Israel. In 1 Sam. vii. 10 we are told of a tempest which Jehovah brought up when, at Samuel's prayer, he caused it to thunder against the Philistines, and then it is said: יִחַדֵּם — the same word which is used here. Probably also the storm came on during the battle. It thundered and lightened. Jehovah fought for his people out of the clouds. The enemy trembled and lost heart. They fled. During their flight the storm broke upon them in full fury; hailstones fell on them and of such size that more died from these than were slain by the sword (ver. 11).

<sup>1</sup> [A particularly valuable article on Jerusalem will be found in Smith's *Dictionary of the Bible*. On the topography the additions to the Am. ed. are indispensable. *The Recovery of Jerusalem* (see Intr. p. 87) is now reprinted in N. Y. — Tr.]

<sup>2</sup> [If Sadowa and the other events of the Austrian campaign were so commemorated by the author, what would he have said of the progress from Weissenberg to Sedan, and Paris, and — in 1870. — Tr.]

By a very similar mischance the Austrians were overtaken in 1859 at the battle of Solferino. — We have translated **אֲשַׁר** in ver. 10 "ascent" and in ver. 11, "descent."<sup>1</sup> It means both alike, as in 1 Macc. iii. 16, 24, both stand together in reference to this place: *ἀνδραῖς καὶ καρδαιῖς βαθύνουσιν*. If "pass" were not so modern it would best express the meaning of this word. This Pass of Beth-horon is still very rocky and rough (Robinson, iii. 59-63), and leads from the mountain down into the western plain, whither Joshua pursued the enemy even to the places lying there, Asekah (ch. xv. 35) and Makkedah (ch. xv. 41).

Ver. 11. That by the *great stones*, not stones literally as rained down (Grotius, Calmet, Ilgen), but hail-stones are to be understood, appears from the second half of the verse, "A hail-storm is meant, in relation to which **הָאֵשׁ** occurs also Is. xxx. 30; comp. Ez. xiii. 11, 13. Jehovah in contending with his enemies employs the hail also (Job xxxviii. 23; Is. xxxii. 19) as he did *e. g.* in Egypt, Ex. ix. 19, 25" (Knobel).

The verses which now follow, 12-15, deserve a particularly careful examination, and that (1) in reference to the *criticism of the text*; (2) as regards *their contents*. As to the former it is obvious that the whole passage, ver. 12-15, might be removed from the context entirely, without in the least mutilating the narrative; rather, ver. 16 connects itself with ver. 11 as its proper continuation. It is further manifest that ver. 13 itself refers to another writing as its source, and that the same author cannot possibly have written ver. 15 and ver. 43. For, according to ver. 15 Joshua had returned immediately after the battle at Gibeon into the camp at Gilgal, while in ver. 43 this return takes place only after the completed conquest of southern Canaan.

We have therefore to consider here an inserted passage. Knobel calls it "a fragment from the first document of the Jehovist." This first document of the Jehovist is, as may have been already perceived from the Intro. (§ 2), according to Knobel's view, the **סֵפֶר הַיְשָׁר** here cited — the "Law-book" as he calls it, — composed in the Northern kingdom. From this first document the whole episode here is taken, as he supposes, except the words, "is it not written in the Sepher Jaschar?" which he explains as an addition of the Jehovist, "who in a thing so unheard of and in credible thought himself bound to quote his authority expressly." As we have not been able to assent to this view, but are rather obliged, with the whole body of critics, to regard this **סֵפֶר הַיְשָׁר**, mentioned only here and 2 Sam. i. 18, as a poetical book, we cannot by any means refer the whole passage to the "Book of the Upright," but only a part as is afterwards shown. In this assumption that the whole passage, with the exception of the formula of quotations, is taken from the "Book of

the Upright," there agree with Knobel: Hengstenberg in the *Evang. Kirchen-Zeitung*, 1832, No. 88, *ibid.* 1868, No. 48; Hävernick, *Einh.* ii. 1, p. 50, Keil, *Comm.* p. 255 ff. [*Bibl. Comm.* ii. 1, 76 ff.]. The latter remarks, at the end of his exposition: "The only plausible consideration which can be brought against this view, and which has been adduced with great emphasis by two anonymous writers in the *Evang. Kirchen-Zeitung*, 1833, No. 17, p. 135 f., and No. 25 f. p. 197 f. and 211 f., consists in this, that the formula of citation, 'Is not this written in the Book of the Upright?' stands in the middle of the passage quoted, while elsewhere this and similar formulas stand either at the beginning of the quotation, as Deut. xxi. 14-27, or at the end of it, as generally in the books of Kings and Chronicles. But from both cases it does not follow that this is a rule without exceptions." Keil labors to prove this, quite fruitlessly, in our opinion; Hengstenberg also, in his second essay, seeks to obviate the striking fact that the citation occurs in the midst of the passage, by assuming that the author has communicated, out of the Book of the Upright, two lyrical fragments, which he separates from each other by the intervening phrase of quotation (*ubi sup.* p. 580). But, granting that ver. 13-15, together with the very prosaic conclusion, "and Joshua returned and all Israel with him, unto the camp to Gilgal," must be a lyrical fragment, would it not then have been more natural for the writer to repeat the formula somewhat in this manner: Is not this *also* written in the Book of the Upright? — Bleek has left the question unsettled, saying, "How far the quotation here extends, and where the historian resumes, is not quite clear" (*Intro. to the O. T.* p. 349). Kamphausen on the contrary (*Stud. und Kritiken*, 1863, p. 866), assumes that the author of ver. 12-15 was a historian who names expressly the source from which he draws, and *plainly* distinguishes, the lines which he extracts therefrom from his own prosaic narrative. To the same result must we also come, and for the following reasons: (1.) The fact that the formula of citation here occurs in the midst of the passage, constitutes for us an insuperable objection to referring the *whole* to the Book of the Upright, since everywhere else, such formula comes in either at the beginning or end of the words cited. (2.) The exclamation which is put in the mouth of Joshua, breathes in every aspect the spirit of Hebrew poetry. It is sublime in its import, rhythmical, and strictly observing the parallelism in its form, in its choice

of words also poetical (notice **דָּוִם, יָרֵם**<sup>2</sup>); while afterwards the discretion of the historian manifestly comes into play, since he mentions *only the sun*; lets it *stand in the midst of heaven*, then continues with the observation that it *hasted not to go down almost a whole day*; in ver. 14 expounds *verbally* the poetical language, and concludes, finally, with a wholly prosaic notice.

Verses 13-15, accordingly, do not belong to the Book of the Upright.<sup>3</sup> But how with verse 12 a?

with all the facts. We think the poetic spirit resounds through the whole of vers. 13 and 14, to say nothing of the more satisfactory dogmatic bearing of Hengstenberg's view, to be noticed hereafter.

Stanley, in his very interesting presentation of the great battle of Gibeon (*Jewish Church*, 1st series, lect. xi.), gives this whole section poetically arranged, as follows. It will be seen that here again he blends the LXX. and the Hebrew text too much as if they were of like authority: —

"Then spake Joshua unto JEHOVAH,  
In the day 'that God gave up the Amorite

<sup>1</sup> [The remark which follows is true and appropriate concerning **אֲשַׁר**, which, however, is not repeated in ver. 11. **מוֹרָד** is used there. — Tr.]

<sup>2</sup> [Might we not add also **וַי** ver. 18, which is unusual for **וַי** in reference to the *Hebrews*? — Tr.]

<sup>3</sup> [The unhesitating confidence of our author in this conclusion seems hardly borne out by his reasons. The cautious judgment of Bleek, above quoted, seems more consistent

It is possible that these words may have formed the historical introduction in that Book of Heroes, to Joshua's exclamation, as Ex. xv. 1, "Then sang Moses," etc., but it is also possible that they belong to the same author as vers. 13 b-15, from whom other sections likewise wrought into the body of the history may have been derived. On this see the Introduction.

Having dealt with the criticism of the text, we proceed (2) to a consideration of the meaning of the passage, which especially needs to be exegetically settled. Ver. 12, *וַיִּשְׁתָּקֵט*, pointedly "at that time," as Gen. xii. 6, Josh. xiv. 11, in contrast with *וַיִּשְׁתָּקֵט*; LXX. *τότε*, Vulg. *tunc*. This *וַיִּשְׁתָּקֵט* is more

closely defined by *וַיִּיָּהוּהוּ יָתַד וְנָתַן*, "in the day when Jehovah delivered up," etc. The battle at Gibeon is intended. The promise, Deut. i. 7, 8, is to be remembered. On this day, Joshua spake to Jehovah, . . . and he said in the sight of Israel. We should have expected rather, "in the ears of Israel." The same kind of expression is used in Num. xx. 8, in a passage which probably has the same author as ours, and in Deut. xxxi. 7. Quite correctly *לְעֵינֵי* is used, Gen. xxiii. 11, 18; Ex. iv. 30. Here it is to be taken = *coram*, as the Vulgate translates, correctly as to the sense. Then follows what Joshua said. *וַיִּשְׁתָּקֵט*, as also *וַיִּיָּהוּהוּ*, is without the article, accord-

ing to the usage of poetry, as Job xvi. 18, *וְעָרְבָה* (O earth), while in prose the article in this case is more common to distinguish the noun in some manner (Ewald, *Lehrg.* § 327). *וַיִּשְׁתָּקֵט*, Imp. Kal from *שָׁקַט*, prop., to be dumb with astonishment, then to be silent, then to rest, to be quiet, to keep still, as one who is silent does. So Ps. iv. 5; 1 Sam. xiv. 9; Job xxxi. 34; Lam. ii. 18; Job xxx. 27. Knobel remarks also that *וַיִּיָּהוּהוּ*, Gen. xxxiv. 5; Ex. xiv. 14, is used in the same way of rest, inactivity. "Sun, stand still on Gibeon," is accordingly, = keep thyself quiet and inactive, stand still. Keil indeed will not grant this, but translates *וַיִּשְׁתָּקֵט* here and 1 Sam. xiv. 9, by "wait." But both here and there *וַיִּשְׁתָּקֵט* stands im-

mediately parallel to *וַיִּשְׁתָּקֵט*, and *עָמַד* means unquestionably to stand, stand still, remain standing, for which 1 Sam. xx. 38 may be superfluously compared. Besides, how can the sun wait, without standing still. It is better, therefore, to translate poetically, with force and boldness, "stand still," than tamely "Sun, wait at Gibeon and moon in the Valley of Ajalon." So also the LXX., *ἡ ἡλιος κατὰ Γαβέων, καὶ ἡ σελήνη κατὰ φάραγγα Ἀϊλὼν*; and the Vulgate: "*Sol contra Gabaon ne movearis et luna contra vallem Ajalon!*" Quite erroneous is the attempt of Dr. Barzilai in the brochure, *Un Errore di Trente Secoli* (Trieste, 1868), to translate the *וַיִּשְׁתָּקֵט* by "Sun, be silent, cease to shine!" by which an eclipse of the sun

Into the hand of Israel, (LXX.)

When he discomfited them in Gibeon,

'And they were discomfited before the face of Israel,' (LXX.)

And Joshua said:—

"Be thou still, O sun, upon Gibeon,  
And thou moon upon the Valley of Ajalon.  
And the sun was still,  
And the moon stood,

would be made out of his standing still. Zöckler, in a treatise (*Beweis des Glaubens*, iv. p. 250), remarks on this: "The untenableness of this explanation appears not only from the fact that *וַיִּשְׁתָּקֵט*, 'to be silent' (as well as its synonym *וַיִּיָּהוּהוּ*, in Gen. xxxiv. 5; Ex. xiv. 14), according to 1 Sam. xiv. 9, may very well signify in general, the holding in, or ceasing from any activity, and particularly resting from any movement, the holding still or standing of a moving body (comp. also Ps. iv. 5; Job xxxi. 34; Lam. ii. 18), while its application to the self-concealment of a luminous body, can be supported by no example,—but furthermore also from the connection with what follows. This, as definitely as is possible, presents the actual standing still of the sun, as the result of the mighty injunction of Joshua, the believing warrior."

The Valley of Ajalon lies to the west of Gibeon. Knobel says on this, at ch. xix. 42: "Ajalon, in whose vale Joshua bade the moon stand still (x. 12), allotted to the Levites (xxi. 24; 1 Chron. vi. 54), often mentioned in the wars with the Philistines (1 Sam. xiv. 31; 1 Chron. viii. 13), fortified by Rehoboam (2 Chron. xi. 10), taken from Ahaz by the Philistines (2 Chron. xxviii. 18), lying, according to the *Onom.*, s. v. "Ajalon," two miles east of Nicopolis; at the present day, a village Jalu, Jalo, in a fertile region on the north side of a mountain ridge, from which one overlooks the beautiful and wide basin Merdj Ibn Omer stretching away to the north. Rob. iii. 63, 64; *Later Bibl. Res.* 145, Tobler, *Dritte Wanderung*, p. 188 f." To this position of Ajalon, westward from Gibeon, where Joshua joined battle with the Amorites, the place of the moon suits well. It stood in the west, near its setting, over Ajalon, and was still visible although the sun was shining. Let the two heavenly bodies stand where they stood and there would continue to be day; and if there continued to be day there would still be a possibility of completely destroying the foe. And that was precisely Joshua's wish, that they might stand where they stood in order that he might annihilate the enemy. Hengstenberg (*ubi sup.* p. 558) will not allow this, but explains that the "simultaneous appearance of the sun and moon" was "something entirely unusual, which ought not to be so readily taken for natural." This joint apparition, however, is not very unusual; on the contrary it may be witnessed in a clear sky at any time, during the moon's first quarter, in the afternoon, and during the last quarter, in the forenoon: and indeed, from what is kindly communicated to me by the astronomer Mädler, it may be seen, in the much clearer southern heavens, early in the afternoon, during the moon's first quarter, and until late in the forenoon during her third.

Knobel, for his part, supposes that "the separate mention of the sun and moon on Gibeon and Ajalon has, in the poetical parallelism, as e. g. in Hos. v. 8; Am. i. 5; Mich. iii. 12; Zech. ix. 10, 17, no significance." That, however, is questionable, in view of the fact that the assignment of the two heavenly bodies to their respective positions suits Until 'the nation' (or, LXX., until God) had avenged them upon their enemies.

And the sun stood in 'the very midst' of the heavens,  
And hastened not to go down for a whole day,  
And there was no day like that before it or after it,  
That JEHOVAH heard the voice of a man,  
For JEHOVAH fought for Israel.  
And Joshua returned, and all Israel with him, unto the camp in Gilgal."—Ta.]

so perfectly to the place of Joshua, and the more so because it is to us very doubtful whether the names in Hos. v. 8, Am. i. 5, Zech. ix. 10, are connected merely for the sake of the parallelism, which we admit only as to Mic. iii. 12. But if the sun and moon simultaneously stood still in the heavens, and so that the sun rested over Gibeon east of the field of battle, and the moon over Ajalon in the west, the battle must have been going on in the morning, and Joshua have uttered his invocation at this time, perhaps toward midday. So it is understood also by Keil, Knobel, and Zöckler, who writes (*ubi sup.*): "The mention of the moon with the sun in ver. 13 is to be explained simply from the circumstance that it also was yet visible in the sky, and that the prayer, directed toward a *prolongation of the day*, could only be fully expressed, positively as well as negatively, if it at the same time called for the delay of the night, or, which is the same thing, a standing still of the planet which governed the night (Gen. i. 16)."

Gibeon and Ajalon are named as stations of the sun and moon, because Joshua when he engaged in the battle was probably west of Gibeon, in a place from which he saw the sun shining in the east over that city, and the moon in the far west over Ajalon.

As the probable hour of the conflict we may infer, partly from this situation and partly from the sun standing still "in the midst of the heaven" (ver. 13), that it was in the middle part of the day, and probably still in the forenoon, hardly the late afternoon as Corn. a Lapide, Clericus, J. D. Mich. *et al.* have supposed. Hitzig also decides in favor of the forenoon: "As Saul upon the king of Ammon, Joshua fell on the Amorites early in the morning. When, soon after, the battle took a favorable turn, the sun had already risen and stood over Gibeon behind the combatants, while in the far west, the moon had not yet gone down" (*ubi sup.* p. 102). Most recently of all A. Hengstenberg, in Bochum has also published a contribution (*Beweis des Glaubens*, vol. v pp. 287, 288) toward the explanation of our passage, in which he agrees with Zöckler in regard to the question at what time of day the battle was fought and Joshua uttered his call to the sun. Ewald, on the contrary (*Gesch. d. v. Israel*, 2, p. 325, 326), thinks of the afternoon. In regard, further, to the relation between the hail-storm mentioned ver. 11 and Joshua's exclamation, we must remember that the author of the "Book of the Upright," knew nothing of this hail-storm,<sup>1</sup> but the writer who gave the Book of Joshua its present form, inserted not only the supposed citation (ver. 12 and 13 *a.*) but the whole passage (vers. 12-15) into the midst of the history of the pursuit, so that he appears certainly to have conceived of the hail-storm as a preceding event.

Ver. 13. And the sun stood still, and the moon stayed until the nation had avenged themselves on their enemies. Joshua's wish is fulfilled. The heavenly bodies pause in their course and stand still. When once we remember that the poet says this, the same poet who has previously put in Joshua's mouth this grand, poetical exclamation, reminding us of Agamemnon's wish (*Il.* 2, 413 ff.), we have found the key to ver. 13, the most striking parallel to which is Judg. vi. 20. When it is there said that the stars out of their courses (*מסלוליהם*) fought against Sisera, no one, so far as we know, has ever supposed that this poetical

trope was to be literally understood. Rather it is there, as here, the heavenly powers, nay Jehovah himself (ver. 14) who fights for Israel. It is not "an unheard of, astronomico-mechanical miracle" with which we here have to do, but "the most glorious typical occurrence, which illustrates how all nature, heaven and earth, is in league with the people of God, and helps them to victory in their battles of the kingdom" (Lange, *Com. on Gen.* pp. 86, 87).

The standing still of the sun and moon is no more to be understood literally than that fighting of the stars down out of their courses, or the melting down of the mountains (Is. xxxiv. 3: Amos ix. 13; Mic. i. 3), the rending of the heavens (Ps. xviii. 10), or the skipping of Lebanon (Ps. xxix. 6), the clapping of hands by the trees in the field (Is. lv. 12), the leaping of the mountains and hills (Ps. cxiv. 46), the bowing of the heavens (Ps. xviii. 10). It is the language of poetry which we have here to interpret, and poetry, too, of the most figurative, vehement kind, which honors and celebrates Joshua's confidence in God in the midst of the strife; that "unique assurance of victory on the part of Joshua" (Lange, *ubi sup.*) which the Lord would not suffer to be put to shame. In this the most positive interpreters (Keil, Kurtz, both Hengstenbergs), however they may differ as to the particulars, and to textual criticism, are perfectly at one, against a literal apprehension of the passage. Nor can Hab. iii. 11, be adduced in favor of a literal interpretation of the passage. For if it is said, Hab. iii. 11, "Sun, moon, *יָרֵחַ וְשֶׁמֶשׁ*," this is not to be translated as Hengstenberg (*ubi sup.*) and Keil, on the one side, and Hitzig (*Kl. Propheten*), on the other have shown, "The sun, and moon remain in their habitation," but rather: "The sun, the moon enter into a habitation," i. e. as we should say: "into the shade," namely, "behind the stratum of clouds" or, "they are darkened." "The friendly lights grow pale, while on the other hand, there shines for the enemies of God and his people, another, an ungenial light, which brings destruction, the lightning, God's spears and arrows" (Hengstenberg). This passage has therefore nothing at all to do with the one before us. And when Jesus Sirach in his enumeration of the exploits of Joshua, asks (xlv. 4), *Ὁὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπέδισεν ὁ ἥλιος καὶ μὴ ἡμέρα ἐγενήθη πρὸς δύο*; he makes out of the standing still of the sun, a going back, something like Is. xxxviii. 8, and speaks at the same time of lengthening one day into two. He is not therefore correct in his representation of the occurrence. The same is true of Josephus (*Ant.* v. 1, 17), when he speaks only of an increase, i. e. lengthening in general of the day.

Is not this written in the Book of the Upright? i. e. "Lo, this stands written in that book and may there be read expressly. On *יָרֵחַ וְשֶׁמֶשׁ* comp. Num. xxii. 37; Deut. xi. 30. So very often in citations; 1 K. xi. 41; xiv. 29; xv. 7, 23, 31; xvi. 3, 20, 27 and often" (Knobel).

And the sun stood still in the midst of heaven, and hastened not to go down about a whole day.

*יָרֵחַ וְשֶׁמֶשׁ* here used of place, in Judg. xvi. 3 of time; in the middle, a more precise designation of the sun's standing, which is omitted in the poetical part of this episode.

And hastened not to go down. The verb *יָרַח* is used once besides in our book (ch. xvii. 15),

<sup>1</sup> [That is, strictly, gives no indication of such knowledge in this passage. — Tr.]

and in the sense "to be narrow," and again in Ex. v. 13, where the Egyptian task-masters are spoken of, in the sense of "to oppress." It is not employed in poetry *alone*, as Zöckler (*ubi sup.*) maintains, in order to support his view that these verses also, at least to the close of ver. 14, breathe "a poetically exalted" strain. Or should Ex. v. 13 also be regarded as a poetical passage? A certain elevation is, indeed, not to be denied to the narrative here, but that we find also in places, like ch. viii., which yet is unquestionably prose.

About a whole day. יוֹם תָּמִיד, elsewhere commonly of moral integrity, is used in the original sense, "complete," "entire," in Lev. iii. 9; xxv. 30, in the latter passage of time, namely, of the year יוֹם תָּמִיד, as here of the day שְׁנֵה תָּמִיד. Plainly, the *author* of this verse understands the poetical citation from the Book of the Upright, *literally*, which does not hinder us from going back to the original sense, as we have done above. That he, like all the Scripture writers, thought of an "anti-Copernican" system, as Zöckler expresses it, or as we might more correctly say, that he spoke of what was immediately perceptible, is evident without discussion. We think with Zöckler (p. 250) "it is lost labor to put upon the expressions of holy Scripture concerning the magnitudes and movements of the heavenly bodies, a heliocentric sense, by allegorical artifices, since the childish simple view of the universe, which perceives in the earth the fixed centre, must necessarily have possessed the Biblical writers also as children of their time."

Ver. 14. And there was no day like that before it and after it (לִפְנֵי וְאַחֲרָיו) that Jehovah hearkened (שָׁמַע) unto the voice of a man; for Jehovah fought for Israel. The war was not merely a war of men, Jehovah himself rather was its leader, as was promised the Israelites, Ex. xiv. 14, by Moses. Comp. Deut. i. 29, 30; iii. 22, xx. 1, 3, 4, xxxi. 6. Hence Jehovah is called precisely מֶלֶךְ הַמִּלְחָמָה, "man of war" (Luther: *der rechte Kriegsmann*), Ex. xv. 3. He has heard the call of Joshua and held the sun still in his course (of the moon nothing more is said), and so, according to the view of the author of 13 b-15, has performed an *objetive* astronomical miracle, of which the poet from whom the quotation is made, had no thought, and of which we, following him (the poet) have no thought.<sup>1</sup>

Ver. 15 b. Hengstenberg would refer this prosaic statement still entirely to the poetry (which Zöckler does not do), and quotes in support of this (Ex. xv. 19) the close of Moses' song of triumph, which is also found Ex. xiv. 22. It is not found, however, in precisely the same words (in the latter passage בָּב, in the former the more graphic דָּוָל), nor with the same arrangement of the words, which in Ex. xv. 19 has the rhythmical cadence. We cannot, therefore, allow force to this example, but believe, rather, that to this, certainly if to any of the vers. (13 b-15) the "words of Maurer apply: *Quæ ante formulam citandi b. guntur, sunt poesis; quæ post pura puta prosa.*"

<sup>1</sup> [Without dwelling on the palpable difficulty, not to say impossibility, of reconciling such a judgment with any satisfactory conception of the inspiration of the writer of our book, is not that judgment inconsistent with the natural probabilities concerning the authorship? That is, would not the reviser or compiler of the Book of Joshua know, as well as we, that he was introducing in verses 12, 13, a

# KEIL'S VIEW OF VERS. 12-15, ADDED BY THE TRANSLATOR.

[As representing a somewhat different theological position, the following comments of Keil on this passage, may, as well as from their character in other respects, be profitably cited here.

"This wonderful victory was celebrated by Israel in a war-song which was preserved in the Book of the Pious. Out of this book the author of the Book of Joshua inserted here the passage which commemorated the wonderful work of Jehovah toward Israel and toward his enemies, the Amorites, for the glorification of his own name. For, that we have in vers. 12-15 a poetical extract

from the סֵפֶר הַיִּשָּׁר is universally acknowledged. This insertion and the reference to this writing is analogous to the quotation from the Book of the Wars of the Lord (Num. xxi. 14), and the lyrical strophes woven into the historical narrative. The object is not to confirm the historical report by reference to an older authority, but only to render more vivid to future generations the striking impression which those wonders of the Lord had made upon the congregation."

Keil's account of the Book of the Pious is the same as that of Fay and most others. He distinctly assumes, however, what doubtless should be understood by all, that this progressively accumulated anthology of pious hymns in praise of the covenant God was interspersed with explanatory historical notices. Thus there is no difficulty in supposing ver. 15 also to have been copied from this poetical book. Keil then proceeds: "The citation from it proves itself at once to have been taken from a song, by the poetical form of the language and by the parallelism of the members.

The quotation begins, however, not with וַיִּשָּׁא, ver. 12 b, but with בָּיִת הָיָה, ver. 12 a, and to it belong also vers. 13 and 14, so that the reference to the source of the quotation is inserted in the middle of it. Such formulas are generally met with, indeed, elsewhere either at the beginning of the passage adduced, as Num. xxi. 14, 27; 2 Sam. i. 18, or at the close of it, as generally in the books of Kings and Chronicles. But it does not follow that such position was a rule without exceptions, especially since the reference to sources in the books of Kings has a quite different sense, the citations being not documentary proofs of the occurrences before reported, but references to writings in which more complete accounts might be found concerning fragmentarily communicated facts. In ver. 13 also the poetical form of the discourse leaves no doubt that vers. 13 and 14 still contain words of the ancient poet, not a prosaic comment of the historian on the poetic expressions which he had quoted. Only ver. 15 presents a pure historical statement which is repeated (ver. 43) at the end of the narrative of this victory and war. And this literal repetition of ver. 15 in ver. 43, and still more the fact that the statement that Joshua returned with all the people into the camp to Gilgal anticipates the historical order of events, and that in a very striking manner, renders it highly prob-

ably impassioned and hyperbolic passage of poetry? If so how could he, more than we, go on to interpret it as prosaic history? We think this indicates at once that the interpretation is not his, is nobody's cool interpretation, but only a continuation of the lyrical strain. Not all the grammatical objections of our author to this view combined can stand against this one consideration. — Tr.]

able, if not altogether certain, that ver. 15 also is taken from the Book of the Pious."

Keil's conception of the circumstances and progress of the battle, and of the position of the parties in reference to the standing still of the sun and moon, agrees in every important point with that of Fav.

"How then shall we make real to ourselves this wonderful occurrence? An actual standing still of the sun at some place in the heavens, about the zenith, is not clearly expressed. If one were disposed to insist on the *וַיַּעַמְד*, "the sun stood (held his position) in the midst of the heavens," which is

added as if in explanation of *וַיִּדְרוּ* in such a way that it must express a miraculous obstruction of the course of the sun, this would hardly be consistent with the phrase *לֹא אָזַן לְבָרָא*, "it hastened not to go down," for this strictly taken, means only, as several of the Rabbins long ago remarked, a more tardy progress of the sun. Plainly intimated in vers. 12 and 13 is so much only, that at Joshua's word the sun remained standing almost a day longer in the heavens. To this is added (ver. 14), "That there was no such day before and afterward, that Jehovah hearkened to the voice of a man; for Jehovah fought for Israel." This expression, again, should not be too hardly pressed, as the analogous utterances, "there was none like him," etc. 2 K. xviii. 5; xxiii. 25, show. They convey only the thought, a day like this which God so marvelously lengthened has not been before nor since. So much therefore lies unambiguously in the words, that the singer of the ancient song, and after him also the author of our Book of Joshua, who inserted these words into his narrative, was convinced<sup>1</sup> of a wonderful prolongation of that day. Here, however, it is carefully to be observed that it is not said, that God did at Joshua's request increase the length of that day by about a whole day, or cause the sun to stand still for nearly a whole day, but only that God hearkened to the voice of Joshua, i. e. did not let the sun go down until Israel had avenged themselves upon their enemies. The difference is not unimportant. For a marvelous prolongation of that day took place not only if, through the exertion of God's Almighty power, the course of the sun or his going down was delayed for many hours, or the day lengthened from say twelve to eighteen or twenty hours, but also on the supposition that the day appeared to Joshua and to Israel wonderfully lengthened, the work accomplished on that day being so great that it would without supernatural help have required two days.

To decide between these two views is not easy, nay, if we go to the bottom of the matter, is impossible. [And no more necessary, it might be added, viewing the account as poetry, than to try to discover the exact proportion between David's glorious hyperboles in Psalm xviii. and the actual events of the deliverance which he there celebrates. — Tr.] When we cannot measure the length of the day by the clock, we may, especially in the crowd of business or work, with extraordinary facility

be deceived in regard to its length. But the Israelites had neither sun-dials nor any clocks, and amid the tumult of the conflict hardly would Joshua, or any other one engaged in the strife, have repeatedly noticed the shadow of the sun, and inquired after its changes in reference to a tree, for example, or other such object, so as to perceive from its possibly remaining stationary and unaltered, for some hours, that the sun had actually stood still. Under these circumstances it was quite impossible for the Israelites to decide whether that day was really, or only in their conception, longer than other days.

Besides this we must take into account the poetical character of our passage. When David praises the wondrous deliverance which he had experienced at the hand of the Lord, in the words: "In my distress I called upon the Lord . . . and he heard my voice out of his heaven, . . . and he bowed the heaven and came down, . . . he stretched his hand out of the height, took me and drew me out of many waters" (Ps. xviii. 7-17), who imagines that these words are to be understood literally, of an actual descent of God out of heaven and stretching out of his hand to draw David out of the water? Or who will take the words of Deborah: "Out of heaven was the battle waged, the stars out of their courses fought against Sisera," in a literal sense? The truth of such expressions lies in the subjective field of the religious intuition, not in the rigorous interpretation of the words. In a similar way may the verses before us be understood without prejudice thereby to their real import, if that day had been merely subjectively prolonged to the religious apprehension of Israel.

But if the words had expressed even an objectively real and miraculous extension of that day, we should still have had no valid ground for doubting the truth of this statement of facts. All objections which have been raised against the fact or the possibility of such a miracle, appear, on a closer examination of the matter, nugatory. Thus, that the annals of the other peoples of the earth give no report at all of a miracle which must have extended over the whole earth, loses all importance when we perceive that no annals at all of other nations of that period are extant, and that it is extremely doubtful whether the miracle would have extended far beyond the bounds of Palestine [!]<sup>2</sup> Again, the appeal to the unchangeableness of the movement of the heavenly bodies fixed by eternally unalterable laws, is not suited to show the impossibility of such a miracle. The eternal laws of nature are nothing more than modes of manifestation, or phenomena, of God's creative power, the proper nature of which no mortal has yet found out. May not then the Almighty Creator and Preserver of nature and all her powers, be able also so to direct and control the powers of nature according to his own will that they should contribute to the realization of his ends in salvation? Finally, the objection also that the sudden arrest of the revolution of the earth upon its axis, must have demolished all the work of human hands

"And he (Joshua) believed God's particular favor to Israel above all people under the sun; else he could not have expected, that, to favor them upon an emergency with a double day, he should (which must follow of course) amuse and terrify so great a part of the terrestrial globe with a double night at the same time; it is true he causeth the sun to shine upon the just and upon the unjust, but this once the unjust shall wait for it beyond the usual time, while, in favor to righteous Israel, it stands still." — Tr.]

<sup>1</sup> [Considering what is afterward truly said of the fervid poetical character of this whole passage, this statement appears quite unwarranted. Unless David and Deborah and Habakkuk were convinced of the actual reality of what they assert in the form of fact, there seems no reason at all for assuming that either the original composer of the song or he who inserted it in the Book of the Upright or he who copied it into the Book of Joshua, believed there had been an actual extension of that day. — Tr.]

<sup>2</sup> [Compare Matt. Henry's (from this point of view) more rational representation: —

upon its surface, and hurled from its orbit the earth itself and her attendant the moon, proves nothing, since it is forgotten in all this, that the almighty hand of God which not only created the stars but also lent to them and to all worlds the power to run their course with regularity, so long as this world stands, that that hand which bears, upholds, controls all things in heaven and on earth, is not too short, to guard against such ruinous consequences.

To this may still be added that even the most rigorous apprehension of the words does not compel us, with the fathers and older theologians, to suppose a miraculous obstruction of the sun in his course, but only an optical pause of the sun, i. e. a miraculous arrest of the revolution of the earth on its axis, which would have appeared to the observer as a standing still of the sun. Knobel is entirely wrong when he pronounces this view of the fact contrary to the text. For the Scriptures speak of things of the visible world according to their appearance, as we also still speak of the rising and setting of the sun, although we have no doubt of the revolution of the earth about the sun. Such an optical stand-still of the sun, however, or rather merely a longer standing and visibility of the sun in the horizon, might be effected through God's omnipotence in an astronomical phenomenon unknown to us and wholly incomprehensible by natural philosophy, without interfering with the general laws of the rotation of the heavenly bodies. Only we must not, surely, reduce this exertion of the divine power to a mere unusual refraction of the light, or a storm of lightning lasting through the whole night, as has been variously attempted." *Bild. Com.* ii. 1, p. 76-81.]

Having thus treated of this difficult passage in reference to the criticism of the text, and also to the purport of it, it remains for us still to glance at the history of its interpretation.

Although Jesus Sirach and Josephus had, even in their day, betrayed a disposition in the passages above cited, to change the phraseology of our verse, in the sense of a not entirely literal conception of it, still the overwhelming majority of ancient Jewish and Christian interpreters understand here an objective, astronomical miracle, an actual standing still of the sun. So Justin Martyr in *Dial. cum Tryph.*; Ephraem Syr.; Tertullian, *De Jejuni.* i. 10; Jerome c. *Jovin.* i. 11; Chrysost. *Hom.* 27 in *Epist. ad Hebr.*; Augustine, *De Civit. Dei*, xvi. 8; Theodoret, the Rabbins, Serarius, Masius, C. a Lapide, Calvin, Osiander, *et mult. al.* Exceptions are (the *Ev. Kirchen-Zeitung*, *ubi sup.* p. 555), Maimonides and Rabbi Levi ben Gersom, who advocate the non-literal view. "The wish of Joshua," explains the latter, "aims only at this, that that one day and night might be long enough for the overthrow of the so numerous forces of the enemy. It was the same as if he had said: Grant, Almighty Father, that before sun and moon go down, thy people may take vengeance on this multitude of thy foes. The miracle of that day was, that at the prayer of a man God effected so great a defeat in so short a time." How tenaciously the Roman curia, on the contrary, in their Jesuitically inspired proceedings against Galileo (1633), held fast to the opposite view, is well known.

1 [The note of the learned Whiston, translator of Josephus, is curiously accommodating: "Whether this lengthening of the day, by the standing still of the sun and moon, were physical and real, by the miraculous stoppage of the diurnal motion of the earth for about half a revolution, or whether only apparent, by aerial phosphori imitating the sun and moon as stationary so long, while clouds and the night

As however the Copernican system nevertheless found adherents, and indeed, even among orthodox Protestant theologians out of opposition to Rome, these thought to help themselves by the assumption of an optical pause of the sun (*statio optica*), that is, they assumed that the earth was hindered by God in its revolution on its axis, by which a lengthening of the day was produced. So Lilienthal, *Gute Sache*, v. p. 167 ff.; Mosheim *apud Calmet*, p. 45 ff.; Bastholm, *Jüdische Geschichte*, ii. p. 31 ff.; Zimmermann, *Scriptura Copernizans*, i. 1, p. 228. In recent times this view is maintained by Baumgarten (Herzog's *Realencyk.* vii. 40) According to this writer, Joshua, in the full confidence of being the dispenser of divine vengeance against the corrupt Canaanites, called, as night threatened to overtake them, to the heavenly luminaries, and the day was by nearly its full length, "prolonged through the apparent pause of the heavenly bodies which govern day and night, but through the actual pause of the globe in its diurnal revolution." Such an exorbitant miracle came to pass because "the destination of Israel was something infinitely transcending, in its dignity and significance, the entire natural order of things." This relation between Israel and the "system of the universe" Joshua apprehended in a "moment of daring faith," "assumed the immediate realization of the same," and Jehovah "sealed this venture of faith by his work and word;" and it is for us "simply to believe, that this was done."

The editor of the *Encyclopædie* has made on this representation the very apposite remark, "That, however, theologians of a strictly positive tendency are of a different view in this respect is well known."

Grotius and Clericus are to be regarded as precursors of the rationalizing interpretation. They imagined extraordinary refractions of the light of the sun already set; for, as Grotius supposes, it was not impossible for God *solis cursum morari, aut etiam post solis occasum ejus speciem in nube supra horizontem extantem per repercussum ostendere*. Spinoza, also (*Tract. Theol. Polit.* ii. pp. 22 and 6, p. 78 ed. Hamb. 1670), adopted substantially this opinion. J. D. Michaelis and Schultz resort to the supposition of lightning that lasted through the whole night; Hess combined lightning with the light of the sun and moon, so that there was no night, so to speak, between this and the following day (F. F. Hess, *Geschichte Josua*, i. p. 140 f.). Others otherwise; but truly laughable is the attempt of Ritter (in Henke's *Magazin*, vi. 1), to make the expression "sun" and "moon" represent the signals or standards which Joshua had ordered to remain there where they chanced to stand in Gibeon and Ajalon. This insipidity reminds one, as Zöckler has rightly observed, of the famous Tavern for the Whale, and similar absurdities of a spiritless, jejune exegesis.<sup>1</sup>

In recent times the more advanced study of textual criticism has led to the poetical understanding of the passage—in our view the only correct one, which is favored not only in general by Maurer, Ewald (*Gesch.* ii. p. 326), Hitzig and von Lengerke, but also as has been shown above by theologians of quite positive principles, the two Hengstenbergs, Keil, Kurtz, and others. Not less decidedly have

hid the real one, and this parhelion, or mock sun, affording sufficient light for Joshua's pursuit and complete victory (which aerial phosphori in other shapes have been unusually common of late years), cannot now be determined; philosophers and astronomers will naturally incline to this latter hypothesis," etc. *Ad. Ant.* v. 1, 16.]



Lange and Zöckler adopted this view. How far we differ from one and another of these, specially in regard to the criticism of the text, will appear from the foregoing explanation. But that men like Knak, Frantz, and Straube have again brought prominently forward as a "matter of faith," the assumption of an actual standing still of the sun, which, under the universal prevalence of the Ptolemaic astronomy was a quite natural view, although by no means required by the text in vers. 12 and 13; that they believe themselves called to defend this against the "pseudodoxy of the natural sciences," we regard as indicating a lamentable confusion of ideas, resting on a total want of scientific sense, and under the injurious influence of which the true "matter of faith" is likely to suffer much.

As a curiosity we may refer in conclusion to the notion of Jean d'Espagne, a French theologian, mentioned by Starke, who makes out that this miracle took place in the year 2555 from the creation of the world. But that is the year  $7 \times 365$ . "Now a year has 365 days, and the number seven has in God's Word much mystery. Thus the number of the year 2555 makes 365 week-years, [Wochenjahre, years each of which contains a week of years]. So also year-weeks [Yahrwochen, weeks whose days are years] are to be understood (Dan. ix. 24). Thus the sun after completing 355 year-weeks in his course here kept miraculously a day of rest. This time of 365 days when it has passed 365 times gives us a year of years" etc.

c. *Flight and Destruction of the Five Kings.* (Vers. 16-27). Vers. 16 ff. contain the continuation of vers. 1-11. The hail-storm had inflicted terrible injury on the Amorites. Many died from the hail, more than were slain by the sword of the Israelites. But the five kings sought to secure their own persons, and hid themselves in the cave at Makedah. When Joshua heard of this, he caused a stone to be rolled before the mouth of the cave and set a guard over it, but he himself drives forward to effect a complete discomfiture of the enemy, and in this succeeds. Not until this is done does he have the five kings brought forward, and, after a ceremony expressive of their total subjection, hung on trees, and their corpses thrown into the cave.

Ver. 16. *Hid themselves in the cave at Makedah.* Many such caves were found in the lime and chalk rocks of Palestine. In David's history the cave of Adullam is often mentioned (1 Sam. xxii. 1 ff.; 2 Sam. xxiii. 13; 1 Chron. xi. 15). In the history of the crusades also (W. Tyrius, *De Bello Sacro*, 15, 6; 18, 19; 11, *et seq.*), caves are mentioned. Judg. xx. 47, the cave at Rimmon is spoken of, which could contain 600 men in its spacious recess. These caves are large and dry, and branch out also into chambers (Robinson ii. 175, 352 ff., 395-398. Von Schubert, iii. 30). They were thus admirably fitted for places of refuge, in times of danger, as in the case before us. [See *Dict. of the Bible*, art. Caves].

Ver. 17. *for נִקְרָאִים לְהָרֹגָם* from a sing. נִקְרָא after the manner of verbs לָה. Gesen. § 75, Rem. 21, (a) (Knobel).

Ver. 19. *Smite the hindmost of them (their rear).* וְנִקְרָאִים from נִקְרָא (נִקְרָא), prop. "to hurt the tail," figuratively, to disturb the rear-guard of the enemy (Deut. xxv. 18). In Greek also οὐρά, οὐραρία is = rear-guard.

Vers. 20, 21. Most of the enemy were left on the field; only a few escaped into the fortified

towns, where they were concealed only for a short time, as we learn from vers. 27-43. Those that remained נִשְׁרִידִים, elsewhere נִשְׁלִיט ch. viii. 22; Gen. xiv. 13; Jer. xlv. 28; Ezek. vi. 8. The apodosis begins not with וְנִשְׁרִידִים, but with וְנִשְׁכַּח ver. 21, as Maurer correctly shows. How Keil could imagine that it begins not until ver. 23, it is difficult to perceive. For the rest cf. ch. iii. 15 and 16, where the construction is altogether the same, and ch. ii. 5 where it is similar. — בְּשָׁלוֹם, LXX. *by εις*, Vulg.: *Sani et integro numero*, in good condition.

None pointed against the children of Israel, against one of them his tongue. The whole proverbial expression we read Ex. xi. 7: "against any of the children of Israel shall not a dog move (point) his tongue, against man or beast," where dog is given as the subject. Here the subject is wanting unless we suppose with Maurer that the ל in לֹא־יִשָּׁא is an error in copying, from the preceding יִשְׂרָאֵל, and to be rejected, which would then leave יִשָּׁא as the subject. We think it more simple to supply the subject in an indefinite, euphemistic sense, and take לֹא־יִשָּׁא as a more precise limitation of לִבְנֵי, which is favored by the specification in Ex. xi. 7, לִבְנֵי בְּהֵמָה. Wholly false is the LXX. *καὶ οὐκ ἔγρυψε τῶν υἱῶν Ι.* (!) *οὐδεὶς τῇ γλώσσῃ αὐτῶν*, while the Vulg. rightly hits the sense: *nullusque contra filios Israel mutire ausus est*. The meaning is, no one ventured to do any harm to any of the children of Israel, comp. Judith xi. 13.

Vers. 22, 23. At Joshua's command the cave is now opened, and the kings brought before him.

Ver. 24. *Come near, put your feet on the necks of these kings.* This demand for a contemptuous humiliation of the conquered leaders of the enemy is addressed by Joshua to the leaders of the men of war, to his field officers, who also respond thereto. The ceremony indicates "entire subjugation," and was practiced, according to Knobel, by the Greek emperors also. Constant. Porphyrog. *De Ceremoniis Aulæ Byzant.* 2, 19; Bynæns, *De Calceis Helv.* p. 318). We may compare Ps. lx. 10. וְנִשְׁרִידִים לְהָרֹגָם, comp. Is. xxviii. 12 on the form of the verb; Ges. § 109; Ewald, § 331 b. on the use of the art. for pron. rel.

Ver. 25. Here Joshua says the same to his warriors which the Lord had said to him (ch. i. 7, 9).

Ver. 26. *Joshua kills the kings, doubtless with the sword, and then hangs up their bodies in contempt on five trees, cf. Deut. xxi. 22; Num. xxv. 4; 2 Sam. iv. 12.* The one suspended, was as is known, considered accursed, and might not remain hanging over night, Deut. xxi. 23; Gal. iii. 13; John xix. 31. In like manner Joshua had done to the king of Ai, ch. viii. 29. "The hanging of a living man is a Persian punishment (Ezr. vi. 11). Under the Herods this mode of execution occurs among the Jews also, Josephus, *Ant.* xvi. 11, 6 (unless strangling is here intended), as well as in Egypt during the Roman age, Philo ii. 529. See Winer, ii. 11 s. v. Lebensstrafen.

#### DOGMATICAL AND ETHICAL.

1. The Biblical view of the universe is like that

of all antiquity, the geocentric; the earth stands still, the sun moves. So it appears according to natural, unaided observation, and we have only come to a different apprehension as the result of modern scientific researches. This result we cheerfully accept without forfeiture of our faith, for the only dogmatical question is whether *God made the world* or not (Heb. xi. 3), but not at all whether the earth revolves about the sun or the sun about the earth. In that question, whether God made the world, and in particular, whether He created it out of nothing, a religious interest is involved, that the origin of the cosmos should not be referred to blind chance but to an intelligent Creator of heaven and earth (Gen. i. 1). But *how*, on the supposition that *God* has created all things, the universe is constituted, whether so that the earth moves about the sun or the sun about the earth, this question is of no religious moment to us, but is relegated rather to the science of astronomy, which has finally answered it in the sense of Copernicus and Galileo. Comp. on this the instructive article of Dr. F. Pfaff on the Copernican system and its opponents, *Beweis d. Glaube*, vol. v. pp. 278-287). [Whewell's *History of the Inductive Sciences*, book v. ch. 3, sect. 4: *The Copernican System opposed on Theological grounds*. — Tr.).

2. With this foundation principle clear in mind, it is self-evident that those render poor service to the "cause of faith" who feel themselves obliged to uphold as a matter of faith what has nothing to do with faith, but is a matter of science. Conversely, however, it needs to be said also that the Bible as a *book of religion*, cannot reasonably be thought less of because it favors the geocentric scheme. So does Homer also, *e. g.* whom, nevertheless, in his poetic worth no one has ever thought of disparaging on that account, while it has always belonged to the tactics of those who opposed the Bible to assail it first on the side of the natural sciences, that they might next impugn its religious authority.

3. On the very recent strife in the Berlin Church, in the course of which our passage ch. x. 12-15 has been much ventilated, it belongs not to our design to speak.

#### HOMILETICAL AND PRACTICAL.

Joshua's fidelity to his covenant with the oppressed Gibeonites crowned with a glorious victory: (1) Picture of the oppression of Gibeon by the five Canaanite kings. (2) How Joshua goes up at the call of the Gibeonites and smites the enemy. (3) How he pursues them and holds judgment upon them. — Gibeon's need, Joshua's faithfulness, God's help. — If men come to us for help in time of need God gives the courage to render aid. — True courage comes alone from God. — As God once fought for Israel so He still fights for his

own. "Sun, stand still on Gibeon, and moon in the valley of Ajalon!" A believing word of Joshua, God's contending hero: (1) Spoken under what circumstances? (2) How intended? (3) How answered? — The Lord hears when we call upon Him in faith. — The great day at Gibeon. — It was great, (1) through the mighty strife of the combatants; (2) through the courageous faith of the general; (3) through the victory which God gave. — How the memory of Joshua lived still in song, and through song was glorified. — The cowardice of the Canaanite kings contrasted with the boldness of Joshua. — He that has no good conscience hides himself. — The judgment of Joshua upon the five kings (1) destructive to them; (2) encouraging to Israel.

STARKE: Whoever, in spiritual conflicts, will have the true Joshua for a helper, must not trust to his own powers but to the power of Christ, and freely come before him, Phil. iv. 13. — He who would do his neighbor a favor, should not delay it long, but act quickly, for the speediness of a gift doubles its value [*bis dat qui cito dat*], while a benefit delayed loses its thanks and becomes useless, 2 Cor. ix. 7. — On the successful progress of a cause, one ought not to give glory to himself but to God, for He is the workman, we only the tools. — From God's power no man can either climb too high or creep too low; He knows easily how to find us, Amos ix. 2, Ps. cxxxix. 7. — Pious Christian, God will one day for thee also lay thy enemies at thy feet; therefore, up; contend, conquer! Rev. ii. 26, 27; iii. 9, 12; Rom. xvi. 20.

CRAMER: It is strange to the world that we will not keep with them: therefore those who turn to God must be attacked and suffer persecution. 1 Pet. iv. 4; Matt. x. 36; 2 Tim. iii. 12. — God has various artillery with which He contends for his people against their enemies, Judg. v. 20. Let no one faint, therefore, with God's help. . . . The tyrants who were so wild, fierce, and unrestrainable, God can presently tame.

HEDINGER: The iniquity of the ungodly of itself hastens to its punishment, and there is no rod so good for a wicked man as his own. — It is well to be concerned lest one make God angry, but when one has made Him angry it is useless care to try to escape his judgment. Even if we should run out of the world we should only find his wrath so much the greater.

LANGÉ: If a man has once gained a real victory over his spiritual foes he must boldly follow it up without indolent delay, and faithfully reap the fruits of the success given him.

GERLACH: Holy Scripture speaks, in regard to things of the visible world, and which concern not the affairs of God's kingdom, according to natural appearances, precisely as we speak of the sun rising and setting, although we have no doubt of the revolution of the earth.

#### 4. The Conquest of Southern Palestine.

#### CHAPTER X. 28-43.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed [devoted], them and all the souls that

*were* therein ; he let none remain [left none remaining, as in vers. 33, 37, 39, ch. xi. 8, etc.] : and he did to the king of Makkedah as he did [had done] unto the king of Jericho.

29 Then [And] Joshua passed from Makkedah, and all Israel with him, unto Libnah, 30 and fought against Libnah : and the Lord [Jehovah] delivered it also, and the king thereof, into the hand of Israel ; and he smote it with the edge of the sword, and all the souls that *were* therein ; he let [left] none remain [remaining] in it ; but [and, comp. ver. 28] did unto the king thereof as he did [had done] unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and 32 camped against it, and fought against it : And the Lord [Jehovah] delivered Lachish into the hand of Israel, which [who] took it, on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then [At that time] Horam king of Gezer came up to help Lachish ; and Joshua smote him and his people, until he had [omit : had] left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him : and they 35 encamped against it, and fought against it. And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed [devoted] that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron ; and 37 they fought against it : And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein ; he left none remaining, according to all that he had done to Eglon, but [and] destroyed it utterly [devoted it], and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him, to Debir ; and fought against it : 39 And he took it and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed [devoted] all the souls that *were* therein : he left none remaining : as he had done to Hebron so he did to Debir, and to the king thereof, [and] as he had done also [omit : also] to Libnah, and to her king.

40 So [And] Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs,<sup>1</sup> and all their kings : he left none remaining, but [and] utterly destroyed [devoted] all that breathed, as the Lord [Jehovah] God of Israel 41 commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all 42 the country of Goshen, even unto Gibeon. And all these kings and their land did 43 Joshua take at one time ; because the Lord [Jehovah] God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 40. — The geographical definiteness of this statement might be indicated thus : And Joshua smote all the land : the mountain, and the south-country (the *Negeb*), and the low-land (the *Sheph'ah*), and the foot-hills, etc. See Exegetical note. — Th.]

## EXEGETICAL AND CRITICAL.

After the brilliant victory at Gibeon, Joshua, without special difficulty, conquered the whole of southern Palestine west of the Jordan. Particularly named are the cities Makkedah (ver. 28), Libnah (ver. 29), Lachish (ver. 31), Eglon (ver. 34), Hebron (ver. 36), and Debir (vers. 38, 39). With ver. 40 the special enumeration of conquered cities ceases. We are then summarily informed that Joshua smote the whole land, the mountains, the south-land, the lowlands, and the foot-hills, from Kadesh-barnea to Gaza, and the whole land of Goshen unto Gibeon (vers. 40, 41). This success attended him because God fought for Israel (ver. 42). After completing the campaign Joshua returned to the camp at Gilgal on the Jordan (ver. 43). At this point, perhaps, we may most conveniently remark that when Hitzig (*ubi sup.* p.

103) holds all Joshua's professed activity, after Gibeon, to be mere romance and no history, we, for reasons developed in the *Introd.* § 3, must decidedly differ with him.

Ver. 28. Capture of Makkedah (vers. 10, 16, 21 ; ch. xv. 41). Instead of מַכְּדָה, according to many Codd. and various editions, as well as the analogy of ver. 37, אֵי should be read.

He smote them with the edge of the sword, as previously Ai (ch. viii. 24), as afterwards the other cities. This phrase occurs in the present section four times (vers. 28, 30, 32, 35).

He left none remaining, likewise used four times (vers. 28, 30, 33, 40). A complete destruction was effected, for Joshua devoted all that had breath (ver. 40).

Vers. 29-32. Joshua turned from Makkedah,

(which is possibly to be sought for in the region of the present Terkumia (Triconias)), westward toward Libnah, and then from there southwardly toward Lachish, both which places are found, though with the mark of interrogation, on Kiepert's map, but not on that of Van de Velde. [On Menke's Map (III.) Lachish is placed slightly N. of W. from Libna. — Tr.]

Ver. 33. According to the previous agreement (ch. ix. 2) the king of Gezer, later Γαζα (2 Macc. x. 32, Joseph. *Ant.* viii. 6, 1,) and Γαζα (Joseph. *Ant.* v. 1, 22; xii. 7, 4) and Γαζα (Strabo, 16, p. 759), now goes up to help Lachish. The city has not yet been discovered. Kiepert suspects that it lay northwest of Beth-horon, and so likewise Knobel on ch. xvi. 3; Van de Velde has no statement. This king too is destroyed.

Ver. 34. Joshua now marches westward [eastward?] from Lachish to Eglon (Αγλα), now Adjlan, on the road from Jerusalem to Gaza; invests, takes, and destroys Eglon with all its inhabitants, like Lachish, Libnah, and Makkedah.

Vers. 36–39. Eglon [Lachish?] was the westernmost point of which the bold leader of Israel obtained possession. In a tolerably direct line he marched next upon Hebron, the seat of the patriarchs, familiar in the history of Abraham, and which still lies in a charming region. This city also he captures like the rest. The fate of Hebron is the same as that of the other Canaanite cities.

Ver. 38. וישוב Joshua now turned, as Ex. v. 22; Num. xviii. 9. He turns towards Debir (ch. xv. 15, 49). This Debir, earlier called Kirjath-sepher (ch. xv. 15; Judg. i. 11) or Kirjath-sanno (ch. xv. 49), is either, as Rosen supposes (*Zeitschrift der D. M. G.* xi. p. 50 ff.), followed by von Raumer (p. 184), the same as Idwirban, or Dewirban, three-fourths of an hour west of Hebron, or, according to the view of Knobel (p. 435), Thaharjeh, or Dhoherjeh, as Kiepert and Van de Velde write it, an important place, inhabited down even to the present time, the first on the mountain of Judah as one goes toward Hebron from the south, and distant from the latter about five hours, — or, according to Van de Velde (*Mem.* p. 307), with whom Keil agrees = Dilbeh, on the top of a hill north of the Wady Dilbeh, about two hours south-west of Hebron. It is in favor of one of the two last conjectures that all the cities mentioned ch. xv. 48, 49, among which Debir also stands, lie entirely in the south, while Idwirban or Dewirban is west of Hebron and quite too far north for that group of cities to which it belongs. If we follow

Rosen's opinion as Bunsen has done, וישוב must be translated "returned," as it is by Bunsen. On the position of Thaharjeh, particularly, cf. Rob. i. 311, 12 (edh Dhoherjeh), Ritter, *Erdkunde*, xvi. [Gage's Trans. iii. 193, 288, 289, 202, and ch. xv. 15.] To this we shall recur in connection with the conquests which are referred to Caleb, ch. xiv. 6 ff.; xv. 14 ff. According to Judg. i. 10 ff. the city of Hebron and even Debir was captured not until a later period.

Vers. 40–43. No further statement of special conquests is made; there follows rather a comprehensive survey of Joshua's successes at that time. Joshua smote the whole land. This is then more definitely specialized: (1) הרי, the mountain, i. e. the mountain of Judah, which extends southward from Jerusalem. It consists of calcareous limestone, and forms the watershed between the Mediterranean and Dead Seas, rising to the height of three thousand

feet; in general an uneven and rocky district, especially in the southern portion, yet not without fruitful and inviting spots. (2.) הַרְבֵּי, the land of the

south, prop., from נָבֵב, which in the Syr., Chald., and Sam. signifies to be dry, the dry, parched land, where the mountain brooks fail in the summer, so that in Ps. cxxvi. 4, God is invoked to let them return again (*vide* Hitzig on this passage). It is the steppe which forms the southern portion of Judaea, a land "intermediate between wilderness and cultivated land," precisely as the steppes of southern Russia, or the heath-land of North Germany. Because this steppe, this parched and sun-burnt land, lay in the south of Palestine (cf. ch. xv. 2–4, 21), נָבֵב comes

to mean generally, south, and נָבֵבָה southward, Num. xxxv. 5; Ex. xl. 24; Josh. xvii. 9, 10. (3.)

The low-lands הַשְּׁפֵלָה (xi. 16; xv. 33) from

שָׁפַל to be low, the strip of land in southern Palestine accurately indicated on Kiepert's map as stretching along the sea from Joppa to Gaza (Jer. xxxii. 44; xxxiii. 13). Much more populous, fertile, and beautiful than the Negeb. (4.) The declivities הַרְבֵּי, out of which the LXX. and Vulg. make a proper name: 'Ασδοθ, Asedoth. Luther translates, "on the brooks," [Eng. vers. "the springs"], in accordance with Num. xxi. 15,

where he renders הַרְבֵּי הַנָּחַל "source of the brooks." The explanation is this: הַרְבֵּי like הַנָּחַל is to be derived from נָחַל, according to the Syriac, to pour, to rush down, = (1.) outpouring; (2.) place upon which something pours

out, e. g. הַרְבֵּי הַפְּסָגָה (Deut. iii. 17; iv. 49), the place whither the brooks of Mount Pisgah issue, the declivities of Pisgah.<sup>1</sup> In our passage the declivities or "foot-hills" are those of the mountain of Judah, which slopes off gradually to the low-land: — the land of Goshen (ver. 41). This is to be carefully distinguished from Goshen in the land of Egypt (Gen. xlv. 10; xlv. 28 and often). Again ch. xi. 16; xv. 51, a city of the same name is mentioned, perhaps the chief city of this region. Knobel derives the name from the Arabic, making it = *pectus, lorica*. Calmet maintains that the land of Goshen here mentioned is the same as the Egyptian. This needs no refutation.

Ver. 41. From Kadesh-barnes unto Gaza, i. e. from the wilderness in which Kadesh-barnes lay (Num. xiii. 3, 26, xx. 1, xxvii. 14, and often) to Gaza in the Shephelah, which is only about one hour from the Mediterranean Sea, — and the whole land of Goshen unto Gibeon, i. e. all the country between Gaza and Gibeon which lay on a line directly northeast from Gaza. Thus Joshua had become master of all southern Palestine between the Jordan valley and the Mediterranean Sea in one direction, and between the heights of Gibeon and the wilderness in the other. Jericho, Ai, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, had one after the other fallen and been destroyed, and whole districts, like Goshen, had submitted themselves. With the ruins of broken cities, and the bodies of their inhabitants, the land was covered

<sup>1</sup> [We have proposed in the amended translation of this verse to render הַרְבֵּי, by "foot-hills" which, although not suggested by the etymology of the Hebrew word, seems to convey nearly the intended signification. — Tr.]

on the mountains, as well as on the slopes, in the lowland, in the desert, on the border of the wilderness as well as on the banks of the Jordan. A divine judgment had fallen on the Canaanites. Jehovah, God of Israel, had Himself fought for his chosen people (vers. 42, 14). And Joshua marches back, to find rest after such mighty exploits, in the camp at Gilgal (ver. 43).

## DOCTRINAL AND ETHICAL.

Of the extermination of the Canaanites, as well as of the idea of the devotement (דְּבָרָה), we have

already treated, and do not, therefore, here enter again on the subject. Cf. the Exegetical and Critical on ch. ii. 11, and vi. 17; also the Doctrinal and Ethical on ch. vi. 15-27 [Intro. § 5, p. 21].

## HOMILETICAL AND PRACTICAL.

The section before us being no more than several of the following (chaps. xii., xiii., xv., etc.), suited for texts of sermons, while for Bible-classes the exegetical notes will furnish the necessary explanations, we remark here once for all, that on this description of passages in our Book, the Homiletical and Practical comments will be omitted.

5. *The Victory over the Northern Canaanites. Capture of their Land. General Retrospect of the Conquest of the Country West of the Jordan.*

## CHAPTER XI.

## a. The Second League of Canaanite Kings.

## CHAPTER XI. 1-6.

1 And it came to pass, when Jabin king of Hazor had [omit: had] heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, And to the kings that *were* on [in] the north of [on] the mountains, and of the plains [and in the Jordan valley] south of Cinneroth, and in the valley [the low-land], and in the borders [heights] of Dor on the west, And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts [camps] with them, much people, even [omit: even] as the sand that *is* upon the sea-shore in multitude, with [and] horses and chariots very many. And when all these kings were met together, they came and pitched [encamped] together at the waters of Merom, to fight against Israel. And the Lord [Jehovah] said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them all up [give them all] slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

## b. The great Victory at the Waters of Merom.

## CHAPTER XI. 7-9.

7 So [And] Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them. And the Lord [Jehovah] delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; 9 and they smote them, until they left them none remaining. And Joshua did unto them as the Lord [Jehovah] bade [had said unto] him: he houghed their horses, and burnt their chariots with fire.

## c. The Capture of the remaining Portions of Northern Palestine.

## CHAPTER XI. 10-25.

10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. 11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying [devoting] them: there was not any left to breathe: and he burnt

- 12 Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* [omit: and] he utterly destroyed [devoted] them, as Moses the servant of the Lord commanded.
- 13 But *as for*<sup>1</sup> the cities that stood still in their strength [on their hill], Israel burned
- 14 none of them, save Hazor only; *that* did Joshua burn. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them,
- 15 neither left they any to breathe. As the Lord [Jehovah] commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord [Jehovah] commanded Moses.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 13. Literally: "Only all the cities which stood on their hill (הַר) Israel did not burn them." In English phrase: "Only [or, yet] Israel burned none of the cities which stood on their hill; except that Hazor alone Joshua burned." וְהָעָרִים אֲשֶׁר עָמְדוּ עַל הַר אִשְׂרָאֵל לֹא שָׂרַף אֶת אֶחָדָם seems quite as truly to stand for "except that" here as in the *one* instance mentioned by Gesenius s. v., in 1 K. iii. 18. — Ta.]

## d. General Retrospect of the Conquest of West Palestine.

## CHAPTER XI. 16-23.

- 16 So [And] Joshua took all that land, the hills [mountain], and all the south country, and all the land of Goshen, and the valley [the low-land], and the plain [the Arabah or Jordan-valley], and the mountain of Israel, and the valley [low-land] of the same; *Even* from the mount Halak [the bald mountain], that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and
- 18 all their kings he took, and smote them, and slew them. Joshua made war a
- 19 long time [Fay, exactly: many days] with all those kings. There was not a city which made peace with [Fay, De Wette: peacefully submitted to] the children [sons] of Israel, save the Hivites the inhabitants of Gibeon: all *other* [omit:
- 20 other] they took in battle. For it was of the Lord [Jehovah] to harden [prop. strengthen, LXX.: κατασχῶσαι] their hearts, that they should come against Israel in battle [LXX.: συναντᾶν εἰς πόλεμον], that he might destroy them utterly [devote them], *and* that they might have no favour, but that he might destroy them, as the Lord [Jehovah] commanded Moses.
- 21 And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly [devoted
- 22 them] with *their* cities. There was none of the Anakims left in the land of the children [sons] of Israel: only in Gaza, in Gath, and in Ashdod, there remained.
- 23 So [And] Joshua took the whole land, according to all that the Lord [Jehovah] said unto Moses, and Joshua gave it for an inheritance [possession] unto Israel, according to their divisions by their tribes. And the land rested from war.

## EXEGETICAL AND CRITICAL.

With this chapter we enter upon a new theatre of the conquests of Joshua, the northern part of West Palestine. Just as before Adoni-Zedek, the king of Jerusalem (ch. x. 1 ff.), had summoned the five kings of the south to resist Joshua, so now Jabin, the king of Hazor, who occupied a prominent position, since his city is designated as the chief city of all the northern kingdoms (ch. xi. 10), collects the military forces of this portion of the country against the conqueror at Gibeon. But the Lord encourages his servant, and now again, as before, exhorts him not to fear them, although they had encamped by the water of Merom, like the sand of the sea for multitude (vers. 1-6). Joshua falls upon them suddenly, before they had fully got together, smites them utterly, pursues them to the seacoast, in the region of Sidon, lames their horses, and burns their chariots with fire. The account which we have in vers. 7-9 is brief but all

the more vividly impressive. Next follows a history of the capture of the remaining parts of western Palestine, in the style of the chronicler, as in ch. x. 28-43. To all this is appended, finally, a general review of the conquest of all Palestine, with a special notice of the extirpation of the Anakim.

a. *The Second League of Canaanite Kings*, vers. 1-6. — *Jabin king of Hazor*. Hazor (ch. xii. 19; xix. 36) was an important royal seat of the Canaanites, which Joshua destroyed, according to the statement in this chapter (ver. 13), but which was afterwards rebuilt, and became again a kingly capital (Judg. iv. 2, 17; 1 Sam. xii. 9). Here dwelt, in the time of the Judges, another Jabin whose general was Sisera. Solomon fortified the place (1 K. ix. 15), the population of which was carried away by the Assyrians under Tiglath-pileser (2 K. xv. 29). According to Josephus (*Antiq.* v. 5, 1), *ὑπέρκειται τῆς Σαμαρυτίδος λίμνης*, Hazor lay on the range of hills which stretches itself on the west

of the sea of Merom, now the Jebel Safed. Porter (i. 304) found here a place Hafur; Robinson, on the same ridge an hour south of Kedesh, with which Hazor is mentioned both in our Book ch. xix. 36, and in 2 K. xv. 29, found a hill Tel-Khureibeh, which he would identify with Hazor. Knobel seeks for it on a hill north of Ramah, south-west of Safed, where a collection of ruins, Huzzur or Hazireh, occurs. This suits his view of the "water of Merom;" see below. But as we cannot share in this, for reasons to be given, we accept the statement of Josephus, which seems to us sufficiently supported by the researches of Porter and Robinson. Such a point was well adapted to the residence of a prominent monarch.

**Madon**, ch. xii. 19. A city not yet discovered, perhaps to be sought in southern Galilee, more probably, however, like the other cities west of the sea of Merom (Knob.).

**Shimron** is called, ch. xii. 20, Shimron-Meron, therefore Shimron in the vicinity of Meron = Maron, southwest of Kedesh.

**Achahaph** (ch. xii. 20) a border city of Asher (ch. xix. 25). According to Robinson (*Later Bibl. Res.* p. 55), perhaps the present Kesâf, about midway between Tyre and Banias; almost certainly not Akko, as Knobel on ch. xix. 25 conjectures.

**Ver. 2. On the mountain.** The mountain of Naphthali (ch. xix. 32) is meant.

**In the plain, south of Cinneroth, i. e.,** the Ghor of the Jordan, south of the sea of Genesareth.

**In the lowland;** here probably the strip bordering the sea between Akko and Sidon, to which the following, **Naphoth-Dor on the sea**, directs us (ch. xii. 23). This Dor (ch. xvii. 11, Joseph. *Ant.* v. 1, 22) belonged later to Manasseh (ch. xvii. 11), by which tribe its Canaanite inhabitants were not driven out (Judg. i. 27). From 1 Chron. viii. 29, we learn that children of Joseph dwelt in it. The population was accordingly a mixed one. Under Solomon it was the chief place of a revenue district (1 K. iv. 11); now called Tortura, also Tanura, with forty or fifty dwellings, five hundred Mohammedan inhabitants, and ruins of a Frank castle (von Raumer). **נְּפֹת דּוֹר** or **נְּפֹת דּוֹר** (ch. xii. 23; 1 K. iv. 11) = heights of Dor. The place was so called because it lay on an elevation, where Van de Velde found the ruins (*Mem.* p. 307), nine miles north of Cæsarea towards Tyre.

**Ver. 3. Jabin sent, accordingly, to the Canaanites in the east and west, and to the other tribes, e. g. to the Hivites dwelling in the land of Mizpeh.** This region lay, according to the present passage, under Hermon, and was, from ver. 8, a plain, perhaps the level strip south of Hasbeiya, and to the west of Tel el-Kadi. There, on a hill, from which one has a glorious view of the great basin of Huleh, lies the place Mutelleh or Metelleh (Robinson, iii. 347, and *Later Bibl. Res.* 372 f., Van de Velde, *Narrative*, ii. p. 428). The name signifies "outlook," and corresponds to the Heb. מִצְפֶּה (Knobel).

The name Mizpeh occurs in two other places, in Judah (von Raumer, p. 213), and probably twice also in Gilead (von Raumer, p. 265), as a designation of localities; very naturally, since the country abounded in positions affording beautiful and extensive prospects. Compare the similar names to be met with in our mountain regions: Lookout, Fairview, etc.

**Ver. 4. The Canaanite princes and their tribes obey and march out, much people even as the sand that is on the sea-shore in multitude,**

**with horses and chariots very many.** The comparison with the sand by the sea is very often met with in the Book of Genesis, xxxii. 13, 31; xli. 49, as an emblem of *multitude*; as an emblem of *weight* again, Job vi. 3: Prov. xxvii. 3. The horses were particularly formidable to the Israelites, who had none. The chariots likewise, of which it is said, ch. xvii. 18, that they were iron chariots, i. e. had wheels with iron tires. Comp. Bertheau [and Cassel] on Judg. i. 19: "The scythe-chariots were first introduced by Cyrus," (*Xen. Cyrop.* iv. 1, 27, 30), Keil.

**Ver. 5. And when all these kings were met together they came and pitched together at the waters of Merom, to fight against Israel.** This

**water of Merom, מַי מְרֹם** = highest, upper, water is, according to the traditional explanation, the *ἡμῶν Σεμυχωνίτις* of Josephus (*Ant.* v. 5, 1; *Bell. Jud.* iii. 9, 7; iv. 1, 1); now called by the Arabs Bahr el-Huleh, or el-Khait. "The sea is two and a half hours long, one hour wide [about three miles in each direction, Grove, *Dict. of Bibl.* p. 1898], muddy, abounding in fish, its surface forty feet [Van de Velde: 140] above the level of the sea; in summer mostly dried up, full of reeds, in which wild boars and serpents dwell, only its eastern shore is inhabited" (von Raumer). It is mentioned nowhere else in the Bible. The allied kings, judging from ver. 7, had, probably, pitched their camp in a strong position, covered by Hazor and other cities as, e. g. Kedesh, on the Jebel Safed. From thence they might launch forth with their horses and chariots against Joshua, who would be likely to come up through the Jordan valley. But if this were their plan it was frustrated by the truly strategic promptness of the Hebrew commander. Knobel, followed lately by Keil (*Bibl. Com.* ii. 1, in h. l.) seeks this water of Merom in a little brook flowing in the valley below Safed, and which has its source in the mountain lying two hours northwest of Safed. There lies a place called Meirum or Merun (Rob. iii. 333 f.). A glance at the map shows that this valley was ill suited to be the camp of the multitudinous Canaanites. And when Knobel, to support his peculiar opinion, brings up the circumstance, that "there is no proof that the Bahr el-Huleh was ever called by the ancients the "water of Merom," we reply, that the Bahr el-Huleh is mentioned at all only in this single passage, so that the only question is, How did the ancients understand this passage? What did they

think of the מַי מְרֹם? Answer: According to Josephus they thought it to be the Sea Semechonitis, or Samochonitis, the present Bahr el-Huleh, near which the battle was fought. To this traditional view, Hitzig also holds. He briefly remarks (*Hist. of People of Isr.* i. p. 103): "He (Joshua) conquered, it is said, at the water of Merom (i. e. El Huleh) King Jabin."

**Ver. 6. Encouraging appeal of God to Joshua, as ch. x. 8 and often.** We have to conceive of Joshua as already on the march, when this word was addressed to him, since the distance from Gilgal to the sea of Merom was too great for him to reach the latter between one day and the next ("tomorrow about this time").

**Thou shalt hough their horses and burn their chariots with fire.** So David does with the horses of Hadad-ezer, king of Zoba (2 Sam. viii. 4; 1 Chron. xviii. 4. מַחֲרֵם = νευρονόμιον). The tendons of the hind legs were severed (they were hamstringing), and thus they were rendered completely useless. —

The burning of the chariots is mentioned also, Ps. xli. 10; they were therefore certainly of wood.

b. *The great Victory at the Sea of Merom*, vers. 7-9. — Ver. 7. Suddenly, פָּתַעַם פָּתַחַם from פָּתַחַע with the adverbial ending ם, as in שָׁלַחַם, and metathesis of נ and פ. They said also פָּתַחַם, 2 Chr. xxix. 36, or פָּתַחַע פָּתַחַם, Num. vi. 9, or פָּתַחַע פָּתַחַם, Is. xxix. 5, or פָּתַחַע פָּתַחַם, Is. xxx. 13. Joshua proves himself by his rapidity a true general, as ch. x. 9.

Ver. 8. Pursued them unto great Zidon and unto Misrephoth-maim, and unto the valley of Mizpeh eastward. Joshua followed the enemy partly in a northwestern direction (toward Sidon), and westward (Misrephoth-m.), partly towards the northeast (valley of Mizpeh). Sidon is here as ch. xix. 28, the great (רַבָּה), i. e. the populous (רַבָּה not רַבָּה), and thus is designated as the capital of the land of the Sidonians (Phœnicians). It was older than Tyre, and allotted to the tribe of Asher (ch. xix. 28), but not conquered by it (Judg. i. 31). Sidon is repeatedly mentioned by Homer (*Il.* vi. 289; xxiii. 743; *Od.* xv. 425). The city, once so powerful, has now not more than 5,000 inhabitants (*Rob.* iii. 417 ff.). In his prophecy against Tyrus, Isaiah remembers Sidon also (*Is.* xxiii. 2, 4, 12). Jeremiah comprehends Sidon with Tyre (*Jer.* xlvii. 4, compared with ch. xxvii. 3), which is very often done in the N. T. (*Matt.* xi. 21, 22; *Mark* vii. 24-31; *Matt.* xv. 21; *Luke* x. 13; *Mark* iii. 8). A charming description of Sidon is given by Furrer, *Wanderungen d. Palest.* p. 351. —

**Misrephoth-maim.** Luther: "warm water"; Gesen.: "perhaps lime-kilns or smelting-furnaces (from מִשְׁרָף) situated near water;" Knobel, from the Arab.: "water-heights," among which should be understood the promontories Ras en-Nakura and Ras el-Aibab (Scala Tyriorum). Not both promontories, however, but only one, and not the sea but a spring, is meant, we believe, namely, the southern Ras en-Nakura, which, from a spring lying at the southern foot of the mountain, and a place called Muschairifeh (plainly, as even Knobel admits, the same name as Misrephoth), is called also Ras el-Muschairifeh (*Ritter*, xvi. 807). Here once stood perhaps furnaces (glass furnaces?) in the vicinity of the spring, and from these it received its name. This view suits excellently with ch. xiii. 6, where Misrephoth-maim is mentioned as a known boundary point. Joshua, therefore, cast the Canaanites over the mountain, here precipitously steep, down into the plain by the sea, by which, certainly, thousands were destroyed. But while two divisions of the army thus followed the enemy toward the southwest [N. W. ?] and west, another moves at the same time toward the northeast, and chases them into the valley of Mizpeh, called above in ver. 3, Mizpah.

Ver. 9. Finally, Joshua does as Jehovah had bidden, houghs the horses, and burns the chariots.

c. *The Capture of what remained of Northern Palestine* (vers. 10-15). Vers. 10, 11. First, Hazor, the chief city of these petty northern kingdoms, is taken, and, because of its prominence, more hardly dealt with than the rest. For Joshua burned Hazor with fire (vers. 11, 13). — On the inf.

חָרַם, comp. *Dent.* iii. 6, and חָרַם ch. iii. 17.

Vers. 12, 13. Fate of the other cities. The

sense of the two verses is that the cities in the plain were totally burned and devoted, while those, on the contrary, which stood on their hill, i. e. the fortified mountain cities, with the sole exception of Hazor, were not burned. The Israelites were content to sack them (ver. 12).

Ver. 14. The spoils were not devoted but divided, as at Ai, ch. viii. 2, 27. The men, all that had breath (comp. ver. 11), were destroyed.

Ver. 15. This command of God to Moses is found before in Ex. xxxiv. 11-16; and again Num. xxxiii. 51-56, strengthened by threatenings; finally, also, *Deut.* xx. 16, where it is said, "Thou shalt save alive nothing that breathes," as Joshua here actually does. For the transfer of this command to Joshua, compare in general the often-cited passage, Num. xxvii. 18-23, and particularly *Deut.* iii. 21. The author states emphatically, to show the conscientiousness of Joshua: he left nothing undone of all that Jehovah had commanded Moses, comp. vers. 12, as well as ch. i. 7, 8.

d. *General Retrospect of the Conquest of Western Palestine* (ver. 16-23). — "Joshua captured the whole land of Canaan, namely, in the south, the portions mentioned ch. x. 40 ff., together with the Arabah (ver. 2), the mountain of Israel, i. e. Ephraim (ch. xvii. 15), and its lowland on the west (ch. xvi. 1), and so the land from the Bald Mountain in the south to Baal-gad in the north; the kings he took captive, smote and slew" (Knobel).

Ver. 17. From the Mount Halak (smooth, or bald mountain), that goes up to Seir (ch. xii. 7). This smooth mountain can hardly be Mount Madurah, as Knobel thinks (he writes Madarn), and hence translates חָרַם הָלָק by "smooth mountain" (mentioned by Robinson, ii. 589); because this mountain does not go up to Mount Seir, but rather lies on the west side of the Wady el-Fikreh. It is more probably identical with the "ascent of Akrabim," mentioned ch. xv. 3, and Num. xxiv. 4, which Robinson believes he has discovered in the remarkable line of cliffs that run across the entire Ghor, a few miles south of the Dead Sea (*ii.* 489, 490). This divides the great valley into two parts, both physically and in respect to its names down even to the present day, the northern portion from hence to the sea of Tiberias being called el-Ghor (formerly, the Arabah), the southern, even to Akabah, being called el-Araba (*Rob.* l. c.). This ridge, consisting of whitish cliffs (*Rob.* l. c.) goes up in fact to Seir, i. e. towards the mountains of Edom which constitute the eastern boundary of the Arabah, now Jebel (Gebalene), and lies exactly opposite to Baal-gad which is named as the northern limit. So Keil in l. accepts it. On the map accompanying the last edition of von Raumer's *Palästina*, from Stieler's *Hand Atlas* (No. 42 b), the points in question are very clearly marked.

Even unto Baal-gad in the valley of Lebanon under Mount Hermon. Not Baalbec (Knobel), which lies much too far north, but the later Casarea-Philippi, earlier Panias, now Banias, comp. ch. xii. 7, xiii. 5; *Judg.* iii. 3; von Raumer, *Paläst.* p. 245, Gesen. *Lexicon*. The city was called Baal-gad, because Baal, according to *Is.* lxxv. 11, was worshipped as Baal-Gad (גַּד, fortune) = the God of fortune. In *Judg.* iii. 3 it is called Baal-hermon. According to Jerome (*Onom.* s. v. Aeron), a temple of Baal must have stood on Mount Hermon.

Ver. 18. Joshua made war with those kings a long time. From ch. xiv. 7, 10, at least five years. For Caleb was forty years old when Moses



sent him out of Kadesh-barnea as a spy; eighty-five years old was he when, immediately after the conquest of the land, he received his possession from Joshua. Since the former date, accordingly, forty-five years have past, as Caleb also himself says, forty of which belong to the pilgrimage in the Arabah, leaving five for the subjugation of the land; not too long certainly, and yet long enough to be called a long time. Heb.: "many days." So also Joseph. *Ant.* v. 1, 19. Comp. *Introd.* § 4.

Ver. 19. Gibeon's peaceful surrender is mentioned again, ch. ix. 7, 15; x. 1, 6. The others had all to be taken in battle.

Ver. 20. For it was of Jehovah to harden their hearts, that they should come against Israel in battle, that he might devote them, and that they might have no favor, but that he might destroy them, as Jehovah had commanded Moses. God dealt with them as He had done with Pharaoh, Ex. iv. 21; vii. 3; xiv. 4; Rom. ix. 17; Calvin: *In hunc finem illos Deus obdurat, ut a se misericordiam avertant; unde et durities ista vocatur eius opus, quia effectum consilii ejus stabilit.*" See Doctrinal and Ethical below.

Verses 21-23 contain in part a supplementary notice of the extirpation of the Anakim, in the cities of Hebron and Debir, the destruction of which has already (ch. x. 36 ff.) been reported, and in part a general conclusion substantially as given before in ver. 16. We may observe, however, that here, (1) the division of the land is expressly mentioned, and (2) it is added that the land had rest from war.

Ver. 21. Cut off the Anakim. See the *Introd.* p. 30. Hebron and Debir were mentioned in ch. x. 36 ff. but not Anab which, and also Eshtemo, is joined with Debir in ch. xv. 50. Robinson found both as neighboring places south of Hebron (ii. 194, 195). Anab wears its ancient name even to the present day; Eshtemo is now called Semua.

Ver. 22. Gaza, ch. x. 41; xiii. 3; xv. 47, the well-known city of the Philistines, first mentioned Gen. x. 19, familiar from the history of Samson, Judg. xvi., the utterances of the prophets (Jer. xxv. 20; xlvii. 5; Amos i. 6, 7; Zeph. ii. 4; Zech. ix. 5), the eunuch from Ethiopia (Acts viii. 26). It stands in a fertile region; and is even now an important town with fifteen thousand inhabitants. These derive great profit from the caravans.

Gath, now lost without a trace discoverable, another city of the Philistines, the home of Goliath and other giants (1 Sam. xvii. 4; 1 Chr. xxi. 5-8; 2 Sam. xxi. 19-22) who were not exterminated here; familiar from the history of David (1 Sam. xxi. 10; xxvii. 2-4; Ps. lvi.; 2 Sam. i. 20, and often). Already in the time of the prophet Amos, the greatness of Gath had shrunk (Amos vi. 2). Robinson (ii. 420 ff.) sought in vain for its site.

Ashdod, now Esdud, between two and three hours from Ashkelon, with 100 or 150 miserable hovels, mentioned in our book ch. xiii. 3; xv. 46, 47; the city of Dagon, 1 Sam. v. 1-7, against which, as against Gaza, the prophets often direct their denunciations (Jer. xxv. 20; Amos i. 8; ii. 9; Zeph. ii. 4; Zech. ix. 6). To this place was Philip the Evangelist snatched away, Acts viii. 40. The city is said to have been very strong (Herod. ii. 157).

Ver. 23. According to their divisions, *לְכָל־עַמָּם*, elsewhere used principally of the divisions of the priests and Levites into twenty-four classes (*ἐφημερίαι, κλήροι*) 1 Chr. xxvii. 1 ff.; 2 Chr. viii. 14; xxxi. 2; xxxv. 4; here, as in ch.

xii. 7; xviii. 10, of the division of the people into tribes.

And the land had rest from war, i. e. "there were no more warlike disturbances in it (ch. xiv. 15; Judg. iii. 11, 30; v. 31; viii. 28)," Knobel.

#### DOCTRINAL AND ETHICAL.

1. Conscientiousness in carrying out the divine commands and in fulfilling God's will, is a prominent characteristic of the holy men in both the old and the new Testaments. Thus Moses is praised because he in all his house was faithful to him that made him (Heb. iii. 2, 5). Faithfulness, however, exists only where conscientiousness exists, for the faithless man is always void of conscience also. And so Joshua was faithful, as is intimated in ver. 15 of the chapter before us, since he left nothing undone of all which God had commanded Moses. The highest conscientiousness, which is at the same time perfect fidelity, is found in Jesus Christ, whose meat and drink it is to do the will of Him that sent him, and to finish his work (John iv. 34); who seeks to do not his own will but the Father's will (John v. 30); who therefore loses nothing of all which the father has given him (John vi. 38, 39); and who could, on the cross, exclaim with satisfaction, "It is finished" (John xix. 30).

2. When the hostility of the Canaanites is ascribed to the hardening of their hearts by God (ver. 20), here, as everywhere in Scripture, when such hardening is spoken of, it is carefully to be borne in mind, that this is always inflicted as a judgment on those who have previously, somehow, acted contrary to his will. This is true of Pharaoh (Ex. iv. 21; vii. 13; x. 20; xi. 10; xiv. 4; Rom. ix. 17), of the people of Israel (Is. vi. 10; Matt. xiii. 12-14), and here of the Canaanites. They have all transgressed grievously in some way against God: Pharaoh through the oppression of Israel; Israel through impiety; the Canaanites through idolatry; and are therefore now hardened by God, i. e. their understanding is infatuated, their will audacious, so that they blindly run into destruction. That this ruin on their part, again, serves to glorify God's power (Rom. ix. 17), is self-evident; only the matter should not be so understood as it is by Calvin, who, while not denying indeed the guilt of the Canaanites, still leaves in the background the judicial providence of God revealing itself in their hardness of heart, and speaks only of God's having made a way for his decree by hardening the ungodly (*ubi reprobus obduravit*). The absolute divine decree stands here also, with Calvin, high above all else. He does not indeed, here or ever, deny the guilt of men, but this guilt itself is not a free act of men, but is rather jointly included in the decree of God, as follows from the close of his explanation of vers. 19, 20: "*Nunc si rem adeo dilucidam suis nebulis obscurare conentur, qui Deum e celo speculari fingunt, quid hominibus libeat, nec hominum corda arcano ejus instinctu frenari sustinent: quid aliud quam suam impudentiam prodent? Deo tantum concedunt ut permittat: hoc autem modo suspendunt ejus consilium ab hominum placito. Quid autem Spiritus? a Deo esse obdurationem ut precipitet quos vult perdere.*" The final words in particular are intelligible enough, and remind of the verses of an anonymous Greek Tragic Poet, quoted in a scholium on Sophocles' "Antigone" ver. 6, 20:—

"Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσίγη κακὰ  
τὸν νοῦν ἐβλάψῃ πρῶτον, ὃ βουλεύεται;  
or of the Latin maxim, probably originating in what  
has just been quoted, *Quos Deus perdere vult de-*  
*menat prius* (comp. Büchmann, p. 117, *Geflügelte*  
*Wörter*).

#### HOMILETICAL AND PRACTICAL.

Although the Lord's enemies may be like sand by the sea, yet we need not be disheartened, for He gives us confidence, courage, and victory, as He did once to Joshua. As Joshua always followed up his victory, so must we follow up every success on the field of our inner life, to its full results, that we be not cheated of the fruits. — The extirpation of the Canaanites, (1) due to their idolatry and immorality; (2) executed through a divine command; (3) set as a warning example for all times. — They left nothing remaining which had breath! So when a whole people have sinned, the less guilty and the guilty fall together. — Joshua's conscientiousness. — Moses and Joshua, God's faithful servants. — Men of God act not according to their own pleasure, but to the command of God. — A glance at Canaan. — A long time fought Joshua with the kings of the Canaanites, ever must we fight with sin, the flesh, the world. — The obduracy of the Canaanites regarded as a divine judgment upon them. — All obduracy is God's judgment on men, who are sunk in sin and have forfeited their freedom. — Ah, if grace no more "prevented" men, how terrible! — The land ceased from war (sermon on the celebration of peace).

STARKE: When it goes against the children of God, the ungodly blow the horn, join forces, and use all their might, Ps. ii. 2; iii. 1. — Whom God deserts with his grace that man runs into his own misfortune and destruction, Rom. ii. 5; Ex. xiv. 27; Is. vi. 11.

CRAMER: The perverseness of the ungodly! when they hear of God's wonderful deeds, and should justly be led to repentance thereby, they take the course of crabs, and become only the more obdurate and wicked, until they bring upon themselves utter ruin, Ps. lxxviii. 31, 32. — If not to-day, it may be better to-morrow, only wait the little while (ver. 6). — When enemies study and contrive how they may destroy the people of God, then God studies and contrives how they may be restrained and even entirely rooted out. — God's

word and promise cannot delay, and they remain unbound. — God's hand has a twofold operation, by one He strikes his foes, and by the other He gives his people victory, power, and strength; and this hand is not yet shortened, Is. lix. 1. — When men become hardened through the instigation of the devil, God draws back his hand and smites them with the most serious penalty of obduracy, appoints this as a punishment of sin and a warning to his elect, and yet becomes not a cause of sin, Ps. v. 5. — Against God no giant even has any strength; Ps. xxxiii. 16; Is. xlix. 25.

BIBL. TUB.: In war all depends not on the strength and multitude of the people, but on God, who gives the victory, Ps. xlii. 10.

OSIANDER: Those who continue ever in their ungodly life, and think not at all with earnestness of true heart-conversion, those become finally so blinded by God, and are so entirely given up to a perverse heart that, like madmen, they run to meet their own destruction, until they are plunged at length into everlasting hell-fire. — God gives sometimes even to his Church on earth temporal peace, but they must not abuse this to temporal security.

GERLACH: Obduracy of the heart happens here also as a punishment, after grace has been previously offered, Ex. iv. 21. This offer of grace lay in the Lord's great miracles in Egypt, which these people had heard of with astonishment before the coming of the Israelites.

[MATT. HENRY: Several nations joined in this confederacy . . . of different constitutions, and divided interests among themselves, and yet they here unite against Israel as against a common enemy. Thus are the children of this world more unanimous, and therein wiser than the children of light. The oneness of the Church's enemies should shame the Church's friends out of their discords and divisions, and engage them to be one. — Never let the sons of Anak be a terror to the Israel of God, for even their day will come, to fall. — NOTE: God sometimes reserves the sharpest trials of his people by affliction and temptation for the latter end of their days. Therefore let not him that girds on the harness boast as he that puts it off. Death, that tremendous son of Anak, is the last enemy that is to be encountered, but it is to be destroyed, 1 Cor. xv. 28. Thanks be to God who will give us the victory. — TR.]

### SECTION THIRD.

CATALOGUE OF ALL THE KINGS CONQUERED UNDER THE COMMAND OF MOSES AND JOSHUA IN EAST AND WEST PALESTINE.

#### CHAPTER XII.

##### 1. Catalogue of the Kings Conquered in East Palestine.

#### CHAPTER XII. 1-6.

- 1 Now<sup>1</sup> these are the kings of the land, which the children of Israel smote, and possessed their land on the other side [of the] Jordan toward the rising of the sun, from
- 2 the river<sup>2</sup> Arnon, unto Mount Hermon, and all the plain on the east: Sihon, king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the

- bank of the river Arnon and from the middle of the river, and from half Gilead, even unto the river Jabbok *which is* the border of the children of Ammon, and from the plain to the Sea of Cinneroth on the east, and unto the sea of the plain, *even* the Salt Sea on the east, the way to Beth-jeshimoth [LXX: ὁδὸν τὴν κατὰ Ἀσσιμῶθ; Vulg.: *per viam quæ ducit Bethsimoth*]; and from the south, under Ashdoth-pisgah.
- 4 And the coast [border] of Og, king of Bashan, *which* [who] *was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, And reigned in Mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, [where] the border [was] of Sihon king of Heshbon.
- 6 Them did [omit: them did] Moses the servant of the Lord [Jehovah], and the children [sons] of Israel smite [smote them]: and Moses the servant of the Lord [Jehovah] gave it *for* a possession unto the Reubenites, and [to] the Gadites, and [to] the half tribe of Manasseh.

## 2. Catalogue of the Kings Conquered in West Palestine.

### CHAPTER XII. 7-24.

- 7 And these *are* the kings of the country [land] which [whom] Joshua and the children of Israel smote on this [the other] side of [the] Jordan on the west, from Baal-Gad in the valley of Lebanon, even unto the Mount Halak [Bald-mountain] that goeth up to Seir; which Joshua gave [Fay, correctly: and Joshua gave it] unto the tribes of Israel *for* a possession according to their divisions: In the mountains [on the mountain], and in the valleys, and in the plains [the lowland], and in the springs [on the foot-hills], and in the wilderness, and in the south-country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
- 9 The king of Jericho, one;  
The king of Ai, which *is* beside Beth-el, one;
- 10 The king of Jerusalem, one;  
The king of Hebron, one;
- 11 The king of Jarmuth, one;  
The king of Lachish, one;
- 12 The king of Eglon, one;  
The king of Gezer, one;
- 13 The king of Debir, one;  
The king of Geder, one;
- 14 The king of Hormah, one;  
The king of Arad, one;
- 15 The king of Libnah, one;  
The king of Adullam, one;
- 16 The king of Makkedah, one;  
The king of Beth-el, one;
- 17 The king of Tappuah, one;  
The king of Hephher, one;
- 18 The king of Aphek, one;  
The king of Lasharon, one;
- 19 The king of Madon, one;  
The king of Hazor, one;
- 20 The king of Shimron-meron, one;  
The king of Achshaph, one;
- 21 The king of Taanach, one;  
The king of Megiddo, one;
- 22 The king of Kedesh, one;  
The king of Jokneam of Carmel, one;
- 23 The king of Dor in the coasts of [Naphoth] Dor, one;  
The king of the nations of Gilgal, one;
- 24 The king of Tirzah, one;  
All the kings thirty and one.

## TEXTUAL AND GRAMMATICAL.

1 [1 Ver. 1. — Instead of interpolating the numerous corrections required in the common version in the first three verses here, we recast separately, in much the same way as De Wette and Fay: And these are the kings of the land, whom the sons of Israel smote, and possessed their land, on the other side of the Jordan, toward the rising of the sun, from the water-course of Arnon unto Mount Hermon, and all the Arabah on the east: Sihon king of the Amorites, who dwelt in Heshbon, ruling from Arzer which is on the bank of the water-course of Arnon and in the middle of the water-course, and [over] half of Gilead even to Jabbok the water-course [which is] the border of the sons of Ammon, and [over] the Arabah unto the sea of Cinneroth, on the east, and unto the sea of the Arabah, the Salt-Sea, on the east, the way to Beth-jeshimoth; and in the south under the foot-hills of Pisgah.

[2 Ver. 1. A word that should denote indifferently our conception of a rapid brook and of the bed in which it flows, with the whole inclusive valley, and of the latter equally when the water is absent, is wanting in English to represent adequately the Heb. נַחַל. Stanley's account of this word well presents the case (*Sin. and Pal. App.* p. 496): "Nachal,

נַחַל, a 'torrent-bed,' or water-course; from חָלַל, to perforate [so Flüß, cf. Gesen.]. The word corresponds with the Arabic Wādī, the Greek χειμάρρος, the Indian Nullah, the Italian 'stumara' [in some of its applications approaching the Spanish-American cañon] and signifies the hollow, or valley, of a mountain torrent, which, while in rainy seasons it may fill the whole width of the depression, in summer is reduced to a mere brook, or thread of water, and is often entirely dry. [In the greater number, perhaps, of the Wadies, the running water is quite an exceptional phenomenon.] Such streams are graphically described in Job xi. 16, 17. Nachal, therefore, is sometimes used for the valley (Num. xxi. 12; Judg. xvi. 4 [and in the second instance in ver. 2 of our passage]), and sometimes for the torrent which flows through the valley. The double application of the word is well seen in 1 K. xvii. 2, where Elijah is commanded to hide himself 'in' not 'by' the 'Wady Cherith,' and to 'drink of the brook' — Nachal being used in both cases. No English word is exactly equivalent, but perhaps 'torrent-bed' most nearly expresses it." — This last opinion is probably correct, in reference to many readers, but for the purposes of a translation we have ventured to adopt the other term proposed by him, "water-course." — Tr.]

## EXEGETICAL AND CRITICAL.

This twelfth chapter forms a separate section, the third of the first part of our book, and contains a list of all the kings conquered by Moses and Joshua in East and West Palestine: It falls into two subdivisions: (1) a catalogue of the kings conquered east of the Jordan (vers. 1-6); (2) a catalogue of the kings conquered in Palestine proper (vers. 7-24).

1. *Catalogue of those Conquered East of the Jordan* (vers. 1-6). From the water-course of Arnon unto Mount Hermon, and all the plain [Arabah or Jordan valley] on the East. The Arnon (אֲרָנוֹן for רָנוֹן the rushing), Num. ii. 13; Deut. iii. 8, 12, 16; iv. 48; Is. xvi. 2; Jer. xlviii. 20, now the Wady Modscheh, formed the southern boundary of the territory governed by Sihon the king of the Amorites, afterwards the southern boundary of Reuben, as of all Eastern Palestine, against Moab. It flows, in part, through a deep rocky bed, into the Dead Sea. Its source, at least that of the main branch of the Arnon, the Wady el-Safijeh, lies near Kutranah (Katrane) on the route of the pilgrims from Mecca to Damascus.

To Mount Hermon. According to the Arab. הַרְמֹן means a prominent mountain ridge, "perhaps prop. nose" (Gesen.). According to Deut. iii. 9, it was called by the Amorites שִׁנְיָר, by the Sidonians, שְׂרִיין (but comp. 1 Chron. v. 23), and according to Deut. iv. 48, it was also the same as שִׁינָן. Plur. הַרְמֹנִים. Ps. xlii. 7, because it consists of several mountains. In the Psalm referred to, we have a vivid description of the mountain landscape on Hermon; but "the land of splendor, of heaven-towering mountains, and of glorious streams, offers no compensation to the heart of the Psalmist, for the humbler hills of Zion where his God abides" (Hitzig, Ps. lxxviii. 17). At the present time the mountain is called Jebel es-Scheikh. Its height reaches over 9,000 feet. The summit is

covered with eternal snow (von Raumer p. 33; Robinson, iii. 344, 357),<sup>1</sup> carefully to be distinguished from this Hermon proper, is the "little Hermon," so called, which is not mentioned in the Bible. The name originated with Jerome, who misunderstood the plural הַרְמֹנִים, in Ps. xlii. 7. He gave that name to the Jebel ed-Dahy (Robinson u. s. 171, 172).

All the plain (הַעֲרָבָה) on the East. By the Arabah (Deut. i. 1; ii. 8; 2 Sam. iv. 7; 2 K. xxv. 4,) where it has the article, as in these passages, is meant not, in general, a dry steppe, a wilderness, as in Is. xxxiii. 9; Jer. i. 12; ii. 43, but, as Robinson (ii. 599, 600) has shown, the whole of the great valley from the sea of Galilee to the Ælantic Gulf. It is now (see above on ch. xi. 17) called the Ghor, northward from the "bald mountain," and el-Arabah only from that mountain to its southern extremity. This great valley has again different parts which are designated as עֲרָבוֹת, e. g. in our book, ch. v. 10 the עֲרָבוֹת of Jericho; 2 K. xxv.

5, the עֲרָבוֹת of Moab. Here also we have to do with a portion of the Arabah, the portion namely "on the east," that is on the eastern bank of the Jordan. In general, this valley is a "solitary desert" (Rob. ii. 265), particularly horrid, south of the Dead Sea. The only exceptions are the small places in the northern part, "over which the Jordan and occasional springs spread an extraordinary fertility" (Rob. ii. 265, 266).

Ver. 2. Sihon, king of the Amorites, stands first on the list of Canaanite princes subjugated by Moses and Joshua (see above ch. ii. 10). He dwelt at Heshbon, ch. xiii. 26; xxi. 39; Num. xxi. 26 ff., which name properly signifies prudence (Eccl. xii. 25, 27; ix. 10); now Hesban or Hüsbän. The ruins of the old city lie on a hill having a magnificent prospect, towards the Dead Sea, and over toward Bethlehem;<sup>2</sup> toward the south and east with no limit but the horizon. Heshbon belonged originally to the Moabites (Num. xxi. 26), then to

1 [Tristram's account of Hermon, its scenery, its natural history, and the magnificent view which it offers of all Palestine, is particularly interesting, p. 607 ff. — Tr.]

2 [Tristram visited the spot. See his description, p. 548. — Tr.]

the Amorites, as is evident from our book, and other places, and was allotted to the trans-Jordanic tribes (see below on ch. xiii. 17; xxi. 39 comp. w. 1 Chr. vii. 81). In the days of Isaiah and Jeremiah, Heshbon belonged again to the Moabites (Is. xv. 4; xvi. 9; Jer. xlviii. 2, 45-49). At a later period, according to Josephus (*Ant.* xiii. 13, 4), the Jews once more possessed it. Heshbon appears to have had a very strong position, to which the expressions Jer. xlviii. 45-49 refer. The ruins have a compass, according to von Raumer's authority, of more than a mile.

Ver. 2. The territory of Sihon is now described in full accordance with Num. xxi. 24, as extending from the Arnon to the Jabbok. Here again Aroer is particularly mentioned, which [lies] upon the bank of the brook Arnon, and in the middle of the brook, עֲרֹוֹר and עֲרֹוֹר, from עָר (to be bare, naked), lies on the north side of the Arnon, and like Heshbon is indicated by Jeremiah (xlviii. 19) as a Moabite city. It was allotted to Reuben, ch. xiii. 9, 16. The city lay, as our passage shows, partly on and partly in the Arnon, i. e. on an island, now Araayr. Carefully to be distinguished from another city Aroer, ch. xiii. 25, and from a third city Aroer (1 Sam. xxx. 26, 28), in the tribe of Judah (Rob. ii. 618), to which David sent presents after the recovery of the booty taken at Ziklag.

Half Gilead. מִן הַגִּלְעָד according to Gen. xxxi.

48 = מִן הַגִּלְעָד, hill of testimony, perhaps rather an appellative for hard, rough region, as Gesenius thinks, which however does not suit with Num. xxxii. 1; Jer. viii. 22; xlv. 11; 1. 19; Cant. iv. 1; vi. 4. Properly the word denotes a mountain on the south bank of the Jabbok (Gen. xxxi. 21-48; Cant. iv. 1), with a city of the same name, now Jebel Dschelaad, then the immediate vicinity of this mountain (Num. xxxii. 1; Deut. ii. 37), and finally, the whole mountain region between the Arnon and the Jabbok, now called Belka. It was bounded on the north by Bashan, on the south by Moab. The designation "land of Gilead" is used inexactly. Deut. xxxiv. 1, where it includes also Bashan, likewise in 2 K. x. 33; 1 K. iv. 19, and often. In such cases, by Gilead is meant the whole land east of the Jordan, so far as it was possessed by the Israelites, ch. xxii. 9, 13, 15; Judg. v. 17 (von Raumer, p. 229 ff.). See *Intro.* p. 25.

Even unto the brook Jabbok, now Wady Lerka, then בְּנֵי, from בָּנָה, to pour out, gush forth, = gushing-brook. The word is, according to Simonis, to whom Gesenius assents, the Chald. form for בְּנֵי. In Gen. xxxii. 2 there is a play upon the word בְּנֵי, to wrestle. The Jabbok is here to be viewed as a twofold boundary, (1) in its lower course, a boundary toward the north, (2) in its upper course (Nahr Ammon) as a boundary toward the east against the children of Ammon. A glance at the map will at once show the actual relations.

Ver. 3. Over the plain (the Arabah) to the sea of Cinneroth on the east, i. e. over the eastern part of the Jordan valley, as far as the sea of Cinneroth. Here עֲרֹוֹר, elsewhere also עֲרֹוֹר, or עֲרֹוֹר (perhaps equivalent to עֲרֹוֹר, cithera), so called after the city of this name (ch. xi. 2; xix. 33); in the N.T., the sea of Galilee (Matt. iv. 18; xv. 29; Mark i. 16; vii. 31), sea of Gennesareth (Lu. v. 1, derived from Kinnereth or Kinnaroth); in John, sea of Tiberias (vi. 1, xxi. 1), from the city of

Tiberias; now Bahr Taberieh. The sea is "about thirteen geographical miles long and six broad." The climate is tropical, since the level is from six hundred and twenty-five to seven hundred [Robinson, seven hundred] feet below that of the Mediterranean (Ruesegger, iii. 213; Robinson, iii. 264, 313 ff). Its beauty is well known (Seetzen, p. 348), and has been described by Renan, in his "Life of Jesus," in the most glowing colors. Robinson expresses himself more moderately (iii. 255): "The lake presents, indeed, a beautiful sheet of limpid water, in a deep, depressed basin. . . . The hills are rounded and tame, with little of the picturesque in their form. . . . Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed." In the O. T. it is mentioned, besides this passage, only Num. xxxiv. 11; Deut. iii. 17. [Add Smith's *Bible Dict.*, art. "Gennesaret, Lake of."]

And unto the sea of the plain (Arabah), the salt sea on the east, the way to Beth-jeshimoth. While this eastern part of the Jordan valley is bounded on the north by the lake of Gennesaret, it is in like manner bounded on the south by the Salt Sea, i. e. the Dead Sea, near which (Num. xxxiii. 48) Beth-jeshimoth lay. To that point the Israelite camp reached from Shittim. It belonged to Reuben (ch. xiii. 20), later to Moab again, Ezek. xxv. 9.

And in the south under the foot-hills of Pisgah. On מִן הַגִּלְעָד comp. ch. x. 40. Mount Pisgah, "a part of the mountain of Abarim," lies, to one looking from Jericho, beyond Beth-jeshimoth, in a southeasterly direction, at the northern end of the Dead Sea. Its highest point is Nebo, which is sometimes called "Mount Abarim" (Deut. xxxii. 49), as though its summit, and again, "the top of Pisgah" (Deut. iii. 27, 34), comp. Knobel on Num. xxi. 11. The relation between Abarim, Pisgah, and Nebo is, with Knobel, to be conceived of as if Abarim were the whole mountain range lying east of the Dead Sea, Pisgah a part of it, namely, the northeastern, and Nebo the highest point of Pisgah. This seems to me more simple than with von Raumer (p. 72), to separate Abarim and Pisgah, and then assume that Nebo belonged to Abarim as its (north) western portion, and to Mount Pisgah as its eastern highest extremity.<sup>1</sup> The region which sloped along the foot of Mount Pisgah formed the southern boundary of the kingdom of Sihon.

Vers. 4-6, follow the borders of the kingdom of Og, king of Bashan. Ashtaroth, and Ashtaroth-karnaim (קַרְנַיִם), Gen. xiv. 5, where were giants; according to ch. ix. 10, the residence of Og; now Tel Ashtareh. The hill (Tel) rises, according to von Raumer (p. 243), to a height of from fifty to a hundred feet above the plain, in which ruins lie scattered. At the foot of the hill are ancient wall-foundations and copious springs.

Edrei. Here Og was slain, Num. xxi. 33-35; Deut. iii. 1-3. By the Greeks it was called Adraa; by the Crusaders, Adratum, also Civitas Bernardi de Stampis; by Abulfeda, Adraat; now Draa, a desert basalt city without inhabitants, on a height (von Raumer, p. 247).

Ver. 5. Salcah, conquered by the Israelites, Deut. iii. 10. Now Salath, with eight hundred

<sup>1</sup> [Tristram's glowing account of the magnificent, almost boundless view from one of the heights of Abarim, which may have been the ancient Nebo, is excellent, p. 540 ff.]

houses and a castle on basalt rocks, on the southern border of Hauran; uninhabited, like Edrei. Porter saw from the castle of Salcha fourteen ["upwards of thirty," *Giant Cit. of Bash.* p. 76] villages, in part appearing to be newly built, but entirely deserted (ii. 183, *op. von Raumer*).

**Over all Bashan unto the border of the Geshurites and the Maachathites.** The Maachathites dwelt on the southwest slope of Hermon, at the sources of the Jordan. "*Maachati urbs Amor-rhaorum super Jordanem (עַמְרֹת הַיַּרְדֵּן לְעַמְּתֵי אֲמֹרִי, Euseb.) juxta montem Hermon.*" The Geshurites also are to be sought on Mount Hermon, near the present Jedur, on the eastern fall of the mountain. See von Raumer, p. 227, and Menke's *Bibelatlas*, plate 3. Here was the north boundary of Bashan. The east border is denoted (see above) by Salcha, the south by the half **Gilead**, where the border (was) of Sihon king of Heshbon, i. e. by the Jabbok (ver. 2). Toward the west it extended to the sea of Tiberias; see von Raumer, p. 226 ff. Bashan and Batanea are by no means identical, as von Raumer has shown (*ubi sup.*). Bashan was famous for its oak forests (Is. ii. 13; Ezek. xxvii. 6), and fat cattle; hence the bullocks, the rams of Bashan (Deut. xxxii. 14; Am. iv. 1; Ps. xxii. 13). The waters descending from the Hauran fertilize the level land in its northeastern part, which was afterwards inhabited by the tribe of Manasseh.

Ver. 6. Comp. Num. xxxii.

2. *Catalogue of the Kings vanquished in the Country West of the Jordan* (vers. 7-24). Verses 7 and 8, coinciding with ch. xi. 16 and x. 40-42, introduce the narrative. **The Plain** (עֲרֵב) is the western part of the Ghor (Gen. xiii. 10); the wilderness (מִדְבָּר) lies in the province of Judah, and Benjamin (ch. xv. 61; xviii. 11; Matt. iii. 3; iv. 1; xi. 7; Mark i. 3; Ln. iii. 4.)

Ver. 9. The kings are enumerated generally in the order in which they were conquered. First, accordingly, the kings of Jericho, Ai, Jerusalem, Hebron, Jarmuth, Lachish, Egion, and Gezer, in regard to which ch. vi. 2 ff.; viii. 29; x. 1-5, 33 may be compared. Then follows ver. 13, the king of Debir, ch. x. 39, after him still in the same verse the king of Geder. גִּדְרָא is called also גִּדְרָא, and belonged to the lowland of Judah. Not hitherto recognized.

Ver. 14. **Hormah**, earlier Zephath (Judg. i. 17). Robinson (ii. 616, N.) seeks the city near the pass es-Sufek, W. S. W. of the Dead Sea, where the Israelites were defeated by the Canaanites (Num. xiv. 44, 45; Deut. i. 44), and subsequently the Canaanites by the Israelites (Num. xxi. 1-3; Judg. i. 17). Perhaps it stood, as von Raumer suspects, on the adjacent Mount Madurah, of which the saying goes, that a city stood upon it at which God became angry so that He destroyed it. To this it suits that the city of Zephath was later called Hormah (חֹרְמָה, i. e. devoted to destruction, cognate with חֹרֵם).

**Arad**, named also Num. xxi. 1-3, and Judg. i. 16, 17, near the wilderness of Kadesh, twenty Roman miles south of Hebron. Robinson (ii. 473) saw from a distance the hill Arad. He also rightly refers ch. x. 41 to the subjugation of Arad, whose inhabitants had previously (Num. xxi. 1-3), like those of Hormah, driven back the Israelites.

Ver. 15. **Libnah**, ch. x. 29, 30; xv. 42. **Adullam**,

ch. xv. 35, fortified by Rehoboam (2 Ch. xi. 7); famous for its cave, David's refuge (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xii. 15). In A. D. 1138, the inhabitants of Tekoah took refuge there from the Saracens, Will. Tyr. xv. 6 (von Raumer, p. 169).

Ver. 16. **Makkedah**, ch. x. 10, 16, 17, 21. **Bethel**, earlier Luz (בֵּיתֶל), sufficiently known; to the right of the road from Jerusalem to Shechem; the place where Jacob saw in his dream the ladder from earth to heaven (Gen. xxviii. 11-19; xxxi. 13; Hos. xii. 5); rendered infamous subsequently by the worship of the calves (1 K. xii. 28, 33; xiii. 1), hence called Beth-aven (different from Beth-aven in ch. vii. 2; xviii. 12), by the prophets (Am. v. 5; Hos. iv. 15, and often). The missionary Nicolayson discovered Bethel, 1836. According to Robinson (ii. 127) it is now called Beitin, three and three-quarter hours from Jerusalem. See more in Robinson *ubi sup.*, von Raumer, pp. 178, 179 [Tristram, Stanley].

Ver. 17. **Tappuah**, comp. ch. xv. 34, 53; xvii. 7. **Hepher**, in the plain of Jezreel in Issachar, xix. 19 (Knobel).

Ver. 18. **Aphek**, ch. xiii. 4. **Issaron**, mentioned only in this place. The site has not been discovered.

Ver. 19. **Madon**, ch. xi. 1. **Hazor**, ch. xi. 1-10; xix. 37.

Ver. 20. **Shimron-meron**, ch. xi. 1; xix. 37. **Achahaph**, ch. xi. 1; xix. 25.

Ver. 21. **Taanach** in Samaria, within the circuit of Issachar, but belonging to Manasseh (ch. xvii. 11), although not conquered by him (Judg. i. 27). A city of the Levites, ch. xxi. 25. Here Barak conquered (Judg. v. 19). Robinson (ii. 156, 157), and Schubert (iii. 164), saw Taanach (now Ta'annûk) from the neighborhood of Jennin (Ginnâa), von Raumer, p. 165.

**Megiddo**, likewise in Samaria, belonging to Manasseh but beyond his border (ch. xvii. 11), and likewise unconquered by that tribe (Judg. i. 27). Here Ahaziah died in his flight from Jehu (2 K. ix. 27), and here Josiah was fatally wounded in the battle against Necho king of Egypt (2 Chron. xxxv. 20, 25; xxiii. 29, 30).

Ver. 22. **Kedesh** on the mountain of Naphtali (Jebel el-Safed), ch. xix. 37, in Galilee. A city of refuge, ch. xx. 7, of the Levites, ch. xxi. 32. Birth-place of Barak (Judg. iv. 6), discovered by Smith on a hill, in a well-watered region (*Notes on Bibl. Geog. in Biblioth. Sac.*, May, 1849, p. 374, *ap. von Raumer*, p. 132); by Robinson on his second journey, not "visited" indeed, as von Raumer states, but yet seen from a short distance and described (*Later Bibl. Res.* p. 366 ff.).

**Jokneam** on Carmel. Belonging to Zebulun, ch. xix. 11. A city of the Levites, ch. xxi. 34. Perhaps, Tel Kaimôn (Robinson, *Later Bibl. Res.* p. 115). The place is called, in 1 K. iv. 12,

כַּרְמֵל, out of which Kaimôn appears to have sprung (comp. Robinson, *ubi sup.*). Carmel appears elsewhere in our book only ch. xix. 26, to mark the south border of the tribe of Asher. Rightly does the mountain bear its name "orchard" (comp. Is. x. 8; xvi. 10 and often), being covered below with laurels and olive-trees, above with pines and oaks (hence the comparison Cant. vii. 6), and full of the most beautiful flowers. These are the glory of Carmel which shall be given to the wilderness (Is. xxxv. 2). The view over the sea as well as of the coast is magnificent. Compare the different descriptions of travellers, von Raumer, p.

43 ff.<sup>1</sup> Since 1180 there has stood on Carmel, although only at a height of 578 feet, and therefore far below the summit, a cloister to commemorate Elijah (1 K. xviii. 17-39; 42-45) and bearing his name; rebuilt in 1833. The mountain reaches an altitude of 1700 feet.

Vers. 23. Naphoth-dor, ch. xi. 2; xvii 11. The king of the nations of Gilgal, as Gen. xiv. 1, Tidal king of the nations. Similarly, Gen. x. 5, גִּלְגַּל. Gilgal, not on the Jordan, but, according to Robinson iii. 47, in the plain along the Mediterranean sea, now Jiljuleh, corresponding to the old

<sup>1</sup> [In particular also, Stanley, *S. & P.* p. 244 ff., *Tristram*, p. 20 ff.]

Galgala, which Eusebius and Jerome place six Roman miles north of Antipatris. Probably the Gilgal of Neh. xii. 29 and 1 Macc. ix. 2 was, as he supposes, the same. With this falls in the proximity of Naphoth-dor.

Ver. 24. Tirzah in Samaria, three miles from the city of Samaria, on the east. Here at a later period the kings of Israel dwelt; Jeroboam I., Baasha, Elah, and Shimri, and here the last-named burned himself in his palace, 1 K. xiv. 17; xv. 33; xvi. 8-18. Robinson (*Later Bibl. Res.* p. 302, ff.) takes Tulluzah for Tirzah, being beautifully situated like the ancient city (Cant. vi. 4). The name signifies delight, from תִּרְצָה.

## PART SECOND.

### The Division of the Land of Canaan.

#### CHAPTERS XIII.-XXIV.

#### SECTION FIRST.

GOD'S COMMAND TO JOSHUA TO DISTRIBUTE THE LAND IN WEST PALESTINE. RETROSPECTIVE  
GLANCE AT THE TERRITORY ALREADY ASSIGNED TO THE TWO AND A HALF TRIBES  
EAST OF THE JORDAN. BEGINNING OF THE DIVISION. CALEB'S PORTION.

#### CHAPTERS XIII., XIV.

#### 1. God's Command to Joshua to distribute the Land.

##### CHAPTER XIII. 1-7.

1 Now [And] Joshua was old *and* stricken in years [far gone in years; Fay: come into the days; De Wette: come into the years]; and the Lord [Jehovah] said unto him, Thou art old *and* stricken [far-gone] in years, and there remaineth 2 yet very much land to be possessed. This *is* the land that yet remaineth: all the 3 borders [circles] of the Philistines, and all Geshuri, From Sihor, which *is* before Egypt, even unto the borders of Ekron, northward, *which* is [shall it be] counted to the Canaanite: five lords of the Philistines, the Gazathites,<sup>1</sup> and the Ashdothites, the Eshkalonites, the Gittites [Gathite], and the Ekronites; [,] also [and] the Avites; 4 [,] From [in] the south [:] all the land of the Canaanites, and Mearah that *is* beside [which belongs to] the Sidonians, unto Aphek, to the borders [border] of the Amorites; And the land of the Giblites, and all Lebanon, toward the sunrising, from 5 Baal-gad under mount Hermon unto the entering into Hamath. All the inhabitants of the hill *country* [the mountain] from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children [sons] of Israel: only divide thou it by lot unto the Israelites for an inheritance [for a possession], as I have 6 commanded thee. Now therefore [And now] divide this land for an inheritance [a possession] unto the nine tribes, and the half-tribe of Manasseh.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 8. This and the following Gentile nouns in the verse are all singular in the Hebrew and might better be so understood for the English. — Tr.]

2. *The Territory of the Two and a Half Tribes East of the Jordan, as already granted to them by Moses.*

CHAPTER XIII. 8-33.

a. Its Boundaries. The Tribe of Levi.

CHAPTER XIII. 8-14.

- 8 With whom [him] the Reubenites and the Gadites have received their inheritance [possession], which Moses gave them, beyond [the] Jordan eastward, *even*  
 9 as Moses the servant of the Lord [Jehovah] gave them; From Aroer that is upon the bank of the river [water-course] Arnon, and the city that *is* in the midst of the river  
 10 [water-course], and all the plain [table-land] of Medeba unto Dibon; And all the cities of Sihon king of the Amorites, which [who] reigned in Heshbon, unto the  
 11 border of the children of Ammon; and Gilead, and the border of the Geshurites  
 12 and Maachathites, and all mount Hermon, and all Bashan unto Salcah; All<sup>1</sup> the kingdom of Og in Bashan, which [who] reigned in Ashtaroth and Edrei, which remained of the remnant of the giants. For these did Moses smite and cast them  
 13 out. Nevertheless the children [sons] of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.  
 14 Only unto the tribe of Levi he gave none inheritance [no possession]; the sacrifices of the Lord [Jehovah] God of Israel made by fire [Fay and De Wette: offering of Jehovah; Bunsen, after the *Berleburg Bibel*: fire-offerings] *are* their inheritance, as he said unto them.

TEXTUAL AND GRAMMATICAL.

- [<sup>1</sup> In vers. 12, 13, read: All the kingdom of Og in Bashan, who ruled in Ashtaroth, and in Edrei: he was left of the remnant of the giants, and Moses smote them, and drove them out. And the sons of Israel drove not out the Geshurites, and the Maachathites; and Geshur and Maachath dwell in the midst of Israel to this day.]

b. The Possession of the Tribe of Reuben.

CHAPTER XIII. 15-23.

- 15 And Moses gave unto the tribe of the children [sons] of Reuben *inheritance*  
 16 [omit: inheritance] according to their families. And their coast [border] was from Aroer that is on the bank of the river [water-course of] Arnon, and the city that *is* in the midst of the river [water-course] and all the plain [table-land] by Medeba;  
 17 [:] Heshbon, and all her cities that *are* in the plain [table-land], Dibon, and Bamoth-  
 18 19 baal, and Beth-baal-meon, And Jahaza, and Kedemoth, and Mephaath, And  
 20 Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, And Beth-peor, and Ashdoth-pisgah [the foot-hills of Pisgah], and Beth-jeshimoth, And all the cities of the plain [table-land], and all the kingdom of Sihon king of the Amorites which [who] reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes [Fay: the anointed]  
 22 of Sihon, dwelling in the country. Balaam also [and Balaam] the son of Beor, the soothsayer, did the children [sons] of Israel slay with the sword, among them that  
 23 were slain by them [in addition to their slain]. And the border of the children [sons] of Reuben was [the] Jordan, and the border *thereof* [De Wette, Fay: and that which bordered it; Bunsen: that is, its margin]. This *was* the inheritance [possession] of the children [sons] of Reuben, after their families, the cities and the villages<sup>1</sup> thereof.

<sup>1</sup> Some Codd. read here as in ver. 20, בְּיָרְדֵּן, doubtless to make ver. 23 conformable with ver. 23. We abide by the reading בְּיָרְדֵּן.



## c. The Possession of the Tribe of Gad.

## CHAPTER XIII. 24-28.

- 24 And Moses gave *inheritance* [omit: inheritance] unto the tribe of Gad, *even*  
 25 [omit: even] unto the children [sons] of Gad according to their families. And  
 their coast [border] was Jazer, and all the cities of Gilead, and half the land of the  
 26 children of Ammon, unto Aroer that *is* before Rabbah; and from Heshbon unto  
 Ramath-Mizpeh, and Betonim; and from Mahanaim unto the border of Debir;  
 27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest  
 of the kingdom of Sihon king of Heshbon, [the] Jordan and *his* [its] border, *even*  
 unto the edge of the sea of Cinnereth, on the other side [of the] Jordan eastward.  
 28 This is the inheritance [possession] of the children [sons] of Gad after their families,  
 the cities, and their villages.

## d. The Possession of the Half Tribe of Manasseh. A Word concerning the Tribe of Levi.

## CHAPTER XIII. 29-33.

- 29 And Moses gave *inheritance* [omit: inheritance] unto the half-tribe of Manasseh:  
 and *this was the possession* of the half-tribe [properly: and it was for the half-  
 30 tribe] of the children [sons] of Manasseh by their families. And their coast  
 [border] was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan,  
 31 and all the towns [villages] of Jair, which *are* in Bashan, threescore cities. And  
 half Gilead, and Ashtaroth, and Edrei, cities [De Wette, Fay: the cities] of the  
 kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of  
 32 Manasseh, *even to the* one half of the children of Machir by their families. These  
*are the countries* which [are what] Moses did distribute for inheritance [possession]  
 in the plains of Moab, on the other side [of the] Jordan by Jericho eastward.  
 33 But unto the tribe of Levi Moses gave not *any* inheritance [possession]: the  
 Lord [Jehovah] God of Israel *was* [is] their inheritance, as he said unto them.

## EXEGETICAL AND CRITICAL.

With the thirteenth chapter begins Part Second of the book. This describes the division of the land, and rests no doubt on definite records which lay before the author. Such records must have been prepared on taking possession of the land, and such are in fact referred to, ch. xviii. 8, 9. "Without them a single Hebrew writer would hardly have had so accurate a knowledge of the land as this author displays, especially in regard to the boundaries" (Knobel). When these registers were established, whether already in Joshua's time,<sup>1</sup> or, as Knobel, from certain circumstances feels obliged to infer, "at a somewhat later period," cannot be made out with certainty. We have, at all events, to deal here, for the most part, with very ancient writings, reminding us of Ex. xx., Num. xxxiii.

1. *Jehovah's Command to Joshua to divide the Land*, ch. xiii. 1-7. Joshua has become old, much land is yet to be conquered, and no prospect of his completing the conquest of it; therefore God gives him the command to wait no longer, but to undertake the division. What yet remains is accurately mentioned, vers. 2-6, and in ver. 7 it is said, that it shall be given to the nine and a half tribes.

Ver. 1. Well-stricken [far gone] in years, as ch. xxiii. 1, 2; Gen. xxiv. 1; xviii. 11.

Ver. 2-6. The land that remains to be occupied.

It lies part in the south (ver. 3, 4), and part in the north (ver. 5, 6).

Ver. 2. All the circles of the Philistines, and all Geshuri. כָּל-קְרִיּוֹת, LXX. rightly: *δρια*, Vulg.: Galilæa, and hence Luther: Galilee of the Philistines. Geshuri is not to be confounded with the country of the Geshurites on Lebanon, mentioned ch. xii. 5; xiii. 13, but is to be looked for in the south of Palestine near Philistia.

Ver. 3. From Sihor. שִׁיחֹר from שִׁיחָר, to be black, properly, black stream; but not here, as in Is. xxiii. 3; Jer. ii. 18, the Nile, which De Wette judges it to be, but, according to the convincing analogy of 1 Chron. xiii. 5, the מִצְרַיִם, the brook of Egypt, Rhinokolura, or Rhinokorura, which actually flows *before*, i. e. eastwardly (more accurately northeastwardly) from Egypt, while the Nile takes its course through the middle of that country. Von Raumer well remarks in his excursus on this passage (p. 53): "That under the name Shihor the Nile was by no means alone intended, is evident from the single fact that Josh. xix. 26 refers to a border stream of Asher of the same name. If the Nile was called Shihor, niger, *quia nigrum lutum devehit*, why should not other streams receive the same name for the same reason. Have we not in Germany and

<sup>1</sup> [The clear and positive statements made in ch. xviii. 4-9 would seem to leave little room for doubt on this point,

to one who admits the historical credibility of the book. — Tr.]

America streams which are called Schwartzbach, Black Creek, Black River, Green River, etc.?" It may be added that many names of streams and streamlets may be met with bearing the same or closely related names, from the repetition of the same features in different places.

Even unto the border of Ekron. Ekron, 'Ašdod, 'Ašdod in the LXX., between Ashdod and Jamnia, one of the five cities of the Philistines, mentioned elsewhere in the Book of Joshua several times, ch. xv. 11, 45, 46; xix. 43; according to Judg. i. 18 conquered by Judah, afterward lost again, then again conquered, under Samuel (1 Sam. vii. 14). It was the city of the fly-Baal, Baal-zebub, whose *protégés* are still to be found there in great numbers. At least Van de Velde complains (ii. 173 *apud* von Raumer, p. 185) very bitterly of them. Jeremiah (xxv. 20); Amos (i. 8); Zephaniah (ii. 4); Zechariah (ix. 5, 7) prophesied against Ekron. Robinson (iii. 23-25) thinks he discovered it in Ahir, pronounced Aghrum, according to Furrer, p. 135, a small village built of unburnt bricks or clay. "The radical letters of the Arabic name are the same as those of the Hebrew, and the position too corresponds with all we know of Ekron," that is, with the statement of Eusebius and Jerome, that it should be between Ashdod and Jamnia; for "such is the actual position of Akir relative to Esdud and Gebna at the present day."

Shall it be counted to the Canaanites. This land shall be regarded as Canaanitish, and so subject to conquest, although the Philistines were not Canaanites, but according to Gen. x. 13 sprang from Mizraim. So also Knobel: "The country from the brook of Egypt, northward, is reckoned to the Canaanite, i. e. to Canaan, and was therefore to be taken into account also, since Israel was to receive the whole of Canaan."

Five lords of the Philistines: the Gazathite (Gazite), the Ashdodite, the Ashkelonite, the Gittite (Gathite) and the Ekronite. The lords or chiefs are named instead of the cities. The Gazite, ruler of Gaza, גָּזִית, Rd(a, first mentioned, Gen. x. 19, as a border town of the Canaanite peoples; in our book, x. 41; xi. 22; xv. 47, conquered by Judah, Judg. i. 18, afterward lost again, Judg. iii. 3. Samson carried the gates of Gaza to a hill (Judg. xvi. 21-30) which is now shown one half hour from the city. As against Ekron, the prophets prophesied also against Gaza, Jeremiah (xxv. 20; xlvii. 5), Amos (i. 6, 7) Zephaniah (ii. 4), Zechariah (ix. 5). On the road from Jerusalem to Gaza, Philip baptized the eunuch (Acts viii. 30). It lies in a fruitful region, rich in palms and olive-trees, on a small hill about an hour from the sea; is at present larger than Jerusalem (Robinson, ii. 372), a chief emporium between Egypt and Syria, lying on the great caravan route, and distinguished by good springs. The population may be about fifteen or sixteen thousand. Robinson (*ubi sup.*) gives a very instructive sketch of the history of the city, which has suffered much in the military campaigns of thousands of years. A very pleasant description is found in Furrer (p. 119-122). The Ashdodite.

Ashdod, אֲשְׁדּוֹד, 'Ašdod, ch. xi. 22; xv. 46, 47. Here Dagon fell before the ark of God (1 Sam. v. 1-7; vi. 17); and this city also shared in the maledictions of the prophets mentioned above, in the same passages which were there quoted. It likewise is named in the account of the eunuch from Ethiopia (Acts viii. 40). It is now called Esdud,

a village of a hundred or a hundred and fifty miserable hovels, lying on a "low round eminence," and surrounded by an extensive grove of olive trees (Furrer, p. 133, Robinson, ii. 368). Of antiquities Furrer found in the village, not a single one. "Of the ancient city of the Philistines which once stood here," he says, "that Ashdod about which the Assyrian (Is. xx. 1) and Egyptian armies often encamped, everything but the name has utterly vanished." The Ashkelonite. Ashkelon

(and Askelon), אֲשְׁקֶלֶן, mentioned nowhere else in our book, conquered by Judah (Judg. i. 18), but not named among the cities of Judah (Josh. xv. 45-47),—a circumstance which favors the opinion that the list was composed in the time of Joshua, and not later—was, next to Gaza, probably the most important city of the Philistines, at whose gates David would not have the tidings of the death of Saul and Jonathan proclaimed (2 Sam. i. 20), lest the daughters of the Philistines should rejoice. Like the other Philistine cities, Ashkelon was threatened by the prophets with divine punishment. Samson slew here thirty Philistines. Jonathan the Maccabæan conquered the city twice (1 Mac. x. 86; xi. 60). Herod the Great was born here, according to Eusebius (*Hist. Eccl.* i. 6), was called Ascalonita, and adorned the place with baths and fountains. It was distinguished originally for hatred against the Jews, later for enmity toward the Christians. During the Crusades many conflicts took place here. Its destruction by Saladin (1191) terminated its splendor forever; and Lady Hester Stanhope, as Ritter relates at large, (xvi. 70 ff. [Gage's Transl. iii. 213 ff.]), caused its ruins to be explored without finding silver or gold. The ruins are of vast proportions. The village of New Ashkelon lying near the sea is surrounded with green. "Thus Ashkelon, with the adjacent village, formed an extremely fertile oasis in the midst of a perfectly desert region; although, through the numerous gaps and rents in the gigantic stone wall, the wind has at certain points swept the sand of the desert into the very site of the city" (Furrer, p. 128). The Gittite (Gathite), Gath, mentioned already, ch. xi. 22; גִּתְיָה, Githra, (Joseph.), גֶּת (LXX.), was the home of Goliath (1 Sam. xvii. 4); connected with Ashkelon in David's lamentation (2 Sam. i. 20), conquered by David (1 Chron. xix. 1). Micha (i. 10) and Amos (vi. 2) make mention of this city, whose ruins Robinson (ii. 220) sought for in vain. On Menke's atlas, map iii., its name is brought in without the sign of a town, on the border of the second group of low land cities belonging to the tribe of Judah. Knobel (p. 433), after the example of Hitzig (*Urgeschichte der Philister*, p. 154), conjectures that *Bastoydissa* in Ptolem. 5, 16, 6, Betogabri in *Tab. Peut.* ix. 6, Eleutheropolis of the Fathers, the present Beit Jibrin, is the same as Gath.—The Ekronite, see above ver. 3.—The Avites, "south of Gaza," Deut. ii. 23.

Ver. 4. In the South. The Masoretic division of the verse we must here give up, as Hävernick, Keil, and Knobel have done, since the specification — מִתֵּיכֵן, standing unquestionably in contrast with אֲשְׁקֶלֶן (ver. 3), suits very well with the preceding, but not at all with what follows. Rather the author turns here, ver. 4, to an enumeration of the portions of the country lying in the north which require yet to be fully subjugated.

All the land of the Canaanites. Phœnicia is

intended, and in particular, the low-land there as well as the "mountain country from Mearah even to the border of the Amorites" (Knobel).

**Mearah.** Since מערה properly signified a cave, the conjecture proposed by Rosenmüller (*Bibl. Geog.* ii. 1, pp. 39, 40), although Robinson (iii. 412) regards it "as of very questionable value," may safely be approved, with Ritter (xvii. 99) and Knobel, namely, that we here have a reference to the *cavea de Tyro* mentioned by Will. Tyr. (xix. 11), which he describes as a *spelunca inexplugnabilis*, an old burial-place of the Sidonians; at present, Mughr Jezzín, i. e. Cave of Jezzín, on Lebanon, east of Sidon. Ritter, *ubi sup.*

**Aphek,** now Afka (Robinson, *Later Bibl. Res.* p. 603 ff.), northeast of Beirut; not to be confounded with the better known Aphek, in the tribe of Issachar, where the camp of the Philistines was pitched before their victory over Saul (1 Sam. xxix. 1-31), and where Benhadad was subsequently captured (1 K. xx. 26-30). The Aphek before us, called by the Greeks Ἀφακα, noted for the temple of Venus, destroyed by Constantine the Great, belonged, as we see from ch. xix. 30, to Asher. A third Aphek (von Raum. p. 242), now Feik, a village of 200 families, lies on the east side of the sea of Tiberias, on the road from Hauran to the Jordan. This place is indicated in the *Onom.* as a *castellum grande*. There was also a fourth place of the name (ch. xv. 53) on the mountain of Judah.

To the borders of the Amorites, i. e. to the land once inhabited by the Amorites, which belonged to Og, king of Bashan (Mich., Dereser, Rosenmüller, Keil).

**Ver. 5. The land of the Gíblites.** The land of Gíbli, i. e. of the race of Gebal (1 K. v. 32 (18); Ez. xxvii. 9), a district north of Berytus, on the sea, still called Jobail, by the Arabs, but in the classics "Byblus" (Knobel). Byblus itself lay on the sea (Ez. xxvii. 9), was a seat of the Adonis-worship (Winer, i. 206), "home of the Phœnician artisans called by Solomon to the building of the temple (1 K. v. 32 (18)). The country belonging to it probably lay east of the city" (von Raum. p. 26, 28).

All Lebanon towards the sun-rising, i. e. the Anti-Lebanon.

**Baal-Gad,** not Baalbec, as Knobel here again maintains, but, as was shown on ch. xi. 17, Cæsarea Philippi. So also Menke on Map iii., who strangely writes Baal-Gath instead of Baal-Gad — perhaps a mere oversight.

**Hamath.** A northern boundary point of Palestine, mentioned Num. xxxiv. 8, in our book here and in ch. xix. 33, and many times throughout the O. T., particularly during the period of greatest renown of the Jewish dominion under David and Solomon. Then the kingdom actually extended to that point (see the side-map to Map iii. in Menke's *Atlas*), 2 Sam. viii. 3-12; 1 Chron. xviii. 3-11; 1 Chron. xiii. 5; 1 K. viii. 65; 2 Chron. vii. 8; 2 K. xiv. 25-28. So far had the spies originally penetrated (Num. xiii. 21). According to the *Onom.* Hamath = Epiphania on the Orontes, at the present time, Hamah, seat of a Greek bishop (Robinson, iii. 456 [see also *Later Bibl. Res.* p. 568]). Yet Jacobites also dwell there subject to the Jacobite patriarch who resides in Mesopotamia (Robinson, iii. 461). The city is very large, and numbers 100,000 inhabitants (Winer, i. 458).

**Ver. 6.** There remain besides, and are to be conquered, all the inhabitants of the mountains from Lebanon unto Misrephoth-maim, all the

Sidonians, i. e. all the heathen tribes dwelling south of the Lebanon as far as to the present promontory Ras en-Nakura (see on ch. xi. 8). Knobel here explains Misrephoth-maim simply as "promontory of Nakura," while, according to the comments on ch. xi. 8, his opinion, there controverted by us, appears to include under the name the other promontory also, Ras el-Abiad.

**Only divide thou it by lot unto Israel for a possession.** These words connect themselves with ver. 1, and particularly the conclusion of that verse, as Keil has well observed. **As I have commanded thee,** comp. ch. i. 6.

**Ver. 7.** More definite statement as to whom the land should be divided among. According to ch. xiv. 1, Joshua did not perform this service alone, but in connection with the high-priest Eleazer, and the elders of the people.

**2. The Territory of the Two and a Half Tribes East of the Jordan, as Moses had already bestowed it upon them,** vers. 8-33. — a. *Its Borders,* vers. 8-13. To that is added a notice of the failure of the tribe of Levi to receive a possession, vers. 14.

**Ver. 8. With him,** i. e. Manasseh, but the other half of Manasseh.

**Vers. 9-12.** These statements are, with slight variation, the same as ch. xii. 1-6. Thus instead of the half Gilead in xii. 2, we have here All the table-land of Medeba unto Dibon. Of Medeba we shall speak on ver. 16, of Dibon, on ver. 17.

In ver. 13 it is significantly stated that the Geshurites and Machathites were not driven out. Similar remarks occur ch. xv. 63; xvi. 10; xvii. 12 ff.

**Ver. 14** is repeated in ver. 33, yet not in precisely the same expression. Thus, while it is said

here that "יְהוָה, i. e. the offerings of Jehovah, should be the portion of the tribe of Levi, Jehovah Himself is there called their possession. It is the same in sense; without earthly inheritance Jehovah and his worship should be the only possession of the tribe of Levi. The directions of the law Num. xviii., may be compared with this, from which it appears in what manner, through the divine worship itself, the bodily subsistence of the priests and their attendants was provided for.

b. *The Possession of the Tribe of Reuben,* vers. 15-23. There follow, now evidently on the ground of old registers, the several boundaries of the tribes east of the Jordan; of which Reuben comes first. They are found in shorter compass, Num. xxxii. 34-42.

**Ver. 16. Medeba,** now Medaba, mentioned in a song of triumph, Num. xxi. 30; according to ver. 9, and this passage, belonging to Reuben; later to Moab, Is. xv. 2. The ruins, on a hill, have a compass of half an hour, about two hours from Heshbon.

**The plain (מִדְבָּרָא) by Medeba.** The plateau east of Abarim or mount Pisgah is meant (comp. ch. xii. 3), comp. also Knobel on Num. xxi. 10, 11.<sup>1</sup>

**Ver. 17. Heshbon,** also, lies, like Medeba, on this table-land, comp. xii. 2. — Dibon, mentioned Num. xxi. 30, like Medeba; now Diban [the site of the recently discovered monumental stone (Moabite stone) containing a valuable inscription of great antiquity. — Tr.], an hour north of the Arnon. There were not two Dibons, as the *Onom.* assumes, but the one Dibon is ascribed, Num. xxxii. 3, 34, to Gad, here to Reuben, comp. also, ver. 9.

<sup>1</sup> [Among recent travellers, the account given by Triethm in his *Land of Israel*, will be found graphic and instructive. — Tr.]

**Bamoth-Baal**, Num. xxiv. 20, a stopping-place of the Israelites.

**Beth-baal-meon**, called also, briefly **Baal-meon** (Num. xxxii. 38), now Ma'in, at the foot of the Attarus, which raises itself "to the east of the northern end of the Dead Sea" (von Raum. p. 71, 72).

Ver. 18. **Jahaza**. Here Sihon was slain, Num. xxi. 23; Deut. ii. 32; Judg. xi. 20. According to ch. xxi. 36, a Levitical city, cf. also 1 Chron. vii. 28. It was later retaken by Moab, Is. xv. 4, Jer. xlviii. 21. Not given on Menke's map, on von Raumer's accompanied with an interrogation point.

**Kedemoth**, another city of the Levites, ch. xxi. 37; 1 Chron. vi. 79.

**Mephathth**, also a Levite city, ch. xxi. 37; 1 Chron. vi. 79, later of the Moabites. In Jerome's time here was a Roman garrison for a protection against the dwellers in the wilderness (von Raum. p. 265).

Ver. 19. **Kirjathaim**. It is related, Gen. xiv. 5, that Chedorlaomer here smote the Emim. From the present passage, and Num. xxxii. 37, it belonged to Reuben; later to Moab, Jer. xlviii. 1, 23; Ez. xxv. 9. In the time of Jerome very many Christians lived here (von Raumer, p. 263).

**Sibmah**, very near Heshbon.

**Zareth-shahar on the mount of the valley**. The name signifies "splendor of the dawn,"

(זָרֶתֶשׁאָר according to Gesenius perhaps = זָרֶתֶשׁאָר, 1 Chron. iv. 7). Von Raumer makes no mention of it. Winer and Keil conjecture that Zareth-shahar, which is nowhere else named (*nomen loci forsitan in aprico colle sili, cujus nusquam alias fit mentio*, Rosenm. on this place), may have lain near Nebo or Pishgah, "not far from Heshbon on the west," (Keil). Menke has introduced the name west of Mount Pishgah, toward the Dead Sea, and somewhat south of Zerka-maim, perhaps because Zareth-shahar is indicated as situated on a mountain of the valley.

Ver. 20. **Beth-peor**, probably not far from the mountain of Peor; opposite Jericho, according to the *Onom.*

**The foot-hills of Pishgah, and Beth-jeshimoth**, ch. xii. 3.

Ver. 21. **All the cities of the table-land and all the kingdom of Sihon king**, etc. Meaning: "all the other cities of the level (the plain) and the whole kingdom of Sihon, as far as it extended on the plain." So Keil, rightly taking into account the statement of ver. 27. The victory of Moses over Sihon is here related more fully than in ver. 12. There are beside himself five Midianite princes named, Evi, Rekem, Zur, Hur, and Reba, and in the same order as Num. xxxi. 8, where, however, they are called מְלִכֵי, while here they are styled מְשִׁיכֵי, just as in Gen. xvii. 20 the princes of the Ishmaelites, and in Num. iv. 34 as well as ch. ix. 18 of our book, the princes of the congregation of Israel, מְשִׁיכֵי הַיִּשְׂרָאֵל, the princes of their tribes are mentioned (Num. vii. 11 ff.; xxxiv. 18, and often). They are at the same time designated as the anointed of Sihon (מְשִׁיכֵי סִיחֹן), i. e. his vassals. In this sense of anointed, prince = מְשִׁיכֵי, "the word stands only in the plural, and always, as would seem, of native, although dependent and, as in Josh. xiii. 21, *subjugated*, princes, and not of installed, ordinary officials" (Gesen.). Keil would, with Hengstenberg

(on Ps. ii. 6), translate מְשִׁיכֵי by "poured out" [founded or cast], because he thinks מְשִׁיכֵי cannot be proved to have been used in the sense of "to anoint." Hitzig likewise contends that מְשִׁיכֵי cannot mean "anoint," for which rather מְשִׁיכֵי stands, Ps. ii. 6, but will hear nothing of "poured out." He reaches back after an Arabic root which should signify purify, refine, consecrate to God, so that in the passage above מְשִׁיכֵי would be about the same as מְשִׁיכֵי. In this view מְשִׁיכֵי would properly mean "consecrated" (to God); comp. Hitzig, Psalms i. p. 9.

Ver. 22. **Balaam**, Num. xxii. 5 ff., is here characterized as מְשִׁיכֵי, soothsayer, like the prophets of the Philistines, 1 Sam. vi. 2, and the necromancers 1 Sam. xxviii. 8, different from the מְשִׁיכֵי, the true prophet, who is also called מְשִׁיכֵי (1 Sam. ix. 9), or מְשִׁיכֵי (1 Chron. xxi. 9; xxv. 5; xxix. 29). The מְשִׁיכֵי divines properly through inscribed lots (*βελομαγντία*).

Ver. 23. **And the border . . . was the Jordan and the border**. Houbigant and Clericus, because the passage is obscure, would mend the text here and Num. xxxiv. 6; Deut. iii. 16, also Josh. xiii. 27; xv. 12, 47. Gesenius (Thes. i. 394 ff.) takes } = *simul, etiam*, thus: *Jordanes qui simul terminus erat*. Knobel (on Num. xxxiv. 6) and Keil (at this place) explain: "The sea (Num. xxxiv. 6), the Jordan, with its territory, with its banks, shall be the boundary." This sense is indicated by De Wette also in his translation, which we have adopted [*der Jordan und das Angrenzende, the Jordan and what borders it*]. Bunsen appears to take } as epexegetical, translating: "that is, its margin," coming close therefore to Gesenius.

**Their villages**, comp. ver. 28, xv. 32, 36, 41, 47, 48, and often, מְשִׁיכֵי, a farm, village, *εἰσῶλις* (LXX *κῶμος*), which was not inclosed, like a city, with walls," (Keil.) By the Caucasians such a village is called an Aul, reminding us of *εἰσῶλις* [and *αὐλή*].

c. Ver. 24-28. **The Possession of the Tribe of Gad**.

Ver. 25. **Jazer**, snatched from the Amorites, Num. xxi. 32, belonging to Gad, Num. xxxii. 35, as here, a Levite city, ch. xxi. 39; 1 Chron. vii. 81. Later, like many other of the cities already mentioned, it belonged again to the Moabites (Is. xvi. 8, 9; Jer. xlviii. 32); conquered by Judas Maccabæus, 1 Mac. v. 8. Burckhardt (p. 609) held the present Ain Hazir to be Jazer (*apud* von Raumer, p. 262), and with this von Raumer agrees. Seetzen conjectured that Szyr or Seir was to be regarded as this place, with whom, beside Keil, Van de Velde, and Menke (Map iii. compared with Map viii.) coincide.

**All the cities of Gilead**, i. e. of the southern part of Gilead, to the Jabbok, for the other half which belonged not to the kingdom of Sihon, but to that of Og king of Bashan, fell, as we learn from ver. 31, to the half tribe of Manasseh. For the rest comp. on ch. xii. 2.

**The half of the land of the sons of Ammon unto Aroer that is before Rabbah**. This Aroer is not to be confounded with Aroer of Reuben on the northern bank of the Arnon, ch. xii. 2; xiii. 9, 16. It is Aroer of Gad, which is before Rabbah,

that is Rabba or Rabbath of the Ammonites (Deut. iii. 11), which, again, is different from Rabba of the Moabites (von Raumer, p. 271). Aroer of Gad, from Num. xxxii. 34, was built by the Gadites. From hence to Abel-keramim, Jephtha smote the Ammonites (Judg. xi. 33) in that victory so portentous to the life of his daughter. There Joab encamped on the occasion of that census of the people so portentous to David (2 Sam. xxiv. 5). "Probably Ayra, southwest of es-Salt" (von Raumer, p. 259). "For 'before,' cannot here," as von Raumer correctly says, "possibly signify 'to the east of' Rabbah, since Aroer, as a city of the tribe of Gad, must have lain west of Rabbah. 'Before' signifies, probably, that if one goes from the Jordan toward Rabbah, Aroer lies before Rabbah." So likewise Burckhardt (p. 609).

Ver. 26. *From Heshbon to Ramothmizpeh and Betonim.* Thus the extension northward of the territory of the tribe is expressed. *From Heshbon.* We need not suppose with Keil that Heshbon, belonging to Itteben (ver. 17), lay exactly on the border between Reuben and Gad, but "from Heshbon" = "from the region of Heshbon." *To Ramath-mizpeh and Betonim.* Again, also, "into the region of" these cities. Ramath-mizpeh, i. e. Height of the Watch, as von Raumer translates. We have already, ch. xi. 8, met with a valley of Mizpeh, concerning which see the explanation there. This Ramath-mizpeh is called also רַמַּת מִצְפֶּה

רַמַּת מִצְפֶּה, ch. xx. 8; a city of the Levites, ch. xxi. 38; 1 Chron. vi. 80; a city of refuge, according to ch. xx. 8, and Deut. iv. 43; in Solomon's time the residence of one of his prefects (1 K. iv. 13 (see the side map of Menkes' Map iii.)). Here Ahab was mortally wounded, as Micha had prophesied to him (1 K. xxii. 1-37; 2 Chron. xviii.), his son Joram slain by Hazael king of the Syrians, (2 K. viii. 28), and Jehu anointed (2 K. ix. 1-6). Probably it was the present Salt on the road from Jericho to Damascus. The road from Nablus (Shechem) also here joins the former, as Van de Velde's map distinctly shows. Without doubt this has been so for thousands of years, and hence the repeated collision of Israelitish and Syrian armies at this point was very natural. — *Betonim.* It still existed in Jerome's time (*Onom.* s. v. "Bothnia"), yet he can say nothing of its site.

*From Mahanaim unto the border of Debir.* In this language the extension of the country of Gad from east to west is indicated. *Mahanaim*, i. e. double camp, or double army (of the angels), most familiar both from the narrative of Jacob's return homeward (Gen. xxxii. 2), and from the history of David who fled thither from Absalom (2 Sam. xvii. 24, 27; 1 K. ii. 8). Here also Ishbosheth was summoned by Abner to be king. A Levitical city, ch. xxi. 39; 1 Chron. vii. 80; the residence of a prefect in Solomon's time (1 K. iv. 16). The site cannot be accurately given. Von Raumer looks for it in the Jordan meadow (p. 253), because it lay north of the Jabbok, and yet belonged to Gad. But north of the Jabbok Gad's border (p. 231) only took in the Jordan meadow, as he thinks. To this assumption Keil rightly replies: "But, since Mahanaim, according to ver. 30, lay on the border of Manasseh, and already belonged to Bashan, it may also have lain on the plateau north of the Jabbok, perhaps near a ford of that stream (Gen. xxxii. 22), since nowhere in the O. T. is the Jabbok spoken of as the northern border of the territory of Gad." This view is adopted also by Menke in his Atlas.

Unto the border of Debir (לְבִיר). Since לְ as a sign of the Stat. constr. occurs nowhere else in our book, J. D. Michaelis, appealing to 2 Sam. ix. 4 and xvii. 27, proposed to read לְבִיר דְּבִיר, which is favored by the circumstance that in 2 Sam. xvii. 27, לְבִיר דְּבִיר occurs in connection with Mahanaim. Hitzig (*Begr. d. Krit.* p. 137, *apud* Keil, p. 341) conjectures that the לְ was only an error in copying, from the repetition of the לְ in בְּבִיר. Keil thinks it possible that the לְ may have belonged to the name, which would then be sounded Lidhbir. Since the LXX. read Δεβίρ, we decide for the view of Hitzig, rejecting the suppositions of Michaelis and Keil. Where this Debir lay (the third, for there were two in Judæa, von Raumer, p. 184) is not made out. Even Eusebius could say nothing of it except that it was *πολις τῶν Ἀμορραίων*. Perhaps, on the heights which border the Jordan, and hence named as their western boundary point?

Ver. 27. *In the valley.* The Jordan valley is meant, as in ch. xvii. 16, elsewhere called הַעֲרֵבָה.

Betharam, already Num. xxxii. 36 belonging to Gad, at the foot of Mount Peor, afterward called Julius or Livias, but not to be identified with the Gaulanitic Julias (von Raumer, p. 260). Beth-nimra, also Num. xxxii. 36, referred to Gad; now the ruins of Remrîm.

Succoth and Zaphon, likewise in the Jordan valley. In regard to Succoth, cf. especially Robinson (*Later Bibl. Res.*, pp. 311, 312) and von Raumer (p. 256, Remark 347). Even unto the end of the sea of Cinnereth, cf. ch. xii. 3.

Ver. 28. Thus the country of the sons of Reuben and Gad together covers the kingdom of Sihon. Cf. ch. xii. 2, 3.

d. *The Possession of the Half Tribe of Manasseh*, ver. 29-32. This embraces the kingdom of Og, ch. xii. 4, 5. *From Mahanaim.* To be understood as was "from Heshbon," ver. 26.

*Villages of Jair.* יַיִר = יִירָא life, the name of the first woman as the mother of all living, Gen. iii. 20; iv. 1; here as Num. xxxii. 41; Deut. iii. 14 = camp, tent-village. "The name יַיִר occurs only of the villages of Jair, and probably denotes a particular kind of towns; but it is yet obscure" (Knobel). Keil translates the name Jair-life [Jairleben], thinking probably of names of towns among us, like Eisleben, Aschersleben. Knobel says further, on Num. xxxii. 41, concerning these villages of Jair: "The division of Jair conquered the cities of the Amorites and named them after themselves. These Jair-towns, sometimes given as 23, sometimes 30, and again as 60 in number, as the Manassite occupation of the country changed in the course of time, were given up, together with Kenath and "her daughters," to the Aramæans and Geshurites (1 Chron. ii. 23). They lay in Bashan (Josh. xiii. 30) or in Argob, reaching as far as the border of Maacha and Geshur (Deut. iii. 14); hence in the plain of Jaulan and Hauran, but are also placed in the land of Gilead (Judg. x. 4; 1 Chron. ii. 22), and are mentioned with Argob in Bashan (1 K. iv. 13). This may be explained in this way. The southern part of Hauran lies east of northern Gilead, then follows, from about Remtha, the district ez-Zeit on as far as the Zerka (Jabbok, which goes up far to the east of Gilead), and is for the most part, a flat country

with many uninhabited places (Burek. *Syria*, pp. 395, 397, 453 ff., Seetzen, i. p. 383). It belonged jointly to Manasseh. According to Arabian authorities there must lie in each of the three districts Zueit, Jaulan, and Ledja, 366 ruined towns and villages (Buckingham, *Syria*, ii. pp. 118, 142, 434); and Dhaheri speaks of it as a common opinion that in Hauran there are more than a thousand places (Rosenmuller, *Analecta Arabica*, iii. 22)."

Ver. 31, comp. ch. xii. 4. "This northern Gilead belonged to half of the children of Machir (1 Chr. v. 24). The others received their portion west of the Jordan, ch. xvii. 2 ff.

Ver. 32. A repetition of the statement that Moses had already ordered this division of the trans-Jordanic country.

Ver. 33, comp. v. 14. — On von Raumer's hypothesis concerning the Jair-towns, see the explanation of ch. xix. 34, [comp. also, Stanley, *Sin. & Pal.* App. § 86; Grove, in *Dict. of the Bibl.*, art. "Jair." — Tr.]

#### HOMILETICAL AND PRACTICAL.

[MATT. HENRY: Note, it is good for those

who are *old and stricken in years*, to be put in remembrance of their being so. Some have *gray hairs here and there upon them and perceive it not*. Hos. vii. 9; they do not care to think of it, and therefore need to be told of it, that they may be quickened to do the work of life, and make preparation for death which is coming on them apace. — All people, but especially old people, should set themselves to do quickly that which must be done before they die, lest death prevent them.

THE SAME, on Deut. xviii. 2: Care is taken that the priests entangle not themselves with the affairs of this life, nor enrich themselves with the wealth of this world; they have better things to mind, — Note, those that have God for their inheritance, according to the new covenant, should not be greedy of great things in the world, neither gripe what they have, nor grasp at more, but look upon all things present with the indifference which becomes those that believe God to be all-sufficient. — Care is likewise taken that they want not any of the comforts and conveniences of this life. Though God, who is a Spirit, is their inheritance, it does not therefore follow that they must live on the air. — Tr.]

### 3. Beginning of the Distribution.

#### CHAPTER XIV. 1-5.

- 1 And these *are the countries* which the children of Israel inherited in the land of Canaan,<sup>1</sup> which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children [sons] of Israel distributed for inheritance [a
- 2 possession] to them. [,] By lot *was* their inheritance [by the lot of their possession], as the Lord [Jehovah] commanded by the hand of Moses, for the nine tribes,
- 3 and *for the half-tribe*. For Moses had given the inheritance [possession] of [the] two tribes and an half-tribe on the other side [of the] Jordan: but unto the Levites
- 4 he gave none [no] inheritance among them. For the children [sons] of Joseph were two tribes, Manasseh and Ephraim: therefore [and] they gave no part unto the Levites in the land, save cities to dwell *in*, with [and] their suburbs [pasture-
- 5 grounds] for their cattle, and for their substance. As the Lord [Jehovah] commanded Moses, so the children of Israel did, and they divided the land.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — And these are what the sons of Israel received as a possession in the land of Canaan, what Eleazar the priest, etc. — Tr.]

### 4. The Possession of Caleb.

#### CHAPTER XIV. 6-15.

- 6 Then [And] the children [sons] of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite, said unto him, Thou knowest the thing [word] that the Lord [Jehovah] said unto Moses the man of God concerning me
- 7 and thee in Kadesh-barnea. Forty years old *was* I when Moses the servant of the Lord [Jehovah] sent me from Kadesh-barnea to spy out the land; and I brought
- 8 him word again as *it was* in my heart. Nevertheless [And] my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord

- 9 [Jehovah] my God. And Moses swore on that day, saying: Surely the land whereon thy feet have [thy foot hath] trodden shall be thine inheritance [thy possession], and thy children's for ever; because thou hast wholly followed the Lord
- 10 [Jehovah] my God. And now, behold, the Lord [Jehovah] hath kept me alive, as he said, these forty and five years, even [omit: even] since the Lord [Jehovah] spake this word unto Moses, while *the children of* [omit: the children of] Israel wandered [walked] in the wilderness; and now, lo [behold], I *am* this day fourscore
- 11 and five years old. As yet I *am as* strong this day, as I *was* in the day that Moses sent me; as my strength *was* then, even [omit: even] so *is* my strength now, for
- 12 war, both [and] to go out, and to come in. Now therefore [and now] give me this mountain, whereof the Lord [Jehovah] spake in that day; for thou heardest in that day how the Anakims *were* there, and that the cities *were* great and fenced [and great and fortified cities]: if so be [perhaps] the Lord [Jehovah] will be with me, then I shall be able to drive them out, as the Lord [Jehovah] said.
- 13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron
- 14 for an inheritance [a possession]. Hebron therefore became the inheritance [possession] of Caleb the son of Jephunneh the Kenezite unto this day; because that
- 15 he wholly followed the Lord [Jehovah] God of Israel. And the name of Hebron before *was* Kirjath-arba: *which Arba was* a great man among the Anakims. And the land had rest from war.

## EXEGETICAL AND CRITICAL.

The chapter contains, partly, vers. 1-5, the introduction to the division of the country west of the Jordan among the nine and a half remaining tribes, and partly an episode breaking the connection between ch. xiv. 1-5 and xv. 1 ff., concerning the possession of Caleb. With this, ch. xv. 13-19 and Judg. i. 10-15, which agree with each other, are to be compared.

a. (3) Ver. 1-5. *Introduction to the Division of the Land West of the Jordan.* Ver. 1. As distributors Eleazar and Joshua are named here, as in Num. xxxiv. 17, while in ch. xiii. 6, 7; xviii. 6, 8, 10, Joshua alone casts the lot or grants the land as in vers. 13; xvii. 15, 18. Eleazar, אֵלֶּעָזָר (whom God helps, *Gotthilf*), "was Aaron's third son and successor in the high-priesthood, Ex. vi. 23, 25; Num. iii. 2. After the death of his father he followed him in the dignity of the high-priesthood; Num. xx. 25 ff; Dent. x. 6, and was associated thus for a time with Moses, and with Joshua, ch. xiv. 1; xvii. 4 ff. His death is related ch. xxiv. 33" (Winer, i. 314).

Ver. 2. Eleazar and Joshua distributed the land through the lot of their possession; i. e. through the lot by which the *part of the land* was to be determined according to Num. xxvi. 55, whether in the north or in the south, whether in the east or in the west, whereas the *magnitude* of the portion was to be fixed (Num. xxvi. 56) according to the population of the tribe, by Moses or his successor. "Whether also the provinces of the several families of the tribes were assigned by lot, or whether this was left to the heads of the tribes, respectively, is not to be discovered" (Knobel).

The distribution by lot of conquered countries appears also in other histories. Thus it was "a standing custom with the Athenians, to divide the land of conquered enemies to colonists by lot, (Diod. xv. 23, 29). They proceeded in this manner in Eubœa (Herod. v. 77; 6, 100), and in Lesbos (Thuc. iii. 50). Among the Romans, also we read of *sorte agros legionibus assignare* (Cic. *Epp. add. Divv.*, xi. 20, comp. Appian, *Bell. Civ.*, v. 74)" (Knobel).

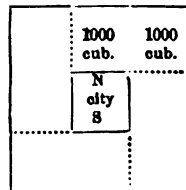
How the lot was taken we are not informed. Most probably, as the Rabbins have conjectured,

there were two urns. In one had been placed little tablets (Keil: tickets) with the names of the tribe, and in the other similar tablets with the names of the districts; and one of each was drawn at the same time. If we reject the supposition of two urns, we may think of one containing the tablets designating the portions of country, which the heads of the several tribes may have drawn, *As Jehovah had commanded by Moses*, Num. xxvi. 52 ff.

Ver. 4. The appointment concerning the Levitical cities is found Num. xxxv. 1 ff. where it is stated also how large their pasture-grounds should be. שָׂדֵה פָּדוּתָם from שָׂדֵה to drive, drive forth signifies a place whither cattle are driven (Germ. *Trieb, Trift*, [comp. Eng.: drove, "a road for driving cattle," Webster]), and denotes here the space around the city which should serve for the driving of herds" (Knobel on Num. xxxv. 2). A diagram by which the dimensions in Num. xxxv. 5 may be clearly apprehended is given in Keil on this passage.<sup>1</sup> These pasture-grounds (Bunsen: Commons); in Switzerland called *Allmenden*, are repeatedly mentioned ch. xx. Luther [the Eng. version also] translates, incorrectly: suburbs, led evidently by the Vulg., which renders שָׂדֵה *suburbana*.

b. (4) Vers. 6-15. *Caleb's Possession.* Caleb, the patriarch of the sons of Judah (Num. xxxiv. 19), accompanied by the men of his tribe (ver. 6), approaches Joshua, and desires, with an appeal to the promise of Moses (ver. 9), and with a declaration of his still unbroken capacity for war (ver. 11), that the mountain of Hebron may be given to him, out of which he purposes to extirpate the

<sup>1</sup> [This is Keil's figure: — Tn.]



Anakites (ver. 12). Joshua promptly and gladly grants the request of the respected, proved, and brave old man, who had once with himself spied out the land from Kadesh-barnea (Num. xiii. 7-9; xiv. 6). The place of the transaction is Gilgal, and that, as has before been shown, in the Jordan-valley. Later, ch. xviii. 1, we find the camp moved to Shiloh.

Ver. 6. Caleb, the son of Jephunneh, the Kenezite. Caleb, קָלֵב (perhaps, *seizing vehemently*, from קָלַב, Gesen.<sup>1</sup>), son of one Jephunneh, of the tribe of Judah (Num. xiii. 6), one of the spies (Num. xiii. 7), had in vain encouraged the Israelites to venture an attack and take possession of the promised land (Num. xiii. 31). Pained at the cowardice of the people, he and Joshua rent their garments and still urged the people to a bold and resolute deed, which so enraged the latter that they were ready to stone them both (Num. xiv. 10). On account of their fidelity, Caleb and Joshua alone were deemed worthy to enter into the land of Canaan (xiv. 24, 30, 38; xxvi. 65; 1 Macc. ii. 56; Sirach xvi. 11, 12). He is here, as in ver. 14 and also in Num. xxxii. 12, called קִנְזִי, i. e. a descendant of Kenaz, which name occurs yet again, as Judg. i. 12, in the family of Caleb. We agree with Winer (i. 654) in thinking it quite unlikely that there is here any connection with the Kenizzites mentioned Gen. xv. 19, as Bertheau and Ewald suppose. [But see Smith's *Dict. of the Bible*, articles "Caleb" and "Kenezites"].

We next have the speech of Caleb, whose main thought has been already given above. He first calls to mind the word which Jehovah in Kadesh-barnea spoke to Moses, the man of God, concerning him and Joshua. It is found in Num. xiv. 24, 30, but purports only, as Keil aptly remarks, that the Lord will bring Caleb into the land whither he had gone, and give it to his seed for a possession. Kadesh-barnea we have already found mentioned in ch. x. 41, and shall find it again ch. xv. 3, 23.

The name sounds either as here, or merely קָלֵב (Gen. xiv. 7; xvi. 14; Num. xx. 16), or קָלָב (ch. xv. 23). It lay at the foot of the mountain of the Amorites (Deut. i. 19-21), was reached by the Israelites in eleven days from Horeb, and was the principal scene of their stubbornness and insubordination (Num. xiv.; xx. 1-13), and where they decided their fate for the long period of forty years. Robinson, whom Hitzig (*Gesch. d. v. Israels*, i. 89) unhesitatingly follows, regards as Kadesh, Ain el-Weibeh, which lies northwest of Petra, and almost south of the Dead Sea. Von Raumer fixes upon the more northerly Ain Hasb (p. 209, as with special particularity, p. 483 ff.), *lying, as well as the former place, in the Arabah*. Menke has followed on his map the opinion of Rowland, controverted by both Robinson and Raumer, according to which Kadesh must be sought far west of the Arabah. Thither Menke transfers Mount Seir, also, and the wilderness of Zin. But how then should Num. xxi. 4 be understood in comparison with Deut. ii. 12?<sup>2</sup>

Ver. 7. At the time when he was sent forth from Kadesh-barnea Caleb was forty years old. He brought back a report, and as he expresses it, so

as it was in [lit. with] my heart. Hebr. כַּלְבִּי עַל־לִבִּי. Luther translates לבב here as in Job xxvii. 6, by "conscience." We are not to think of conscience, however, but rather of the bold confident spirit of Caleb, which he spoke out just as he felt it. He was a *spirited* man and not discouraged like the rest. On the variant reading of the LXX. (αβραύ) which presupposes לבבו, as one codex of Kennicott has it, see Keil, in loc.

Ver. 8. Not so were his brethren who went up with him; they rather *discouraged* (הִמְצִיחַ) for הִמְצִיחַ, Ewald, *Lehrg.* § 142, a; Gesen. § 75. Rem. 17) *the heart of the people*; prop. they made the heart of the people to melt, as in Eng. vers. Comp. ch. ii. 11; v. 1, but especially vii. 5. By that Caleb was not troubled, but *wholly followed* (comp. Num. xiv. 24) Jehovah, i. e. completely fulfilled (מִלְאָתִי) what Jehovah required,—rendered him unconditional, cheerful obedience.

Ver. 9. In consequence of this Moses *swore* to give him the land on which his foot had trod. We find no difficulty in meeting with this oath in Deut. i. 34 ff. where ver. 36 agrees, in part literally, with the verse before us. And although it is there said that God swore, here that Moses did, we see, *ceteris paribus*, no irreconcilable discrepancy. Moses, the man of God (ver. 6), swears in the name and at the command of God. Knobel's observation: "moreover we read, in what the Jehovahist has given of the report of the author, of an oath of Jehovah, Num. xiv. 21, 24," needs correction, since the oath in question, which is identical with that in Deut. i. 34, is the one mentioned Num. xiv. 21, 24.

[Jehovah my God. It is less easy to reconcile this expression with any form of the oath as taken by Jehovah. May we not assume that Caleb quotes some expression of Moses not elsewhere preserved to us, but familiar then to Joshua?—Tr.]

Ver. 10. God has fulfilled his promise and kept him alive, as he spoke, and that for these forty and five years . . . while Israel walked in the wilderness. אֵלֶּיךָ has here the signification "in which" (time), "while," Ewald, *Lehrg.* § 321, c. Concerning the forty-five years see the Introd. § 4.

Ver. 11. The might of the hero is still unbroken although he is now eighty-five years old. A similar statement is made of Moses, Deut. xxxiv. 7.

Ver. 12. On the ground of all these facts Caleb now asks for mount Hebron, although he had, according to Num. xiii. 21, gone much further into the country, even into the north of Palestine, while certainly, according to Num. xiii. 22, 23, he had spied out the land only into the region of Hebron. As there vers. 22, 23 are inserted into the context so is it here with this whole passage, vers. 6-15, which probably comes from the same hand. It is remarkable also, that Caleb here says to Joshua: thou *hearest* in that day, how the Anakim were there, since Joshua (Num. xiii. 8) also was one of the spies; cf. besides Knobel on this passage, also Bleek, Introduction, i. p. 316. As Anakim were mentioned, Num. xiii. 22; Judg. i. 10, and in this book, ch. xv. 14, Sheshai, Ahiman, and Talmi.

<sup>1</sup> [Gesenius: "perhaps, dog, for קָלָב" from קָלָב "to bark, to yelp." But Fürst and Dietrich (in his edition of

Gesenius) give the above explanation. See Smith's *Dict.* art. "Caleb," Am. Edition. — Tr.]

<sup>2</sup> [The site of Kadesh is fully discussed in the *Dict. of the Bible*, s. v.]



Perhaps Jehovah will be with me that I may drive them out, as Jehovah said. According to ch. xi. 21, Joshua had already driven them out, (יִנְקֶדָה). — יִנְקֶדָה for יִנְקֶדָה Gesen. § 103, 1, Rem. Ewald, *Lehrg.* § 264, a.

Ver. 13. Joshua cheerfully granted the request of Caleb. He *blessed* him, i. e. "joined with his gratitude for the courageous declaration, an expression of his good wishes and prayer for the success of his undertaking; comp. Gen. xiv. 19; xxvii. 23; Ex. xxxix. 43; 2 Sam. xiv. 22" (Knobel). Joshua himself, as in ch. xvii. 14 ff., bestows on him the land.

Ver. 14. Thus Hebron passes over into the hands of Caleb. According to ch. xxi. 11, he must have yielded the city to the Levites, while he held the land for himself.

Ver. 15. A notice that in earlier times (קִרְיָת) Hebron had been called "city of Arba," who was a great man among the Anakim. The same remark is repeated ch. xv. 13; xxi. 11, and had already occurred Gen. xxiii. 2. Another piece of information see Num. xiii. 22.

And the land had rest from war; repeated here from ch. xi. 23.

#### DOCTRINAL AND ETHICAL.

1. The manner of employing the lot here is different from its use in ch. vii. 14, inasmuch as we here have to deal, not with a criminal process, but only with the fairest possible performance of an administrative transaction, namely, with the division of the land. In this case also God himself should give the decision, and therefore resort is had to the lot. So again after the return from the exile the resettlement of the capital was effected by casting lots (Neh. xi. 1), comp. Winer, ii. 31.

2. That the Levites received no province as a tribe, but rather cities for their habitation, and pastures for their herds, just so much, therefore, as, joined to the portion of the offerings mentioned Num. xviii., was necessary for their subsistence, this was altogether suited to keep them in lively remembrance that Jehovah was their inheritance. Christ expresses the same principle in regard to his disciples, Matt. x. 9, 10; Mark vi. 8, 9; Luke ix. 3; x. 4, 7. Paul appeals directly to the O. T. arrangement, 1 Cor. ix. 13, although for himself he makes no claim to this right, 1 Cor. ix. 18. Now also these principles ought to give the standard to congregations and church authorities in fixing the salaries of spiritual offices. Fat benefices with large landed possessions or extravagant revenues of money are wrong; but equally wrong is it when care for subsistence daily oppresses the preacher and robs him of the joy of his calling. In this matter there is still much room for im-

provement. Rightly, therefore, does Starke say: "The Levites were by this wise arrangement so much the more assured of their earthly support, and could so much the more diligently and without embarrassment perform their duty. They are a pattern for all Christians, who ought to regard all which they have as a gift of God."

3. The youthful freshness with which Caleb comes forward, has in it something uncommonly cheering, and shows how a pious walk joined with an efficient accomplishment of the business of life, keeps a man even physically sound and vigorous up to advanced age. It was so also with Moses, and even in our time there were and are men who have shared the same beautiful lot. Of one at least let us here make mention, the recently departed Nitzsch. Compare also in Schleiermacher's *Monologen* the discourse concerning "Youth and Age."

#### HOMILETICAL AND PRACTICAL.

Caleb's demand. (1) On his part well grounded, therefore: (2) gladly granted by Joshua. — What is right and just one may well demand. — How God sustains those who are his even to old age, and until they are gray (Is. xlv. 4), shown in the case of Caleb. — The blessing of a faithful fulfillment of the commands of God. — The land had ceased from war (Peace Sermon).

STARKE: Only he who is a child of God and belongs to the peculiar people of God, can partake of the heavenly inheritance, Gal. iv. 7; iii. 29; Rom. viii. 17. — In the reception of earthly good we must refer everything to the divine blessing. — O, how profitable is godliness! It is profitable unto all things and has the promise of the life which now is and of that which is to come, 1 Tim. iv. 8; Matt. vi. 33. Although God does good to his children and blesses them, yet with the sweet He always shows them the rod also, Mal. iii. 16–18. — In the world is war and strife, but in heaven, peace, rest, and blessedness, Job vii. 1.

CRAMER: Dividing an inheritance and all business transactions and dealings are matters of conscience, 1 Thes. iv. 6. — No one can of himself take for himself anything of the kingdom of heaven, and of eternal life, except it be given to him from above, John iii. 27. — That to which a man has a right he may even demand of the magistrate, for to this end are judges appointed, Deut. xvii. 18. — Our glory and boast should be the testimony of a good conscience, 2 Cor. i. 12, Acts xxiv. 16. — Godliness is rewarded also with long life and health, Ps. xci. 16; Prov. iii. 2.

OSIANDER: Although we certainly cannot attain blessedness through our own works and merits, still God of his great goodness is wont to reward what we do from the spirit of submissive obedience with temporal and spiritual benefits.

## SECTION SECOND.

DIVISION OF WEST PALESTINE AMONG THE NINE AND A HALF TRIBES REMAINING. APPOINTMENT OF THE CITIES OF REFUGE, AND THE CITIES OF THE LEVITES.

## CHAPTER XV.—XXI.

1. *Territory of the Tribe of Judah.*

## CHAPTER XV.

## a. Its Boundaries.

## CHAPTER XV. 1–12.

- 1 THIS then was the lot of the tribe of the children of Judah by their families ; *even* to the border of Edom, the wilderness of Zin southward *was* the uttermost
- 2 part of the south coast. And their south border was from the shore [end] of the
- 3 salt sea, from the bay [Heb. tongue] that looketh southward : And it went out to the south side to [of] Maaleh [the ascent of] Acrabbim, and passed along to Zin, and ascended up on the south side unto [of] Kadesh-barnea, and passed along to
- 4 Hezron, and went up to Adar, and fetched a compass to Karkaa : *From thence* it [and] passed toward Azmon, and went out unto the river [water-course] of Egypt ; and the goings out of that [the] coast [border] were \* at the sea ; this shall be your south coast [border].
- 5 And the east border was the salt sea, *even* unto the end of the Jordan : and *their* [the] border in the north quarter was from the bay [tongue] of the sea, at the utter-
- 6 most part [the end] of the Jordan : And the border went up to Beth-hogla, and passed along by the north of Beth-arabah ; and the border went up to the stone of
- 7 Bohan the son of Reuben : And the border went up toward Debir from the valley of Achor, and so northward looking [and turned northward] toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river [water-course] : and the border passed toward the waters of En-shemesh [Sun-spring], and
- 8 the goings out thereof were at En-rogel [Fullers-spring] : And the border went up by [into] the valley of the son of Hinnom, unto the south side of the Jebusite ; the same *is* Jerusalem : and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the
- 9 giants [Rephaim] northward : And the border was drawn <sup>2</sup> from the top of the hill [mountain] unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron ; and the border was drawn to Baalah, which *is* Kirjath-jearim :
- 10 And the border compassed [took a compass] from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side [Fay, more exactly : to the side northward of Har-jearim, that is Ches-
- 11 alon], and went down to Beth-shemesh, and passed on to Timnah : And the border went out unto the side of Ekron northward : and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel ; and the goings out of the border were at the sea.
- 12 And the west [prop. sea] border was to [or at] the great sea, and the coast *thereof*. This is the coast [border] of the children of Judah round about, according to their families.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 1.—This verse would read more exactly as follows : And there was the lot for the tribe of the sons of Judah, according to their families : toward the border of Edom, the wilderness of Zin southward, in the extreme south. — Ta.]

[2 Ver. 9.—Gesenius inclines to the meaning "stretched" "extended," for כָּתַב in the Kal and Piel ; and so De Wette, Fay, and others translate ; but as Fürst and Winer (Simonis) approve in these conjugations the definition "mark off," *definitur*, which all admit to be the sense of the Piel, there seems to be no necessity for changing the English version. — Ta.]

\* The Kethib כָּתַב, although we cannot allowably ex- | the text rather than the needless Keri כָּתַב. Comp. ch. press it as a sing. in the translation, is to be retained in | xi. 2. Ewald's *Lehrg.* § 806, a.

b. Caleb's Possession. His Daughter Achsah. Conclusion to vers. 1-12.

CHAPTER XV. 13-20. Comp. ch. xiv. 6-15; Judg. i. 10-15.

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord [Jehovah] to Joshua, *even* the city  
14 of Arba [Kirjath-arba, ch. xiv. 15] the father of Anak, which *city is* Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the  
15 children [sons] of Anak. And he went up thence to the inhabitants of Debir: and  
16 the name of Debir before *was* Kirjath-sepher [Book-city, comp. ver. 49]. And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah  
17 my daughter to wife. And Othniel, the son of Kenaz, the brother of Caleb, took  
18 it: and he gave him Achsah his daughter to wife. And it came to pass, as she came  
19 *unto him* [came in], that she moved him to ask of her father a field: and she lighted  
20 off *her* [the] ass; and Caleb said unto her, What wouldest thou? Who answered  
[And she said], Give me a blessing; for thou hast given me <sup>1</sup> a south land [prop. a land of the south-country]; give me also springs of water: and he gave her the upper springs, and the nether springs. This is the inheritance [possession] of the tribe of the children [sons] of Judah according to their families.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 19.—<sup>1</sup>כִּנְיָה. Since the suff. ך cannot well be taken as a dat. but only as an acc., many have understood <sup>1</sup>כִּנְיָה adverbially, "into a land," etc. So Fay, following Knobel: *Nach dem Mittagslande hast du mich gegeben*. So also the LXX: *δὲν εἰς γῆν Νάγες δέδωκας με*; but the Vulgate more simply regards this as a case where the verb of giving governs two accusatives; *terram australem et torrentem dedisti mihi*. Gesen. Lex. s. v. <sup>1</sup>כִּנְיָ p. 708, 1. With this agree De Wette, Maurer, Kell, Zuns. — Ta.]

c. Catalogue of the Cities of the Tribe of Judah.

CHAPTER XV. 21-63.

a. Cities in the South.

CHAPTER XV. 21-32.

21 And the uttermost cities<sup>1</sup> of the tribe of the children [sons] of Judah toward  
22 the coast [border] of Edom southward were Kabzeel, and Eder, and Jagur, And  
23 24 Kinah, and Dimonah, and Adadah, And Kedesh, and Hazor, and Ithnan, Ziph,  
25 and Telem, and Bealoth, And Hazor, Hadattah [Hazor-hadattah], and Kerioth,  
26 27 and Hezron [Kerioth-hezron] which *is* Hazor, Amam, and Shema, and Moladah,  
28 And Hazar-gaddah, and Heshmon, and Beth-palet, And Hazar-shual, and Beer-  
29 30 sheba, and Bizjoth-jah, Baalah, and Iim, and Azem, And Eltolad, and Chesil,  
31 32 and Hormah, And Ziklag, and Madmannah, and Sansannah, And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with [and] their villages.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver 21.—And the cities were, in [or from] the extremity of the tribe of the sons of Judah, toward the border of Edom, in the south-country: Kabzeel, etc. — Ta.]

β. Cities in the Lowland.

CHAPTER XV. 33-47.

33 34 And in the valley [lowland], Eshtaol, and Zoreah, and Ashnah, And Zanoah,  
35 and En-gannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, and Azekah,  
36 And Sharaim, Adithaim, and Gederah, and Gederothaim; fourteen cities with [and] their villages:  
37 38 Zenan, and Hadashah, and Migdalgad, And Dilean, and Mizpeh, and Jok-  
39 40 theel, Lachish, and Bozkath, and Eglon, And Cabbon, and Lahmam,<sup>a</sup> and Kith-

<sup>a</sup> Numerous Codd. and Editions read לַחֲמַס (Lahmas) instead of לַחֲמֵה.

- 41 lish, And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with [and] their villages:
- 42 43 44 Libnah, and Ether, and Ashan, And Jiphtah, and Ashnah, and Nezib, And Keilah, and Achzib, and Mareshah; nine cities with [and] their villages:
- 45 46 Ekron, with [and] her towns [Heb. daughters], and her villages: From Ekron even unto the sea [or, and westward], all that *lay* near [by the side of]
- 47 Ashdod, with [and] their villages: Ashdod with [omit: with] her towns and her villages; Gaza, with her towns [daughters] and her villages, unto the river [water-course] of Egypt, and the great sea <sup>a</sup> and the border *thereof*.

*γ. Cities on the Mountain.*

CHAPTER XV. 48-60.

- 48 And in the mountains [prop. on the mountain], Shamir, and Jattir, and Socoh,
- 49 50 And Dannah, and Kirjath-sannah, which *is* Debir, And Anab, and Eshtemoh,
- 51 and Anim, And Goshen, and Holon, and Giloh; eleven cities with [and] their villages:
- 52 53 Arab, and Dumah, and Eshean, And Janum,<sup>b</sup> and Beth-tappuah, and Aphe-
- 54 kah, And Humtah, and Kirjath-arba (which *is* Hebron) and Zior; nine cities with [and] their villages:
- 55 56 Maon. Carmel, and Ziph, and Juttah, And Jezreel, and Jokdeam, and Zanoah,
- 57 Cain, Gibeah, and Timnah; ten cities with [and] their villages.
- 58 59 Halhul, Beth-zur, and Gedor, And Maarath, and Beth-anoth, and Eltekon: six cities with [and] their villages:<sup>c</sup>
- 60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah; two cities with [and] their villages.

*δ. Cities in the Wilderness.*

CHAPTER XV. 61-63.

- 61 62 In the wilderness, Beth-arabah, Middin, and Secacah, And Nibshan, and the city of Salt, and En-gedi; six cities with [and] their villages.
- 63 As for the Jebusites the inhabitants of Jerusalem, the children [sons] of Judah could not drive them out; but the Jebusites dwell with the children [sons] of Judah at Jerusalem unto this day.

EXEGETICAL AND CRITICAL.

The beginning of the account concerning the division of Palestine having been given in vers. 1-6 of the preceding chapter, we find the continuation of it in ch. xv. 1 and onward. The enumeration of names which now follows, embracing five chapters in all, with only three interruptions (chaps. xv. 3-19; xvii. 3-18; xviii. 1-10) and those instructive, is extremely valuable for the geography of Palestine. It suggests a comparison with Homer's catalogue of ships, *Il.* ii. 484 ff. For the cartographic presentation of the places named the maps of Kiepert, Van de Velde, and Menke may be consulted. [Osborne's Wall-map, also, and the maps accompanying Robinson's *Researches*]. In ch. xv. we have given us the province of the

tribe of Judah, (a) its bounds (vers. 1-12); (b) Caleb's possession (vers. 13-19); (c) a list of the cities (vers. 20-63).

a. Ver. 1-12. *Its Boundaries*, ver. 1. And there was the lot of the tribe of the sons of Judah, according to their families: toward (עַל not לְ) the border of Edom, (toward) the wilderness of Zin, southward, in (בְּ) as Gen. ii. 8; xi. 2) the extreme south; i. e. the territory of the tribe of Judah embraced the most southern part of the land, so that, as Keil rightly supposes, it touched Edom in the east and in the south had the wilderness of Zin as its border. The position of this wilderness is determined, from Num. xx. 1; xxvii. 14; xxxiii. 36, by that of Kadesh-barnea concerning which we have already spoken, on ch. xiv. 6.

<sup>a</sup> So according to the Keri הַיַּרְדֵּן, while the Kethib would have it written הַיַּבְדֵּן. On the reading of the Kethib, comp. ver. 12.

<sup>b</sup> So the Keri יַנְנוּם; the Kethib reads יַנִּים, hence Bunsen: Janim. We stand by the reading of the Masoretes with the LXX. (Janum), Vulg. (Janum), Luther, and De Wette.

<sup>c</sup> Between verses 59 and 60 the LXX. have (A B E X) the addition: Θεράν καὶ Ἐφρατά (αὐτῇ ἰστί Βεθλεέμ) καὶ Φαζάκ, καὶ Ἀντάμ (Αἰράν in Cod. Vat.) καὶ Κουάδ καὶ Ταραμί (Τεράμ in cod. Vat.) καὶ Σαφής (Θαβής in Cod. Vat.) καὶ Καρίμ καὶ Γαλλίμ καὶ Βαζάκ (Θαβή in Cod. Vat.) καὶ Μαροχά· πόλεις Ἰούδα καὶ αἰ κώμαι αὐτῶν.) See further on this in the Exegetical notes.

According to this view, the wilderness of Zin also must be sought in the Arabah, and according to Num. xiii. 26 should have formed the northern part of the wilderness of *Paran*. Cf. the Articles Zin and Paran in Winer, ii. 135 and 192 [and in the *Dict. of the Bible*]. — The general account of the position of the land of Judah is followed (vers. 2–12) by the more particular description of the boundaries; and first, the south border is drawn (vers. 2–4) so as to coincide in general with Num. xxxiv. 3–5.

Ver. 2. Its starting-point is the end of the Salt sea, more exactly still, the tongue which turns southward. "This tongue is the south (more accurately southernmost) part of the Dead Sea, below the promontory which stretches far into the sea west of Kerah (Robinson, ii. 231–234), and extending quite to the southern point at the so-called salt-mountain, and salt-marass from which the border of Judah began" (Keil). The Salt-mountain (Kaschm Usdum), and salt-swamp are accurately given on Kiepert's Map.

From this point the border runs in a tolerably direct course toward the south, as we learn from ver. 3 which says: It went out toward the south side of the ascent of Acrabbim. On Acrabbim comp. ch. xi. 17. If the mountain Acrabbim is the same as the Bald mountain, mentioned ch. xi. 17; xii. 7, as a south boundary, this height (Knobel: ascent) of Acrabbim would be a pass in this Bald mountain. Knobel who rejects the identity of the Bald and Acrabbim mountains, believes that the latter was the steep pass es-Sufah, S. W. of the Dead Sea, which view is indicated by Menke on his map, while Kiepert's sketch supports our opinion. From this south-side of the hill of Acrabbim, the border goes over toward Zin, i. e. perhaps a definite place (Keil) or mountain (Knobel) in the wilderness of Zin and deriving its name therefrom. Thence it went up to the side of Kadesh-barnea, and passed along to Hebron, . . . and went out at the water-course of Egypt, and the goings out of the border were at the sea. In other words: The border went constantly southward to Kadesh-barnea (Num. xxxiv. 3). South of Kadesh it turned toward the west, since it came out finally at the torrent of Egypt (comp. ch. xiii. 3) and at the sea. Hebron (ver. 25 with the addition "that is Hazor") Adar, Karkaa, Azmon, are to us unknown places. The torrent of Egypt was spoken of ch. xiii. 3. The sea is evidently the Mediterranean sea. Ruins of considerable cities are still met with in these regions then allotted to the tribe of Judah (Robinson, i. 290, 318; ii. 591 f.).

Ver. 4. This shall be your south border. The jussive is to be explained, as Masius and Keil observe, by reference to Num. xxxii. 2.

Next, in ver. 5 a, the east border is given: the salt sea in all its extent from south to north, to the end of the Jordan, i. e. to its embouchure at the Dead Sea.

Ver. 5 b–11. North Border. This went forth from the northern tongue of the sea at the mouth of the Jordan, and is given a second time, ch. xviii. 15–19, as the south line of Benjamin.

Ver. 6. It went up toward Beth-hogla, a boundary point between Judah and Benjamin, belonging to the latter, perhaps the same as the threshing floor of Atad and Abel-mizraim (mourning of the Egyptians) Gen. i. 10, between Jericho and the Jordan, discovered again by Robinson, ii. 268 in Ain Hadschia, (cf. von Raumer, p. 177). From Beth-Hogla it passed on northwardly to Beth-Arabah, which is ascribed now to Judah (ver. 61), now to Benjamin (ch. xviii. 22), and lay

(ver. 61) in the wilderness at the north end of the Dead Sea; and went up to the stone of Bohan, the son of Reuben. This stone of Bohan "must from the עֲלֵה and בֵּר, ch. xviii. 17, have lain nearer the mountain, that is, more to the west or southwest" (Knobel). Keil seeks it on the same grounds "nearer the mountain," and declines any more exact determination. Further conjectures see in Knobel, p. 415.

Ver. 7. From the stone of Bohan it went up toward Debir which lay in the vicinity of Gilgal, to be distinguished evidently from the Canaanitish royal city conquered by Joshua near Hebron (ch. x. 29, 38; xii. 13; xv. 15, 49; xxi. 5; 1 Chron. vii. 58), — from the valley of Achor, ch. vii. 26. Now it turned northward toward Gilgal, that is before the going up to Adummim, which is on the south side of the water-course. Keil supposes this Gilgal not to be the place of encampment mentioned ch. iv. 19, because here "its position is determined with reference to another place than Jericho." This reason would have force only if "the other place," the ascent of Adummim, could not be shown to have been in the same region. But so long ago as the time of Jerome, he observes that the ascent of Adummim (now Galaat el Demm) (Ritter, xv. 493 [Gage's transl. iii. 10], Tobler, *Denkwürdigkeiten*, p. 698), lay on the road from Jerusalem: "*est autem confinium tribus Judae et Benjamin, descendunt ab Ælia ubi et castellum militum situm est, ob auxilia viatorum.*" He has in mind, as we may suppose, since from the context Luke x. 30 flits before him, the road from Jerusalem to Jericho. But Gilgal lay near Jericho, according to ch. iv. 19 being itself not a city but a larger circuit, whence, ch. xviii. 17, we read of גִּלְגָּל. The watercourse is the Wady Kelt, south of Riha. Further particulars see in Knobel, pp. 416, 417. With this view von Raumer also agrees, comp. pp. 198 with 169.

The border now goes to the Sun-spring as in ch. xviii. 17. "That is the present Ain el-Hodh, or Apostles' Spring, three-quarters of an hour north-east of Jerusalem, the only spring on the road to Jericho. Seetzen, ii. p. 273, Tobler, *Topographie*, etc., ii. p. 398 ff." (Knobel). From the Sun-spring it went (see the side map to Map iii. in Menke) in a southwest direction (conversely ch. xviii. 7) to the Fullers' Spring (עֵינֵי רַבֵּל, Spies' Spring would be עֵינֵי מַרְגֵּל, cf. Gen. xlii. 9 ff.; Josh. vi. 22).

This spring is mentioned again, 2 Sam. xvii. 17; 1 K. i. 9. It is the present deep and copious Well of Job (von Raumer, p. 307), or of Nehemiah, on the south side of Jerusalem, where the valleys of Kidron and Hinnom unite (Robinson, i. 354–491; Tobler, ii. p. 50 ff.) (Knobel). Furrer (p. 57) says concerning it: "Somewhat south of the gardens (p. 56) which spread themselves in the moderately broad valley formed by the junction of the ravines of Hinnom and Kidron together with the Tyropæon, we come to an old well, called En Rogel in the O. T., at the present time, Job's Well. Although it is more than one hundred feet deep [Robinson, one hundred and fifty feet], it overflows, upon a long continuance of rainy weather, which is regarded in Jerusalem as a joyful occurrence, indicating a good year. The overflow meanwhile lasts but a short time. I struck the water at a depth of twenty-eight feet. . . . The scenery about the fountain is very attractive. The hills rise high on the east and west. To the

north one sees the spurs of Zion and Moriah, but little of the city walls. Southward the eye follows the course of the valley to its turn toward the southeast. There a declivity of the mountain with its olive trees and beautiful green fields formed a very pleasing back-ground.<sup>1</sup>

Ver. 8. From En-rogel the border went up into the valley of the son of Hinnom, on the south side of the Jebusite, that is Jerusalem. The direction accordingly runs southwest on the south side of Jerusalem, where the valley mentioned lies. It is noted also, ch. xviii. 16; Neh. xi. 30, as a border between Judah and Benjamin. It was the place where, after Ahaz, the horrible sacrifice of children was offered (2 K. xxiii. 10; 2 Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31; xix. 2, 6; xxxii. 35). The man from whom it derived its name is as little known as Bohan the son of Reuben (ver. 6). On account of the offerings to Moloch, the valley became "a symbol of Hell, the name of which, *yeénva* (Chald. *יְהִינְוָה*, in which *יְהִי* is perceptibly audible) is thence derived, cf. Matt. v. 22, *eis tñ yeénva tou pyró*. Hitzig and Böttcher (*apud* Winer, i. 492) dispute the common view that the valley was named after a person,

Hinnom, and take *הַלֹּם* as an appellative = moaning, wailing; certainly a very appropriate designation of the scene of the sacrifice of so many innocent victims. This hypothesis falls in well with Kethib, 2 K. xxiii. 10, *יְהִינְוָה* — "for

the complete expression *עֵיר הַיְהִינְוָה*, Judg. xix. 11. Jerusalem is in the same connection, called also *יְהִינְוָה*, Judg. xix. 11; 1 Chron. xi. 4" (Knobel). All in the time before David. So Bethel was earlier called Luz (Gen. xxviii. 19). Bethlehem Ephrath, Gen. xxxv. 16; Mich. v. 1. Out of the valley of Hinnom the border now ascended to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of giants northward. The mountain on which the border went up lies according to this statement west of the vale of Hinnom and at the north end of the vale of Rephaim. This vale of Rephaim is one which extends in a southwest direction from Jerusalem to Mar Elias, one hour long, a half hour wide, fertile (Is. xvii. 5), and still well cultivated, a valley-plain (*עֲמָקָה*)

not properly a vale (*עֵי*, *בְּהָרָה*) "spacious enough to serve as a camp for an army (2 Sam. v. 18, 22; xxiii. 13; 1 Chron. xi. 5)," named after the old gigantic race of Canaanites, the Rephaim, from whom sprang Og king of Bashan (ch. xii. 4). "It is bounded on the north by a slight rock-ridge, which constitutes the border of the valley of Hinnom, Winer, ii. 332; Robinson, i. 324; Tobler, ii. 401 ff.) That is the mountain which is here meant.

Ver. 9. From the summit of this mountain, the line was drawn (*הָיָר*, related to *הָיָר*, to go around, from which *הָיָר*, outline, form, shape of the body, 1 Sam. xxviii. 14) to the fountain of the water of Nephtoah. This fountain of the water of Nephtoah, i. e. Liftah, one hour northwest of Jerusalem, irrigates a strip of smiling gardens, and its excellent water is carried also to Jerusalem

(Dieterici, *Reisebilder*, ii. p. 221 f.; Tobler, ii. 258 ff. *apud* Knobel) Valentiner, p. 95, observes: "Liftah numbers its fighting men by hundreds, and provides Jerusalem, among other things, with water from its copious fountain. From its position it is doubtless to be regarded as the fountain of Nephtoah, from which the dividing line between Judah and Benjamin ran on to the cities of Mount Ephron. This latter must not be confounded with Ephraim, which lay further north, Josh. xv. 9; xviii. 15." From this fountain it ran as Valentiner, with reference to our passage, correctly states, up to the cities of Mount Ephron, and was drawn to Baalah, which is Kirjath-jearim. This mount Ephron is not elsewhere mentioned. It was certainly between Liftah and Kureyet el-Enab, therefore probably the prominent ridge, on which stand the places Soba, Kartal, Kulonieli, etc., and near which the road from Jerusalem to Joppa runs, Robinson, ii. 328 ff." (Knobel). *Baala*, that is, *Kirjath-jearim*, one of the cities marked in ch. ix. 17; xviii. 25, 26; Ezr. ii. 25; Neh. vii. 29, as belonging to Gibeon, "now Kureyet el-Enab, three hours northwest of Jerusalem, see ver. 60," (Knobel). The border still followed constantly a northwest course.

Ver. 10. Now, however, it took a compass (bent around, *סָבַב*) from Baala westward unto mount Seir. This mount Seir must not be mistaken for the Edomite mountain (Gen. xxxii. 3; Num. xxiv. 18; Deut. ii. 4, 5, 29; Josh. xxiv. 4); rather the mountain range is intended which runs in a southwest direction as far as the Wady Surar. The name has perhaps been preserved in Sairah, Robinson, ii. 363" (Winer, ii. 443). Cf. also Robinson, *Later Bibl. Res.*, p. 155, who gives the height of the ridge as one thousand five hundred feet above the level of the sea.

Passed along to the side of mount Jearim (which is Chesalon) towards the north. Chesalon, probably, now Kesla (Robinson, ii. 363, more definitely, *Later Bibl. Res.* p. 154), was called also Har-jearim = mountain of forests, as Baala or Kirjath-jearim, = city of forests, or forest-town. The region appears therefore to have been earlier thickly covered with woods. Thence the border went down to Beth-shemesh, and passed on to Timnah. Beth-shemesh = house of the sun, here under this name as a border town of Judah; ch. xix. 41, called Ir-shemesh and counted as a border town of Dan; according to ch. xxi. 9, 16; 1 Chron. vii. 59, a city of the priests, known especially from the narrative concerning the ark of the covenant, 1 Sam. vi. 9-20. Robinson (iii. 17-20) found, "to the west of the village Ain Schems, on the plateau of a low swell or mound, between the Surar on the north and a smaller Wady on the south, the manifest traces of an ancient site. Here are the vestiges of a former extensive city consisting of many foundations, and the remains of ancient walls of hewn stone. . . . Both the name and the position of this spot seem to indicate the site of the ancient Beth-shemesh of the Old Testament," comp. *Later Bibl. Res.*, p. 153; also, Furrer, p. 187-211, especially 198-201. Timnah, or Timnatha (ch. xix. 43) belonging to Dan, now Tibneh, west of Beth-shemesh (Furrer, p. 200), the home of Samson (Judg. xiv. 1-4). In the vineyards of Timnah, without anything in his hand he killed the lion (Judg. xiv. 5-6).

Ver. 11. Now the boundary, following a north-west course, went out unto the side of Ekron northward, i. e. to a point lying in the vicinity of

<sup>1</sup> [A full account of this spring (called there "Well of the Messengers") is given in Gage's *Ritter*, iv. 145-148. — Th.]

Ekron north of this Philistine city. Then it was drawn to Shicron (Socreir, Sugheir; Knobel, p. 419), and passed along to mount Baala. This mount Baala is probably, as Keil and Knobel also suppose, "the short line of hills running almost parallel with the coast, which Robinson observed west of Ekron (Akir), iii. 22, 23. From this mount Baala the border went out unto Jabneel, and then to the sea, where its goings out were.

Jabneel or Jabneh (2 Chron. xxvi. 6, יַבְנֵיֶל), destroyed by Uzziah, the Jamnia so often mentioned in the books of Maccabees (1 Macc. iv. 15; v. 58; x. 69; xv. 40; 2 Macc. xii. 9). After the destruction of Jerusalem, there was here a high school of the Jews and a Sanhedrim (Reland, p. 823, after the Talmud; *apud* von Raumer, p. 234). It is now Jebna, "a large village on an insignificant hill west of Akir (Knobel, after Tobler, *Dritte Wanderrung*, p. 20 f.; Wittmann's *Reisen*, ii. p. 7). Another Jabneel, which is mentioned ch. xix. 33, lay on Lebanon.

Ver. 12. *Gives the West Border. The great sea, i. e., the Mediterranean. The borders thereof* (הַגְּבולֹתָיו), is to be explained as in ch. xiii. 23, 27, cf. also Num. xxxiv. 6.

b. Vers. 13-20 (comp. ch. xiv. 6-15; Judg. i. 10-15). *Caleb's Possession. His daughter Achsah. Conclusion to a.* Nothing is said here as in the episode, ch. xiv. 6-15, of any demand of Caleb, but simply ver. 13 that Joshua gave Hebron to Caleb, according to the command of God. On the other hand we have here, in almost literal agreement with the account in Judg. i. 10-15, the story of Achsah, whom Caleb gave as a reward for the conquest of Debir, which is not alluded to in ch. xiv.

Ver. 13. It is stated that Joshua, according to the command of Jehovah (וַיִּשְׁמַע יְהוָה, here and ch. xvii. 3, with which Gesenius compares Ps. v. 1; lxxx. 1, אֱלֹהֵינוּ יִשְׁמָע, and also 1 Sam. xxvi. 4, אֱלֹהֵינוּ יִשְׁמָע), gave Caleb his portion (חֶסֶת) among the children of Judah. This command must have been communicated to Joshua then, as they were dividing the land (Knobel). A complete account of the facts is wanting, for ch. xiv. 9, which Keil would apply here, speaks not of a command of God to Joshua but of an oath of Moses to Caleb, cf. further the explanation of ch. xiv. 9. Hebron is here called Kirjath-arba as in ver. 54; xx. 7; xxi. 11; Gen. xxiii. 2; xxxv. 27 (Knobel).

Ver. 14-19. The history of Achsah, the daughter of Caleb, is introduced with the remark that Caleb drove out of Hebron the three sons of Anak, Sheshai, Ahiman, and Talmi, descendants (אֲנָכִים) of Anak.

Ver. 15. Thence he proceeded against the inhabitants of Debir. According to ch. xi. 21, Joshua had conquered and devoted Debir. On the position of this city see on ch. xi. 21. Debir before was Kirjath-sepher. Ver. 49, the same city is called קִרְיַת־סֵפֶר. On this diversity of names cf. Keil on ch. x. 38. The there quoted explanation of Bochart (*Can.* ii. 17) on סֵפֶר: "*Id Phœnicibus idem fuit quod Arabibus Sunna, lex, doctrina, jus canonicum,*" suits better to קִרְיַת־סֵפֶר than if, as

Gesenius supposes, סֵפֶר = סֵפֶר־רָמֶס, *ramus palmæ*, and קִרְיַת־סֵפֶר therefore = palm city.

Ver. 16. Caleb, like Saul, 1 Sam. xvii. 25, promises his daughter Achsah as a wife to whomsoever would conquer the city, which was found difficult to take. עָלָם־עַכְשָׁה signifies properly foot-chains, cf. Is. iii. 18.

Ver. 17. And Othniel, son of Kenaz, the brother of Caleb, took it. So we translate,<sup>1</sup> according to the view of the Masoretes, with Keil, Bunsen, and Winer (ii. 185) who appeal to Judg. i. 13; iii. 9. Omitting the comma after Kenaz, and making "the brother" in apposition with Kenaz (Kenaz the brother) is grammatically allowable, but is not the most obvious, cf. Judg. i. 13 (Bunsen). Vulg. *frater*; LXX. ἀδελφός. Othniel (אֹתְנִיֵּל = lion of God) was, according to Judg. iii. 9, the first Judge of Israel, who delivered his people from the tyranny of the Mesopotamian King, Chushan-rishathaim. On the allowableness of his marriage, see Michaelis, *Ehegesetz Moses*, § 82, *Laws of Moses*, § 117.

Ver. 18. Achsah had not gone with the rest into the war, but had remained with her father probably in Hebron. As now she came to Debir to become Othniel's wife, She moved him (וַתַּחֲנִיחֵהוּ) from סֵפֶר or סִיר not used in Kal, perhaps "to be excited," then in Hiphil, "to incite;" so here and Judg. i. 14; 2 Chron. xviii. 2; in particular, "to tempt to something wrong," Deut. xiii. 7; Is. xxxvi. 8; Jer. xxxviii. 22, and often) to ask of her father a field (Judg. i. 14 more definitely the field which belonged to Debir), and lighted off (וַתִּצְתֵּן) from the rare צָתָה cognate with צָנַע, Judg. i. 14; iv. 21 = to sink down, to go under; LXX. καὶ ἐβόηεν ἐκ τοῦ θυροῦ; Vulg.: "*suppiravitque ut sedebat in casino.*" This translation of the LXX. followed by the Vulg., raises the conjecture that the LXX., instead of the unusual וַתִּצְתֵּן,

read וַתִּצְעַק from the ass. "Whether Othniel followed her is not said. She herself proceeded further, and on approaching her father she sprang from the ass and humbled herself before him" (Knobel). So did Rebecca also at her first meeting with Isaac (Gen. xxiv. 64). Caleb perceived that she had something unusual to present to him, and asked: What is to thee? What wouldest thou? or what dost thou wish?

Ver. 19. And she said: Give me a blessing, בְּרָכָה, i. e., as in Gen. xxxiii. 11, a gift, a present, as Gen. xxxiii. 10, מְנַחָה used instead of it. This gift should consist in springs of water, since Caleb had given her toward the south country (נֶגֶב, comp. x. 40). It is to be noted, first, that here Debir is reckoned as belonging to the Negeb, while the city in ver. 49 is counted to the mountain; probably, as Knobel suggests, because the region was like the Negeb. Besides, the Negeb begins, at least, in that section. Secondly, בְּרָכָה occurs only here and Judg. i. 15, and is explained either "water springs" (Bunsen: *Wasserstrudel*, whirlpool or eddy), as Gesenius and Keil

in apposition with Othniel, thus making the latter Caleb's brother. — Ta.]

<sup>1</sup> [Punctuation in English can but imperfectly serve the purpose here of the nominative ending as distinct from that of the genitive, in German, to indicate that brother is

prefer, or, according to Bertheau and Knobel, who quote Zach. iv. 2, 3; Ecc. xii. 6; 1 K. vii. 41, "water-holders," inclosed fountains, which **בְּאֵר**, Cant. iv. 12, should also mean. We venture not to decide, but certainly hold the translation "water springs" in a poetically colored passage, to be finer than the transfer of "water-holders." Neither can we exactly approve Bunsen's "*Wasserstrudel*." Thirdly, we notice that Achsah names the springs instead of the fields which were watered by them, in order doubtless "to express the direct antithesis to the **בְּרָכָה**:" perhaps also from feminine shrewdness and cunning, that she might not *directly* bring out her proper wish. That gardens and fields in Palestine are even to the present day watered from springs and cisterns is well known, cf. what was said above on ver. 7, also Cant. ii. 6; Robinson, i. 541; ii. 285; iii. 95.

And he gave her the upper springs and the lower springs. Caleb responds to the wish of his daughter, and gives her higher and lower springs, that is, higher and lower fields watered by springs. How large this possession was cannot be determined. Finally let us remark, in passing, that Handel, in his Oratorio of Joshua, brings forward Othniel and Achsah as chief personages.

Ver. 20 Belongs as a conclusion to vers. 1-12. Its position shows that vers. 13-19 were inserted. So also Keil: "the 20th verse contains the subscription or conclusion to the first division of our chapter, with which the description of the bounds of the inheritance of Judah closes."

c. *List of the Cities of the Tribe of Judah.* From ver. 21 on follow the names of the cities of the tribe of Judah, and a. the cities in the south country (vers. 21-32); β. the cities in the lowland (vers. 33-47); γ. the cities on the mountain (vers. 48-60); δ. the cities in the wilderness (vers. 61, 62). The whole is concluded with a notice (ver. 63) concerning the Jebusites.

a. Vers. 21-32. *Cities in the South Country.* Ver. 21, **בְּרָכָה**, at the extremity or end; **בְּרָכָה**, as in ver. 1.

In the south-country, **בְּרָכָה**; cf. ch. x. 40. The enumeration begins within the Negeb at the east, as ver. 2 ff. in giving the boundaries. First we have nine cities named and connected by the copula, which Luther in his translation omits, while the LXX. and Vulg. have it. **Kabzeel** or **Jekabzeel** (**יְקָבְזֵאֵל**) Neh. xi. 25 = which God gathers) was the birth-place of Benaiah one of David's heroes, 2 Sam. xxiii. 30. **Eder, Jagur**, not to be made out.

Ver. 22. **Kinah**, "Perhaps the place of the Kenites who settled in the territory of Arad, Num. x. 32" (Knobel).

**Dimona** = **Dibon**, Neh. xi. 25. "Probably the ruins ed-Dheib, northeast of Arad (Van de Velde, *Mem.* 252)," Knobel.

**Adah** = **Sudeid** (Rob. ii. 474). The country here is hilly and cut up by small ravines, but without steep declivities, and sparsely covered with a thin and now dried up growth of grass. (Rob. *l. c.*)

Ver. 23. **Kedesh, Hazor, Kadesh-barnes** and **Hebron** (ver. 3), **Ithnan** — unknown.

Ver. 24. A second group of five cities follows, a pentapolis. **Ziph**, perhaps = **Kuseifeh** (Rob. ii. 191, 195), southwest of Arad. Another **Ziph** lies on the mountain, ver. 55. — **Telem** we, after the example of **Kimchi**, with von Raumer (p. 222) and Knobel, regard = **אֶמְלֵךְ**, where Saul mustered

his army before he moved against the Amalekites (1 Sam. xv. 4). The position, in the Negeb, suits this view. When Keil (*Com. on Josh.* in h. l.) objects to this assumption that the words **אֶמְלֵךְ** (oppression) and **אֶמְלֵךְ** (young lambs), came from two quite different roots; it is a sufficient answer to say, with Gesenius, that one of the names may be altered (perhaps by corrupt pronunciation), which is easily possible with names of places. Supposing this, it is more probable that **אֶמְלֵךְ** is derived from the longer **אֶמְלֵךְ** than the reverse.

**Bealoth** = **Bealoth-beer**, **Ramath-negeb**, **Ramoth-negeb** (xix. 8), on the road toward Hebron, marked on Menke's map.

Ver. 25. **Hasor-hadata**, **חָדָתָה** = **New Hazor**, since **חָדָתָה** = **חדש**. Perhaps **Hudhairah** (Rob. App. p. 114).

**Kerioth-bezon**, which is **Hasor**. Against the Masoretes, but with the LXX. and Syr., we join **חָדָתָה** and **חָדָתָה** in one name, as **Reland**, **Maurer**, **Keil**, and **Knobel** have done. In favor of this the analogy of **Kirjath-arba** (ver. 13) and **Kirjath-jearim** (ver. 9) adduced by **Maurer**, is of decisive weight. "Possibly the place **Kuryatein** north of **Arad** (Rob. ii. 472)," (Knobel).

Ver. 26. Third group, consisting again, like the first, of nine cities, — **Amam**, unknown.

**Shema**, a place of the Simeonites; ch. xix. 2 associated with **Beer-shaba** and **Moladah**; **שֵׁמָע**, probably the same name, as **ש** and **מ** are often interchanged.

**Moladah**, according to ch. xix. 2 likewise a place belonging to Simeon, now **Milh** (Rob. ii. pp. 619, 621). "Moladah was at a later period inhabited by the sons of Judah who returned from the exile (Neh. xi. 25, 26). Probably identical with **Malatha**, an Idumean fortress (Joseph. *Ant.* xviii. 6, 2); often named in the *Onom.*" (von Raumer, p. 214). It lies on the road to Hebron, northwest of **Baalath-beer**. **Robinson** found here two wells about forty feet in depth, and walled around with good mason-work, one of them seven and a half feet, and the other five feet in diameter. The water appeared to be not good, but the Arabs of the **Tiyahah** watered their animals here as did the **Kudeirat** at **Beer-sheba** (Rob. *l. c.* note). On the plain lying near the wells to the south, the stones of a ruined town, or large village, are scattered over a space of nearly half a mile square, all unhewn. These wells and ruins in all probability mark the site of **Moladah** of the O. T., the **Malatha** of the Greeks and Romans (Rob. *ubi sup.*). On the etymological difficulty in deriving **Milh** from **Moladah** or **Malatha**, cf. the foot-note, p. 621.

Ver. 27. **Hasor-gadah, Heshmon, Beth-palut**, unknown.

Ver. 28. **Hasor-ahual** (**אֶחָזֵל**) = **Fox-yard**; [Gesen. village of Jackals], cf. the *Lex.* under **אֶחָזֵר** for other like compounds), a place of the Simeonites, ch. xix. 3; 1 Chr. iv. 28, inhabited, like **Moladah** and **Shema**, after the exile, by men of Judah, Neh. xi. 27. Possibly **Th'aly** (Rob. iii. App. 114).

**Beer-sheba**, **שֵׁבַע בְּאֵר**, i. e. "well of seven, meaning the seven lambs which Abraham sacrificed when he made a covenant with **Abimelech** (Gen. xxi. 28-32)." So von Raumer, p. 176. Others, e. g. Ges., explain, with reference to Gen.



xxvi. 30, by *pateus jurisjurandi*, well of the oath, making שֶׁבַע = שְׁבַע. Hitzig again (*ubi sup.* p. 26) in another way; "if the wilderness between Pelusium and Gaza extends for the distance of seven days' journey, Beersheba (properly, Bir sib) signifies "well of the seven day camel" (which has borne the seven days' thirst)—in the Arabic; and Arabs carry (Gen. xxxvii. 25) into Egypt, on the backs of camels, the costly productions of Gilead." Lange (*Com. on Gen. xxi. 28 ff.*) would not press the antithesis between "seven-well" and "oath-well." "The form designates it as the seven wells, but the seven designates it as in fact the well of the oath." In this view שֶׁבַע is taken as = seven, but at the same time it commemorates

that שֶׁבַע, to swear, means primarily to "seven one's self" "to confirm by seven." Cf. Herod. iii. 8, according to whom seven things were chosen among the Arabians for the confirmation of an oath. Beer-sheba is very often mentioned in the history of the patriarchs (Gen. xxi. 14, 28-33; xxii. 19; xxvi. 23; xxviii. 10; xli. 1). According to the passage before us it belonged to Judah; from ch. xix. 2, 1 Chr. iv. 28, it was ascribed also to Simeon. It is often named in the formula "from Dan to Beersheba" (Judg. xx. 1; 2 Sam. xvii. 11; 2 Chr. xxx. 5). At present it is called Bir es-seba, on the north side of the Wady es-Seba, close on its banks, where two wells now bear this name (Robinson, i. 300-303). These two wells lie at some distance from each other, are round and walled up in a very firm and permanent manner, and furnish clear and excellent water in great abundance. The ruins on some low hills north of the well probably indicate the existence there formerly of a small and straggling city (Robinson, *ubi sup.*). Euseb.: *ἀστυ μείστηρ*. Hieron.: *vicus grandis*.

Birjotah — undeterminable.

Ver. 29. The names of 13 places are added, which lay to the west and southwest. Baala = Deir el-Belah (Robinson, iii. App. p. 118), some hours southwest of Gaza on the north border of the Negeb with a great forest of palm trees, and remnants of marble pillars (Ritter, xvi. 41, 42 [Gage's Trans. i. 30, 31]). The considerable plantation of date-palms at this place is remarkable from the fact that here alone in Palestine the dates still ripen; here, therefore, we pass the north limit of date culture (Ritter l. c.).

Jim, "or יֵיִם, as we may judge from *Avelu* in the LXX. Cod. Alex., is passed over in the enumeration of Simeonite cities ch. xix. 1 ff. and may have been not of much importance" (Knobel). The site cannot now be determined.

Exem also belonging, like Baala, to the Simeonites (ch. xix. 3) = Abdeh, a place of very considerable ruins on a ridge of rocks, and once strong, עֲצָם = firmness, strength (Knobel).

Ver. 30. Elitolad, later given likewise to Simeon, ch. xix. 4. In 1 Chr. iv. 29 it is called merely Tholad (Keil). This also remains undiscovered.

Cheail, עֵשֶׂל. According to Job ix. 9; xxxviii. 31; Amos v. 8, עֵשֶׂל is a constellation in the heavens, probably Orion. Since the place is named ch. xix. 4; 1 Chr. iv. 30; עֵשֶׂל and עֵשֶׂל, since further 1 Sam. xxx. 27, "the same place is manifestly" called עֵשֶׂל, it must have been the seat of a sanctuary as Knobel rightly con-

jectures. May not, as the name indicates, that very constellation of Orion (Chesil) have been worshipped here, especially as Jerome reports (*Vit. Hilar.*, ep. 25, ap. Robinson, i. p. 298) that the inhabitants had worshipped Venus and the *Morning Star*? True, the morning star is mentioned and not Orion, but Jerome hardly had so exact information. At all events, worship of the stars then existed, and that is the main thing. Probably Chesil = Elusa, where in pre-Islamite times a sanctuary of Arabic tribes existed (comp. Tuch, *Zeitschrift der deutsch-morgenl. Ges.*, iii. p. 194 f. ap. Knobel). Elusa lies five and a half hours south of Beer-sheba (comp. Robinson, i. pp. 296-298). Horma "or Zephath, now Sepata, two and a half hours southwest of Chalaza; see Num. xiv. 45" (Knobel).

Ver. 31. Ziklag, later belonging to Simeon, ch. xix. 5; 1 Chr. v. 30. Familiar from the history of David (1 Sam. xxvii. 6; xxx. 1; 2 Sam. i. 1; iv. 10; 1 Chr. xiii. 1). Perhaps Tel el-Hasy, northeast of Gaza (von Raumer, p. 225), from which one has an extensive view, westward to the sea, in the east toward the mountains of Hebron, northward to mount Ephraim, and southward to the plains of Egypt (Ritter, xvi. 133 [Gage, iii. 246, 247]). Knobel seeks Ziklag to the southwest of Milh, where a place, Gasludh, lies on the road to Abdeh (Robinson, ii. 621), some hours east of Sepata. The etymology of Ziklag (צִיקְלָג, צִיקְלָג) is doubtful; perhaps, as Gezen. supposes, from צִיקְלָג, wilderness of destruction.

Madmanna = Minyay or Minnieh, south of Gaza (Robinson, iii. 287 f.), on the route of the pilgrims during the fifteenth and sixteenth centuries.

Sansanna — unknown. The name signifies "palm-branch." Instead of Madmanna and Sansanna, elsewhere Beth-markaboth ("Wagon-house," Knobel, Keil) and Hazar-suz or Susim ("Horse-yard," Knobel; "Horse-village," Keil) are mentioned (ix. 3) as cities of the Simeonites. Are they possibly stations of wagons and horses, as Knobel conjectures?

Ver. 32. Lebaath or Beth-lebaath, belonging to the Simeonites, ch. xix. 6; in 1 Chr. iv. 31, the name of the place is Beth Birei. Perhaps Lehem, eight hours south of Gaza.

Shilhim, called, ch. xix. 6, Saruben (שָׂרֻבֵּן), a place of the Simeonites, 1 Chron. iv. 31 = el-Scheriat, about midway between Gaza and Beer-sheba; a scene of ruins (Van de Velde, *Narrative*, ii. p. 144, and *Mem.* p. 113, *apud* Knobel).

Ain, Rimmon, in ch. xix. 7; 1 Chron. iv. 32; Neh. xi. 29, treated as one place. Rimmon is discovered in the ruins Um er-Rumamin, about three hours north of Beer-sheba. Only about thirty minutes south of it is the well el-Khulweilfeh, with remains of buildings (Robinson, iii. 8), on the road from Hebron to Gaza. Compare, further, Knobel on this verse.

All the cities twenty-nine and their villages. There are not twenty-nine but thirty-six, namely, (1) group first, 9; (2) group second, 5; (3) group third, 9; (4) group fourth, 13 = 36. So indeed the Syriac reads. Since, however, all the other ancient versions have twenty-nine, the Syriac probably gives a "critical correction." The matter is capable of the simple explanation that the original list had only twenty-nine cities, but later, as even Keil concedes, "a supplementary hand added still others without altering the sum total to correspond."

**β. Ver. 33-47. Cities in the Lowland.** Ver. 33. **In the lowland.** See ch. x. 40. It only needs to be remarked here that the foot-hills (אֲדָמֹת) mentioned ch. x. 40; xi. 16 are here reckoned in with the lowland. They are designated also as the land of Goshen, as was explained, ch. x. 40, (xi. 16), and form the east border of the Shephelah of Judah. The places mentioned by the author are arranged in three groups. The first of these (ver. 33-36) lies in the northeast part of the lowland.

**Eshtaol** and **Zorea** mentioned in reverse order, ch. xix. 41; Judg. xiii. 25; xvi. 31. Here ascribed to Judah, there to Dan. Eshtaol is the present Um-Eschteiyeh (Robinson, ii. 342). Zorea was Samson's home (Judg. xiii. 2), visited in modern times by Robinson (*Later Bibl. Res.* p. 153), Tobler (*Dritte Wanderung*, p. 150) and Furrer (p. 200). The prospect from the summit of Zorea is, according to Robinson's statement, beautiful and very extensive, especially toward Beth-shemesh. The well, the fields, the mountains, the women who bore water, all transported the travellers back into the earliest times, when in all probability the mother of Samson in the same manner came to the well, and laboriously carried her water-jar home. Between Zorea and Eshtaol Samson was buried in his father Manoah's tomb (Judg. xvi. 31.).

**Ashna**, unknown. Knobel would read אֲשָׁנָה after *Asna* of the LXX. Cod. Vat.

Ver. 34. **Sanoah**, now **Sanna**, not far from Zorea (Robinson, ii. 343) to the southeast. "The other, Zanoah, on the mountain, ver. 56, has not yet been discovered by modern explorers" (Keil).

**En-gannim**, **Tappuah**, unknown. **Enam**, mentioned Gen. xxxviii. 14, 21; perhaps Beth-anan, Tobler, p. 137 (Knobel).

Ver. 35. **Jarmuth**, a Canaanitish capital (ch. xii. 11, comp. x. 3-27). Since יַרְמֹת, as Knobel observes = יַרְמֹת, יַרְמֹת, ch. xix. 21, and therefore, judging from the meaning of these words, lay upon a height, the modern Jarmuk (Robinson, ii. 344), which stands on a hill, and exhibits cisterns and remains of buildings of high antiquity, may be regarded as ancient Jarmuth.

**Adullam**. Probably Deir Dubban, two hours north of Beit Jibrin, where are great and remarkable caves, fully described by Robinson (ii. 353 f.). He does not decide whether they are natural or artificial. The circumstance that they are very regularly hewn out leads us to conclude that they are of artificial origin, which, however, may well have been in part natural, since the mountain of Judah is cavernous. [Robinson seems to indicate no doubt at all of the purely artificial character of the caves, only questioning whether the "pits" through which they are entered "are natural or artificial." Their object also was to him quite a puzzle. — Tr.]

**Socho**, and **Azeka**, lay near Ephes-dammim (Damun), 1 Sam. xvii. 1. Azeka has been already mentioned (ch. x. 10 f.). Goliath's battle with David took place between Azeka and Socho (1 Sam. xvii. 1 ff.). Socho, now Shuweikeh, but not to be confounded with Socho on the mountain (ver. 48), which is also called Shuweikeh, lies about seventeen miles southwest of Jerusalem on the Wady Sumt, whose beautiful vale Robinson (ii. 349 f.) regards as the terebinth-valle ("valley of Elah"), celebrated for the combat between David and the giant (von Raumer, p. 222).

Ver. 36. **Sharaim**, "according to 1 Sam. xvii. 52, westward of Socho and Azeka = Tel Sakarieh and Kefr Sakarieh" (Knobel). The dual form of the name indicates two villages out of which the ancient Sharaim may have already grown, and properly signifies "two doors." **Adithaim**, unknown; a dual form again.

**Gedera**, גִּדְרָה with the article, properly, "the wall." In ch. xii. 13 the king of גִּדְרָה (walled place) is mentioned. Probably the same place. Whether Gederoth also (ver. 41) is the same, as Knobel would have it, is to me doubtful. Different towns might naturally be called simply walled places. We may compare frequent elements of modern names, Burg, Ville, House, etc.

Another related name is גִּדְרָה, ver. 58.

**Gederothaim** is omitted by the LXX. If we follow them, as Winer (ii. 471) and Knobel do, we make out only fourteen cities according to the sum total given, otherwise fifteen, as above thirty-six instead of twenty-nine.

Ver. 37-41. **Second Group.** It includes sixteen cities, lying "south" and "west" of the first, ver. 37. **Zenan**, probably identical with **Zaanana** (Mich. i. 11); perhaps Chirbet es-Senat.

**Hadashah**. "The smallest place in Judah, with only fifty dwellings (Misch. *Erubin*, pp. 5, 6") (Knobel). Not identical with Adasa, north of Jerusalem. Von Raumer has entirely omitted the little place.

**Migdal-gad** = Tel Iedeideh, after which the Wady Iedeideh is named (Tobler, p. 124 f.).

Ver. 38. **Dilean**, perhaps Beit Dula (Tobler, p. 150). **Mizpeh**. We have already found a land of Mizpeh on Hermon, ch. xi. 3-8, where the name was explained and its frequent occurrence noticed. The most celebrated place of the name is yet to be mentioned, ch. xviii. 26. The one before us is possibly the present Tel es-Safieh (Robinson, ii. 363) on a low hill, "but lying sufficiently above the surrounding country to be seen at the distance of some hours in every direction;" called in the Middle Ages *Alba specula* or *Alba custodia* (*Blanchegarde*), a castle, in the vicinity of which some romantic adventures of Richard Cœur de Lion are reported to have taken place. These are enumerated by Robinson (*ubi sup.* p. 366).

**Joktheel**, perhaps *Keitulanah* (Robinson, iii. App. 126), where are ruins.

Ver. 39. **Lachish**, according to x. 3 ff.; xii. 11, a Canaanitish capital, later, like many of these cities, fortified by Rehoboam (2 Chr. xi. 9). Here Amaziah died (2 K. xiv. 19). Sennacherib besieged Lachish, and moved from hence to Libnah (Is. xxxvi. 2; xxxvii. 8). Nebuchadnezzar also contended against the royal city of chariots (Mich. i. 13), which had become a beginning of sin to the daughter of Zion, doubtless through temptation to idolatry (Jer. xxxiv. 7). The position is questionable. Robinson (ii. p. 388) decided against Um Lakis, which suits as far as the name is concerned, partly because the trifling remains give no indication of a once fortified and strong city, and partly because the position does not agree with what is known of the ancient city. He is followed by Knobel, who thinks he has recognized Lachish in Zukkarijeh, two and a half hours southwest of Beit Jibrin. On the other hand von Raumer, Keil, and Van de Velde on his map, unite upon Um Lakis as the ancient city, mainly on the ground that Eglon, mentioned here in the same verse, and confidently recognized by Robinson (ii. 392) in Ajalan, was again, according

to his own statement (*ubi sup.* 389) only three quarters of an hour distant from Um Lakis. We likewise adopt this latter view. Eglon has been already named ch. x. 1 ff. 36; xii. 32. — **Bozath**, perhaps Tubukah (Robinson, ii. pp. 388, 648), spelled Tubaka by Van de Velde and Knobel

Ver. 40. **Cabbon** = Kubeibeh, two and a-half hours east of Ajlon (Egion), upon a stony barren height. So Knobel supposes, and the name certainly sounds like; but Robinson observes very moderately that "there seemed to be nothing to mark it particularly as an ancient site" (p. 394).

**Lechmas**, LXX.: *Aquás*; Vulg.: *Lehman*; hence Luther: *Lehman*. The LXX. support the reading

לֶחְמָס, the Vulg. goes back to the other reading,

לֶחְמָס. The correctness of the latter is favored by the circumstance that Tobler (*Dritte Wanderung*, p. 129) has actually found south of Beit Jibrin, a place of ruins, el-Lahem.

**Kithlish**, undetermined. To compare: Tell Kilkis or Kithlis, not far from Kubeiboh, as Knobel does, would be somewhat rash, since in this case (1) a transposition of the ל, (2) a change of מ into כ must be assumed, which is not so easy to suppose as the more frequent interchange of ב and מ.

Ver. 41. **Gederoth**, comp. ver. 36. — **Beth-dagon** and **Naamah** and **Makkedah**, — a tripolis. Beth-dagon to be distinguished from the border-town of Asher mentioned ch. xix. 27, now Beth-dejan between Joppa (Jaffa) and Lydda (Lod, Ludd), on a knoll to the left of the road (Furrer, p. 10), but according to Tobler (*Nazareth nebst Anhang der vierten Wanderung*, p. 306), on the right. The name indicates the Philistine worship of Dagon. Naamah cannot be made out. Makkedah, already spoken of more than once (ch. x. 10, 16 ff.) in the account of the battle of Gibeon, also ch. xii. 16, was a royal city of the Canaanites, according to the *Onom.*, three hours east of Eleutheropolis (assuming that this statement of the *Onom.* does not rest, as Keil, on ch. x. 10, supposes, on an error, and mean west instead of east). This would be, and so Knobel takes it, about the region of Terkumieh, or, if east be understood as = southeast, of Morak. Both places lie at the foot of the mountain of Judah. — **Sixteen cities and their villages**. In this instance there are actually sixteen.

Vers. 42–44. **Third Group**, "further south, embracing nine places." **Libnah**, conquered by Joshua (x. 29, 30), a Canaanite capital (ch. xii. 15), later a city of the Levites (xxi. 13; 1 Chr. vi. 57), according to the *Onom.*, *Libna in regione Eleuthero-polyana*. Robinson (ii. p. 389) could find no trace of it. Knobel conjectures that it may be the ruins Hora-Hawara (Robinson, iii. App. 115), discovered by Setzen (iii. 31), because the Arab. *hawara*, like הַר לָבָן, signifies "white," and therefore this is the Arab. translation of the Hebrew name (comp. similar examples, vers. 28–36). But we cannot accept this acute hypothesis. For, although in the Negeb, where Tel Hora stands on Van de Velde's Map, on the road leading north from Beer-sheba, "the Arabic designation of the cities may have been introduced early" (p. 425), so that the names were formally translated, still we have not yet, at least among the cities of Judah, found a single example of this kind. Nay, what specially concerns the case before us, the Arabic geographers in the Middle Ages, as Knobel himself informs us, are still acquainted with a Libna [spelled Lobna] in Palestine, e. g. *Marasid*, iii. p. 5, *Jakut*, *Mosch*, p. 379,

**Ether** and **Ashan**; afterwards belonging to Simeon, xix. 7; 1 Chr. iv. 32. Probably to be sought in the south, toward the Negeb.

Ver. 43. **Jiphta** and **Ashnah** and **Nesib**, undeterminable.

Ver. 44. **Kegila**, according to the *Onom.*, eight miles from Eleutheropolis toward Hebron; rescued by David from the hand of the Philistines (1 Sam. xxiii. 5), but ungratefully treacherous toward him (1 Sam. xxiii. 12). On Kiepert's Map, Jedna [Rob., iii. App. 117] or Idhna, about southwest of Terkumieh, in accordance with the statement of the *Onom.* Knobel maintains, on the contrary, that *Kesila*, Cella, or *Ἐξέλα* of the *Onom.* now Kila (Tobler, p. 151), belongs here, and finds Kegila rather in the ruins called Khugaleh ([Jughaleh?]) Robinson, iii. App. 115), in the south of the Jebel el-Chalil (Robinson writes el-Khulil). The similarity of the name speaks for this position in the plain, which suits also with מְלָכִים, 1 Sam. xxiii. 4.

**Achsib**, or אֲחִישַׁי, is also mentioned Mic. i. 14; Gen. xxxviii. 5, in the plain. Perhaps Kesaba, Kussabeh (Robinson, ii. 391), a place with springs, and with ruins in the vicinity.

**Maresha**, likewise fortified by Rehoboam (2 Chr. xi. 8). The scene of Asa's victory (2 Chr. xiv. 9–13), home of another unknown prophet Eliezer (2 Chr. xx. 37), afterward Marissa (*ἡ πόλις Μαρίας*, Joseph. *Ant.* xiv. 5, 3; 13, 9), mentioned in the contests of the Maccabees (1 Macc. v. 65–68), restored by Gabinius, destroyed by the Parthians. Robinson supposes (ii. 4) that Eleutheropolis (Betogabris, Beit Jibrin), arose after this destruction of Maresha, and was built out of its materials. Its foundation walls he thinks he found one and a half hours south of Beit Jibrin. With this Tobler agrees (pp. 129, 142 f.), who mentions a place of ruins, Marasch, twenty-four minutes from Beit Jibrin, marked also on Van de Velde's Map as the ancient Maresha. Knobel seeks it four hours south of Beit Jibrin, where lies a place Mirsim (Robinson, iii. App. p. 117). Improbable. Maresha is, at all events, distinct from Moreseth-gath, the home of the prophet Micah (comp. von Raumer, p. 215, Rob. ii. 4). — **Nine cities and their villages**. The number is correct again, as at ver. 41.

Vers. 45–47. **Fourth Group**. This includes the Philistine cities, Ekron, which ch. xix. 40 is ascribed to Dan, Ashdod and Gaza, and their daughters, and their villages. But according to ver. 11 the border of Judah runs north of Ekron, toward the sea, and so includes the Philistine cities. Of "daughters" i. e. subject cities, no mention has been made in the preceding lists, while here the statement of number at the close of the several groups is wanting. The section is, accordingly, a manifest addition from some other source, as Ewald (*Gesch.* ii. p. 258), Bertheau (*Komm. zum Buche d. Richt.* p. 28), Knobel (p. 419), with perfect right maintain. Zealously to deny this, as Keil does (*Com. on Josh.* in loc.) we regard as perfectly unnecessary, especially as Keil himself (ver. 32) cannot help assuming a "supplementary hand." If a supplement is anywhere possible, then certainly also "a later addition," since both come substantially to the same result. Besides, it is also "very striking," as Keil himself says (*l. c.*), that Gath and Ashkelon are here wanting, whereas in ch. xiii. 3, they are mentioned, and that too, as cities which had their own princes, and so cannot be reckoned among the "daughters" of the rest. Verses 45–47, therefore, make the impression not only of an addition, but

still more definitely that of a fragmentary addition. For the rest we refer to the explanation already given ch. xiii. 3 of the position of the several places, which, after wars renewed through centuries, were first conquered by the Israelites in the age of the Maccabees. Comp. Knobel's excursus [?] on this passage.

γ. vers. 48-60. *Cities on the Mountain*, vers. 48-51. *First Group*, wholly in the south, embracing eleven cities. — *On the mountain*. See ch. x. 40. — *Shamir*, perhaps Um Schaumereh (Robinson, iii. App. p. 115). — *Jattir*, a priests' city (ch. xxi. 14; 1 Chr. vi. 57), probably Attir (Rob. ii. 194, 625). — *Socho*, different from Socho in the lowland (ver. 35), but like that now called Suweikeh (Robinson, ii. 195), about ten miles S. S. W. from Hebron (von Raumer, p. 222).

*Dannah*, passed over by von Raumer. Perhaps, in Knobel's judgment, we are to read דַּנָּה = דַּנְתָּה = Zante, the last inhabited place on the southwest part of the mountain, five hours south of Hebron (Robinson [Zanuta], ii. 626, iii. App. 116). — *Kirjath-Sannah*, that is Debir. Concerning this, see on ch. x. 38, and also ver. 15 here.

Ver. 50. *Anab*, "a home of Anakim (xi. 21), still existing under the old name east of Thabarieh, (Seetzen, iii. 6, Robinson, ii. 195)" (Knobel). It has, according to Robinson, a small tower.

*Eshtemoh*, situated very high, according to Schubert, 2225 feet above the sea. A city of the priests, ch. xxi. 14; now Semua, a considerable village, which Robinson saw (ii. 196) from Thabarieh. Around it (ii. 626) are broad valleys, "not susceptible of much tillage, but full of flocks and herds all in fine order." The travellers halted among the olive trees in the moist southern valley. At several places in the village they saw remains of walls built of large stones, leveled around the edges, but left rough between, some of which were more than ten feet long. *Eshtemoh*, or *Eshtemoa* (עֶשְׁתֵּמוֹא), appears from the extent of these walls to have been, as Robinson judges, a spacious town. It once received from David a part (1 Sam. xxx. 28) of the booty from the Amalekites.

*Anim*, probably the present Ghuwein (von Raumer, p. 171, Knobel), south of Semua. So Wilson (i. 354 ap. von Raumer *against* Robinson, who regards Ghuwein as Ain, ver. 32).

Ver. 51. *Goathen*, not determined. — *Holon*, a priests' city (ch. xxi. 15; 1 Chr. vi. 58 [Hilen]), not yet discovered. — *Giloh*, birthplace of Ahithophel (2 Sam. xv. 12), where the traitor against David hanged himself (2 Sam. xvii. 23). — *Eleven cities*. The number is correct.

Ver. 52-54. *Second Group*, north of the first, west of the third group. See Menke's Map.

Ver. 52. *Arab*, omitted by von Raumer; perhaps, as Knobel thinks, Husn el Ghurab near Semua (Robinson, i. 312). This is very questionable, since Robinson only heard from the Arabs of a ruin el-Ghurab, but did not see it.

*Dumah*, דִּמְיָה, LXX.: *Povud*, stated in the *Onom.* to have been seventeen miles from Eleutheropolis (Beit Jibrin), now Daumeh, a ruined village, not far from Hebron in the Wady Dilbeh (Robinson, i. 314). In Is. xxi. 11 *Dumah* is the proper name of an Ishmaelite tribe in Arabia, with which comp. Gen. xxv. 14.

*Eshcan* (עֶשְׁכָּן), elsewhere not mentioned. Since the Cod. Vat. of the LXX. has *Σουδ*, we

might read with Knobel, after 1 Chr. ii. 43 f., שֶׁכֶּמֶשׁ, and compare the place of ruins Simir (Robinson, iii. App. p. 114), south of Daumeh. Von Raumer has passed over this place also, as being unrecognizable. Keil likewise.

Ver. 53. *Janum*. On the reading comp. the foot-note on the text. Not discovered.

*Beth-tappuah* not to be confounded (a) with Tappuah in the lowland (ver. 34), (b) with the En Tappuah mentioned ch. xvii. 7, which was assigned to Manasseh. The name of both towns refers to fruit culture, since תַּפְּוּחַ (from תַּפַּח, to emit odors) signifies apple (Cant. vii. 9; Prov. xxv. 11), or apple-tree<sup>1</sup> (Cant. ii. 3; viii. 5). Robinson found apples and pears in the neighborhood of Gophna, now Jifna [Jufna], (Robinson, iii. 77-80), four and one half hours north of Jerusalem. Comp. also von Raumer, p. 100. Beth tappuah would thus be = apple-house. The name has been preserved in Taffuh, a place about two hours west of Hebron. It still lies (Robinson, ii. 428) "in the midst of olive-groves and vineyards with marks of industry on every side." This circumstance favors our interpretation of the name, since where olive trees and vines flourish apple trees can and could be produced. Knobel, on the contrary, explains תַּפְּוּחַ, from תַּפַּח and תַּפְּוּחַ, by "extent," "breadth," "surface," and adduces, in support of this interpretation of the name, the fact that both our Beth-tappuah and En-tappuah (ch. xvii. 7) lay in a plain. To sustain our view, which von Raumer also gives (p. 181), we may adduce the analogy of Bethphage בֵּית-פִּזָּה, Chald. for the Heb. בֵּית-פִּזָּה (Cant. ii. 13), = Fig-house.

*Aphka* not the same as *Aphek* (xii. 18; xiii. 4), which lay in the plain not far from Jezreel (1 Sam. xxix. 1; 1 K. xx. 26, 30), where Saul was slain by the Philistines, Benhadad the Syrian by the Israelites; but on Mount Judah, near Hebron, "probably between Hebron and Tuffah" (Keil). Against the opinion of von Raumer (p. 172) that the battle of 1 Sam. iv. 1 may have taken place here, comp. Thénius on that passage. *Aphek* on the mountain of Judah has not yet been discovered.

The frequent occurrence of the name אֶפֶק or אֶפְיָה (Judg. i. 31), or אֶפְיָה here, is explained, as in the case of גִּבְרָה, גִּבְרָה, גִּבְרָה, from the meaning of the word which signifies *strength*, and then Fort, Burg (see Gesen.). It is derived from אֶפֶק, to be strong.

Ver. 54. *Humtah*, not yet found. The name (חֻמְתָּה) appears to be related to חֻמָּט, Lev. xi. 30, LXX. *ōupa*, Vulg. *lacerta*, probably a species of lizard (Gesen.). Lizards are mentioned by Seetzen (pp. 446-448) ap. von Raumer (p. 105). There are such still in Palestine [Tristram, pp. 495, 536], and a place might be named after this creature just as well as after the fox or jackal (Hazor-shual, ver. 28). *Kirjath Arba*, that is, Hebron. See ver. 13. Comp. besides, the more particular account of this city on ch. x. 36.

*Zior*. The name is perhaps retained, as Knobel suggests, in that of the ridge Tughra near Hebron (see Rosenm. *Zeitschr. der D. M. G.* xi. p. 56). There are nine of the cities as stated.

<sup>1</sup> [Tristram (*Land of Israel*, p. 609 f.) strenuously maintains that the *Aprioc* is the apple of Scripture. — Tr.]

Ver. 55-57. *Third Group.* East and northeast of the first, (Knobel: northward; but see Menke's Map) and southeast (Knobel: east) of the second. Maon, now Main, "without doubt the Maon of Nabal (Robinson, ii. 194; 1 Sam. xxv. 2). It stood on the summit of a conical rock (Robinson, p. 193), which is crowned with ruins of no great extent. David kept himself in the wilderness of Maon (1 Sam. xxiii. 24 ff.; xxv. 2).

Carmel, a name familiar in the history of Saul (1 Sam. xv. 12), of David (1 Sam. xxv. 2, 5, 7, 40; xxvii. 3), of Uzziah (2 Chr. xxvi. 10); in Roman times a castle (Robinson, p. 198) with a garrison. It appears in the history of King Amalrich in the Middle Ages, A. D. 1172 (Robinson, p. 199). Now called Kurmul, with vast ruins from antiquity and the Middle Ages.

Ziph. When its inhabitants proved treacherous toward David (1 Sam. xxiii. 19; xxvi. 1; Ps. liv. 2), he removed (1 Sam. xxiii. 14, 15, 19 ff.) from the wilderness of this name to the wilderness of Maon. Rehoboam fortified the city, whose ruins, according to Robinson (ii. 191), "lie on a low hill or ridge between two small Wadies which commence here and run toward the Dead Sea." Now called Zif, about one and three fourth hours south-east of Hebron (von Raumer, p. 222). Not to be confounded with Ziph, ver. 24.

Juttah (יִטָּה), according to xxi. 16, a priest-city, now Jutta (Robinson, l. c.), "having the appearance of a large, modern Mohammedan town" (p. 628). It was, probably, according to the conjecture first proposed by Reland (*Palest.* p. 870), adopted by Bachiene, Rosenmüller (and also by Robinson), the abode of the priest Zachariah, the *ῥάϊς Ἰωῆα* (Luke i. 39). Reland supposes (Robinson, ii. 628, note) that *ῥ. Ἰωῆα* has been changed by error of the text, or softer pronunciation (comp. von Raumer, p. 208, *Anm.* p. 222).

Ver. 56. Jezreel (יִזְרְעֵל), "whom or what, God plants", different from the Jezreel in the plain of Esdraelon (xvii. 16), and mentioned elsewhere only as the home of Ahinoam, the second wife of David (not reckoning Michal whom Saul, 1 Sam. xxv. 44, gave to Shaltiel). Not to be identified. Jokdeam and Zanoah, likewise undiscovered, and not elsewhere named.

Ver. 57. Cain (קַיִן with the art. prop. "the lance"), perhaps Jukin (Robinson, ii. 190), as Knobel proposes (p. 437), "a Mohammedan Makāni (station, grave), where they say Lot stopped after his flight from Sodom" (Robinson, l. c.).

Gibeah (גִּבְעָה = hill), a very common name of place (ch. xviii. 28, Gibeah in the tribe of Benjamin, Gibeah of Saul, 1 Sam. xi. 4; xiii. 2; xv. 2, and often, besides Gibeah in the tribe of Ephraim, ch. xxiv. 33). It shares with the topographical names גִּבְעָה (xviii. 24; xxi. 17), and גִּבְעֵן (x. 2; xi. 19), and also that of the "judgment hall," *Γασσάβη*, John xix. 13, the derivation from the same root גָּבַהּ (to be high, to be arched) and signification. Robinson (ii. 14) believes that in the village of Jeba (Jebah) in the Wady el-Musurr, southwest of Bethlehem, he had "with little doubt" discovered again Gibeah of Benjamin. This Gibeah is also, in his view, probably the Gabatha of Eusebius and Jerome, twelve Roman miles from Eleutheropolis. Von Raumer agrees with him, while Keil and Knobel differ, on the grounds that this place lies without the district of

this division of cities, and that the similarity of name proves nothing, since this, as just now shown, very often recurs elsewhere. Indeed, Robinson himself (iii. 151), as Keil points out, found another village, Jebak, north of Shechem! For these reasons we also side with the two latter interpreters. Perhaps our Gibeah is (although we cannot assert this, with the certainty which Knobel expresses), one of the viculi called Gabaa and Gabatha, *contra orientalem plagam Daromae*, in the *Onom.* s. v. Gabathon.

Timnah, to be carefully distinguished from Timnah between Beth-shemesh and Ekron (xv. 10; xix. 43; Judg. xiv.; xv. 1-6), but certainly identical (so von Raumer, p. 224, and Knobel, p. 437, against Keil, in loc.) with Timnah (Gen. xxxviii. 12-14), to which Judah went up to his sheep-shearers. Not yet discovered. On Mount Ephraim lay (חֶרֶם הַמִּנְחָה), ch. xix. 50; xxiv. 30. The name (from מִנְחָה) signifies "portion assigned," Gesen. There are ten cities as stated.

Vers. 58, 59. *Fourth Group.* This lies north of the second and third. Halhul, still called Halhul or Hulhul, in a well cultivated region, and chief city of a district. Beautiful fields and vineyards are seen there (Robinson, *Later Bibl. Res.*, p. 281), and also many cows and goats. Noticeable is Robinson's remark: "The identity of no ancient site is more undisputed, though it seems not to have been recognized before our former journey" (l. c. comp. *Bibl. Res.* i. 319). The place lies north of Hebron on the way to Jerusalem (comp. also Valentiner, *Das heilige Land*, p. 38).

Beth-sur, now Beit-Sur (Robinson, *Later Bibl. Res.* p. 276 f.), whose principal relic is a ruined tower, of which only one side is left. The place appears to have been small but very strong, according to Josephus (*Ant.* xiii. 5, 6), the strongest fortress in all Judaea. It is frequently mentioned in the First Book of Maccabees (ch. iv. 29, 61; vi. 7, 26, 31 f., 49 f.; ix. 52, etc.), seldom in the O. T. (2 Chr. xi. 7; Neh. iii. 16). Here, according to an old tradition found in the *Onom.*, Philip (Acts viii. 26-40) baptized the Eunuch (von Raumer, p. 182.)

Gedor, referred to, 1 Chron. xii. 7, as the home of Joelah and Zebadiah, two followers of David; now Jedur, "on the brow of a high mountain ridge" (Robinson, ii. 338), about northwest of the road between Hebron and Jerusalem; a small ruin marked by one tree (Robinson, *Later Bibl. Res.* p. 276 f.).

Verse 59. Maarath, unknown. Beth-anoth (בֵּית אֲנוֹת), house of answers, of Echo, Gesen.), distinct from בֵּית אֲנוֹת in the tribe of Naphtali, ch. xix. 38; Judg. i. 33, now Beit Ainun, with ruins which Wolcott visited in 1842. Robinson (*Later Bibl. Res.* p. 280 f.) saw it from Er Rameh. Elthehon not discovered.

*Fifth Group.* According to the addition of the LXX. which Jerome also has, on Mic. v. 2. "Certainly," says Knobel rightly, "this is no invention of the LXX. but a translation of the original text, which therefore lay more complete before them. Otherwise a large piece of the mountain of Judah with numerous places would be passed over, which, considering the completeness of the author elsewhere, has not the slightest probability. The gap in the Masoretic text originated with a transcriber who having read the *לחציריהן*, ver. 59, supposed

he had read the *וּלְחִצְיָתָא* at the end of this division." To this view Keil also assents, while he refers to the naive opinion of Jerome, that the words had probably been rejected by the Jews from malice (*malitia*), "*ne Christus de triū Juda ortus rideretur*," against which Clericus, "quite rightly" objected, "*Nam video cur a Judæis propterea erasa essent, cum sit alias in V. T. sat frequens mentio Bethlehemi Davidis patriæ.*" Menke also follows this view on his map, while Maurer on the other hand, and Bunsen, declare against the addition. The former — since the LXX. in this book have allowed themselves many additions as well as omissions and arbitrary changes — thinks most probably "*eos totum hoc comma ex loco quocunque alio, proprio Marte huc transtulisse.*" The possibility of such a proceeding need not be denied; but here, as Keil and Knobel rightly urge, our Masoretic text presents a manifest hiatus which is excellently filled up by the addition of the LXX. Bunsen says: "The forms of many of these names are decidedly not Hebrew; besides, except Tecoa and Bethlehem, not one of the cities is elsewhere mentioned in the O. T. We have, therefore, here an old Aramaic gloss, which some MSS. afterwards received into the text." Reply: The first reason proposed by Bunsen is an assertion without proof; and the second has no weight, because very many of the cities mentioned in this chapter are named nowhere else in the O. T., e. g. ver. 56, Jokdean and Zanoah; ver. 54, Humtah; ver. 53, Jamun; ver. 43, Nezib, etc. We, therefore, regard the addition of the LXX. as a highly valuable complement to the Masoretic text, serving to fill up the catalogue of the cities. In an English translation it would read: *Tekoa and Ephrata (that is Bethlehem), and Phagor and Aitam (Aitan), and Kulon and Tutami (Tutam), and Soresh (Tholsh), and Karem and Gallim, and Baither (Theiter), and Mancho; eleven cities and their villages.*

*Tekoa* (תְּקוֹעַ), two hours south of Bethlehem, the home of the prophet Amos (i. 1), who is said to have been buried here; fortified by Rehoboam (2 Chr. xi. 6), and elsewhere mentioned in the O. T., e. g. 2 Sam. xiv. 2; Jer. vi. 1; Neh. iii. 5, 27; now Tekuah (Robinson, ii. 182–184 [Tristram, p. 406]), on a hill covered with ruins; which agrees with Jer. vi. 1. Concerning the neighboring Frankenberg (Frank Mountain), which the Franks are reported to have held for forty years after the loss of Jerusalem, comp. von Raumer's "Excursus," p. 223.

*Ephratah* (i. e. *Bethlehem*). Both names are applied, Ruth iv. 11; Mic. v. 1, unquestionably to the city now before us, Bethlehem-Judah (Judg. xvii. 7, 9; xix. 1, 2; 1 Sam. xvii. 12; Ruth i. 1, 2). It was different from the Bethlehem in the tribe of Zebulun (xix. 15); but whether this Bethlehem-Ephratah can be meant Gen. xxxv. 16, 19, is doubtful, comp. Lange's *Com.* on Gen. p. 569. The name *בֵּית לֶחֶם* = house of bread, bread-house (Winer, i. 172) is clear; *אֶפְרַת* also, or *אֶפְרַתָּה*, is without difficulty derived from *פֶּרֶה*, with which the related *אֶפְרַיִם* may be compared.

In this view *ל* would be = "the fruitful," "a name," as Lange remarks (*ubi sup.*), "which corresponds with the added name Bethlehem." Besides the place is, as may be seen from Ruth, ch. ii. and from the descriptions of modern travellers, really fruitful. Thus Furrer relates: "The nearer we approached Bethlehem, the better cultivated we

found the fields. . . . But surprisingly lovely was to us the sight of the Wady Charubeh, the valley above which, high in the south, lies the little town of Bethlehem, two thousand seven hundred and four feet above the sea. There olive and fig trees were growing in rich abundance. Vineyards spread themselves out on the north-western slope, whose watch-towers gently reminded us of long past times." Bethlehem is now called Beit-Lahm, that is, house of flesh, and is inhabited, since 1834, almost exclusively by Christians, of whom Tobler thinks, there may be three thousand. The remaining three hundred inhabitants are Mohammedans. There are no Jews there. The historical importance of Bethlehem as David's city (Ruth iv. 11; 1 Sam. xvi. 4; xvii. 12, 15; xx. 6, 28; Mic. v. 1), and as the birthplace of Christ (Matt. ii. 1 ff.; Luke ii. 4, 15) is well known. Further particulars concerning the place see in Seetzen, ii. 37 ff.; Robinson, ii. 157–163; Tobler, *Topographie von Jerusalem*, ii. 464; and *Bethlehem in Palästina*, p. 2 ff.; Furrer, *Wanderung en durch Palästina*, p. 167 ff.; Valentiner, *Das heil. Land*, p. 28 ff.; von Raumer, p. 313 ff.; Ritter, *Erdkunde*, xvi. p. 284 ff. [Gage's *transl.* iii. 339–50].

*Phagor*, now Faghur between Hebron and Bethlehem, west of the road (Robinson, *Later Bibl. Res.* p. 275, Tobler, *Dritte Wanderung*, p. 91 ff.).

*Aitam* (אֵיטָם) mentioned 2 Chron. xi. 6, among the cities fortified by Rehoboam, immediately after Bethlehem. The name is still preserved in the Wady and Ain Attar between Bethlehem and Faghur, in Tobler, *ubi sup.* p. 88 ff. (Knobel). Once, in Solomon's time, a pleasant place with gardens, and perhaps also with a pleasure palace of the king (Furrer, p. 177, *Ann.* 1).

*Kulon*, now Kulonieh or Kalonieh, lying high above the pilgrim road to Jerusalem (Furrer, p. 141). The moderately extensive ruins of ancient Kulon which Hitzig, Sepp, Van Osterzee (Lange's *Comm.* on Luke, ch. xxiv. 13), Furrer, and apparently also Tobler (*Nazareth in Paläst.* u. s. w. p. 316, 319), understand to be the Emmaus of the N. T. "lie near the bottom of the valley whose loveliness is very beautifully described by Furrer. "A copious spring," he says, "concealed under an overarching rock, by a double outlet irrigated gardens, in which numerous almond trees with pink blossoms gleamed through the dark green foliage of the orange-trees. Up the surrounding slopes, vineyards and rows of olive trees rose by a succession of terraces. The prospect extends not far in any direction; but its seclusion heightens the charm of the happy, pleasant vale" (p. 142). The distance from Jerusalem is about one and a half hours.

*Tutami*, or *Tutam*, is not identified, nor *Gallim*; for the Gallim named, Is. x. 30; 1 Sam. xxv. 44, lay north of Jerusalem in Benjamin (Knobel).

*Sores*, now Saris, "on a proud hill" (Furrer, p. 139), up which terraces of olive-trees ascend, four hours west of Jerusalem (comp. also Robinson, *Later Bibl. Res.* p. 154 ff.).

*Karem*, now Ain Karem, three quarters of an hour west of Jerusalem (Furrer, p. 210), with a splendid cloister, whose garden walls are overhung by tall cypress-trees, in the midst of a landscape which surprises the traveller by its loveliness and beauty (Robinson, ii. 141–157, *Later Bibl. Res.* p. 271 f., Tobler, *Topog.* ii. 344 ff.).

*Beüher*, now Better, southwest of Jerusalem (Furrer, p. 191), situated high up on a mountain side above fine green terraces, surrounded with

olive and fig trees; mentioned, Cant. ii. 17, where the *בְּרֵרִים* are best explained as mountains of Bethel. *בְּרֵרִים* signifies part, piece, Gen. xv. 10; Jer. xxxiv. 18, 19. Cognate is *בְּרֵרִים*, prob. mountain defile, 2 Sam. ii. 29. *בְּרֵרִים* is what we technically call *terrain coupé* (a country cut up, broken country). Of this character is the country about Bethel (Furrer, p. 192).

*Muncho*, according to Knobel's highly probable conjecture = *מִנְחָה*, 1 Chr. viii. 6, to which place Benjamites were carried from Geba.

Ver. 60. *Sixth Group*, northwest of the fifth, embracing only two cities. *Kirjath-jearim*, ver. 9. As was there remarked, this place was = to Kureyet-el-Enab, three hours northwest of Jerusalem. "The old 'city of the woods' has become in modern times the 'city of wine,'" as Robinson (ii. 335) interprets the ancient and the present name. People from *Kirjath-jearim* once brought up the ark from Beth-shemesh (1 Sam. vi. 21; vii. 1, 2). Of the vineyards some still exist, according to Valentiner, p. 19, on the east side of the place. *Rabba*, not to be identified.

8. Ver. 61, 62. *Cities in the Wilderness*. The wilderness of Judah bordered in the east on the Dead Sea, in the south on the Negeb, on the territory of the third, fourth, and fifth groups of cities (westward) on Mount Judah (see Menke's map, iii.), in the north on the border line of the tribe of Judah as given vers. 6, 7. This whole region is with good reason designated as a wilderness (*בְּרֵרִים*), since, with the exception of En-gedi and certain spots where springs occur, it is a wild, barren, "frightful" (Furrer, p. 149) solitude. Thus the neighborhood of the Cloister of Mar Saba, e. g. wears the appearance of terrible desolation and loneliness. "In vain the eye searches far and near for some green thing to cover the weather-worn chalk rock of the gullied mountain. In summer the intolerable heat blazes upon the naked rocks, and the winter rains rush down from the heights to no profit" (Furrer, p. 161). The roads through this wilderness, on which the starry heavens look down at night with wondrous beauty (Furrer, u. s.), lead frequently to steep precipices; sometimes so abruptly down the rocks that it needs all the

sagacity and practice of the animals not to fall (Furrer, p. 149). In this solitude David once spent his time (1 Sam. xxiii. 24; Ps. lxxiii. 1; liv. 2), here John the Baptist preached (Matt. iii. 1), here Christ was tempted (Matt. iv. 1; Mark ii. 12, 13; Luke iv. 1). Comp. further, Knobel, p. 440; Robinson, ii. 187, 202 ff., 474 ff.; von Schubert, iii. pp. 94, 96, 102 ff.; Seetzen, ii. p. 220 ff.; von Raumer, p. 47.

Vers. 61, 62. *Beth-arabah*, ver. 6. Probably *Kaffr Hajla* (Knobel). *Middin. Secacah, Nibshan*, not mentioned elsewhere, unknown.

*The city of Salt* (*Ir-hamelah, עִיר־הַמֶּלַח*), LXX.: *ἡ πόλις τῶν ἀλῶν*. Vulg.: *civitas salis*. Luther: *Salzstadt* [Salt city]. Probably near the valley of Salt where the Edomites suffered several defeats (Knobel), and so, tolerably far south, comp. 2 Sam. viii. 13; Ps. lx. 2; 2 K. xiv. 7; 1 Chr. xviii. 12; 2 Chr. xxv. 11; and so Robinson, ii. 483.

*En-gedi* (*עֵן־גִּדִּי*, Goat-fountain), now Ain Jidy, on the west side of the Dead Sea, with a rich, warm (81° F., Robinson, ii. 210), sweet spring of water (Furrer, p. 159), which once refreshed palms and balsam-shrubs. "The Canticles sing (i. 14) of a 'cluster of the Hennah' from the vineyards of En-gedi. Here flourishes the giant *Asclepias*, which bears the fruit so famous under the name of Apples of Sodom" (Furrer, p. 159). The vegetation is tropical. By the fountain are the remains of various edifices apparently ancient, although the spot where the old city stood appears to have been further down (Robinson, ii. 216). Here David tarried, 1 Sam. xxiv. 2. Whether *Hazezon-Tamar* (Gen. xiv. 7; comp. 2 Chr. xx. 2) was the same place as En-gedi, is doubtful; von Raumer (p. 188) and Keil are in favor of the supposition, Knobel (on this verse) is against it.

Ver. 63. A passing statement that the children of Judah were not able to drive out the Jebusites. The same verse is repeated, Judg. i. 21, with the difference only that, instead of the children of Judah, the children of Benjamin are named, to whom, according to ch. xviii. 28, the place was allotted. See more on xviii. 28. On the importance of this verse for determining the date of the composition of our book, see the Introd. § 2.

1 [Dict. of the Bible, art. "Camphire."—Ta.]

## 2. The Territory of the Tribes of Ephraim and Manasseh.

### CHAPTERS XVI., XVII.

#### a. Its Boundaries.

#### CHAPTER XVI. 1-4.

- 1 And the lot of [for] the children [sons] of Joseph fell [came out] from [the] Jordan by Jericho, unto [at] the water of Jericho, on the east, to the wilderness which
- 2 goeth up from Jericho throughout [on] Mount Beth-el, And goeth [and it went] out from Beth-el to Luz, and passeth [passed] along unto the border of Archi [the
- 3 Archite] to Ataroth, And goeth [went] down westward to the coast [border] of Japhleti [the Japhletite], unto the coast [border] of Beth-horon the nether, and to
- 4 Gezer: and the goings out thereof are [were] at the sea. So [And] the children [sons] of Joseph, Manasseh and Ephraim, took their inheritance [possession].

## b. Portion of the Tribe of Ephraim.

## CHAPTER XVI. 5-10.

- 5 And the border of the children [sons] of Ephraim [was] according to their families was *thus* [omit: was thus]: even [and] the border of their inheritance [possession] on the east side was Ataroth-addar, unto Beth-horon the upper; And the border went out toward the sea to Michmethah on the north side [so De Wette; Keil, and Fay: from Michmethah, northward]; and the border went about eastward unto Taanath-shiloh, and passed by it on the east [eastward] to Janohah.
- 7 And it went down from Janohah to Ataroth, and to Naarath, and came to [struck or touched] Jericho, and went out at [the] Jordan. The border went out [went] from Tappuah westward unto the river [water-course of] Kanah; and the goings out thereof were at the sea. This *is* the inheritance [possession] of the tribe
- 9 of the children [sons] of Ephraim by their families. And <sup>1</sup> the separate cities for the children [sons] of Ephraim *were* among the inheritance of the children
- 10 [sons] of Manasseh, all the cities with their villages. And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute [and they became tributary servants; LXX.: καὶ ἐγένοντο ὑπόφοροι δοῦλοι].

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Perhaps the connection of this verse, and its own meaning may best be represented thus: Ver. 8. This is the possession. . . . Ver. 9. And [also] the cities which were separated for the sons of Ephraim in the midst of the possession of the sons of Manasseh, etc. — Ta.]

## c. Portion of the Tribe of Manasseh.

## CHAPTER XVII. 1-13.

- 1 There was also a lot [And there was the lot] for the tribe of Manasseh; for he was the first-born of Joseph; *to wit*, for Machir the first-born of Manasseh, the father of Gilead: [,] because he was a man of war, [,] therefore [and] he had
- 2 Gilead and Bashan. There was also [And there was] *a lot* for the rest of the children [sons] of Manasseh by their families; for the children [sons] of Abiezer, and for the children [sons] of Helek, and for the children [sons] of Asriel, and for the children [sons] of Shechem, and for the children [sons] of Hepher, and for the children [sons] of Shemida: these *were* the male children of Manasseh the son
- 3 of Joseph by their families. But [And] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
- 4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord [Jehovah] commanded Moses to give us an inheritance [a possession] among our brethren: therefore [and] according to the commandment of the Lord [Jehovah] he gave them an inheritance [a possession]
- 5 among the brethren of their father. And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side [of the] Jordan; Because the daughters of Manasseh had an inheritance [possession] among his sons: and the rest of Manasseh's sons had the land of Gilead.
- 7 And the coast [border] of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand [De Wette: towards the south] unto the inhabitants of En-tappuah. Now [omit: now] Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim: And the border descended unto the river [water-course of] Kanah [reeds; hence = Reed-brook], southward of the river [water-course]. These cities <sup>1</sup> of Ephraim *are* among the cities of Manasseh: the coast [border] of
- 9 Manasseh also *was* on the north side of the river [water-course], and the out-goings
- 10 of it were at the sea: Southward *it* [the land] *was* Ephraim's, and northward *it* *was* Manasseh's, and the sea is [was] his border; and they met together in [touched, or struck upon] Asher on the north, and in [upon] Issachar on the east.



- 11 And Manasseh had in Issachar and in Asher, Beth-shean and her towns [daughters], and Ibleam and her towns [daughters], and the inhabitants of Dor and her towns [daughters], and the inhabitants of En-Dor and her towns [daughters], and the inhabitants of Taanach and her towns [daughters], and the inhabitants of Megiddo and her towns [daughters], *even* three countries [Gesen., Fay : the three heights, *i. e.* the three cities situated on heights. See the exegetical explanations. LXX. : *kai to τρίτον τῆς Νοφθ*. Vulg. : *tertia pars*. Luther : the third part of Napheth. De Wette : three portions of country (*drei Landschaften*) ; Bunsen : *die Dreilandschaft*]. Yet [And] the children of Manasseh could not drive out *the inhabitants of* [could not conquer] those cities ; but [and] the Canaanites would dwell in that land. Yet [And] it came to pass, when the children of Israel were waxen [became] strong, that they put the Canaanites to tribute [made the Canaanites tributary servants] ; but did not utterly drive them out, [De Wette, Fay : *aber vertreiben thaten sie sie nicht* ; nearly the same as "but drive them out they did not do ;" to express : *וְהוֹרֵשׁ לֹא הוֹרֵשׁוּ*].

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 9. These cities had Ephraim in the midst of the cities of Manasseh. And the border of Manasseh was on the north side of the water-course. — Ta.]

## d. Complaint of the Sons of Joseph on Account of an insufficient Possession.

## CHAPTER XVII. 14-18.

- 14 And the children [sons] of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit [as a possession], seeing I am a great people, forasmuch as [in so far as, *כַּדְּרֵי־אֵשׁ*] the Lord [Jehovah] hath blessed me hitherto ? And Joshua answered [said to] them, If thou *be* a great people, *then* [omit : then] get thee up to the wood-country [forest], and cut down for thyself there in the land of the Perizzites and of the giants [Rephaim], if mount Ephraim be too narrow for thee. And the children [sons] of Joseph said, The hill [mountain] is not enough for us : and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are of* [in] Beth-shean and her towns [daughters], and *they who are of* [in] the valley of Jezreel. And Joshua spake unto the house of Joseph, *even to* Ephraim and to Manasseh, saying, Thou art a great people and hast great power, thou shalt not have one lot *only* : But the [a] mountain shall be thine ; for it *is* a wood [forest], and thou shalt cut it down : and the out-goings of it [its outrunners, spurs] shall be thine : for thou shalt [wilt] drive out the Canaanites, though [for] they have iron chariots, *and though they be* [for they are] strong.

## EXEGETICAL AND CRITICAL.

The two chapters, sixteen and seventeen, belong together, since they contain the statements concerning the territory of the tribes of Ephraim and Manasseh, the sons of Joseph (Gen. xli. 50-52 ; xlii. 20 ; xlviii. 5 ff.). The united inheritance of the two tribes includes a fruitful, for the most part, and pleasant country lying in the midst of western Palestine. It extends from the Jordan, and the eastern declivities of mount Ephraim (which are much less rough than the land of Judah), across to the seashore which borders the beautiful plain of Sharon. Of this entire district Ephraim received the southern portion, Manasseh (strictly speaking only the half-tribe of Manasseh, comp. ch. xiii. 29 ff.) the northern. Ephraim only, and he for a narrow space, touched the Jordan. See the often mentioned and very clear Map iii. of Menke's *Bibel*

*Atlas*, and also Kiepert's Wall Map. On the quality of the land comp. Robinson, iii., lect. xiv. ; Ritter, xvi. 566 ff. [Gage's *transl.* iv. 293-332] ; von Raumer, pp. 42-45 ; Furrer, pp. 211-246 ; Robinson, *Phys. Geog.* pp. 34-42 [Stanley, *Sin. and Pal.* ch. v.].

a. Ch. xvi. 1-4. *Boundaries of the Entire Province.* Ver. 1. The lot came out, namely, from the urn. Bunsen rightly observes : "From the ambiguity of the word 'lot,' the passage might perhaps be paraphrased thus : 'The lot was drawn for the children of Joseph and to them fell,' " etc.

From the Jordan by Jericho,<sup>1</sup> at the water of Jericho on the east. The water of Jericho is the fountain of Elisha (2 K. ii. 19-22), now Ain es-Sultan, whose waters are diffused over the plain (Robinson, ii. 283 ff.). It gurgles forth beautifully from under the rocks, and forms, at the foot of the hill from which it comes, a beautiful basin

<sup>1</sup> [Mr. Grove, in the *Dict. of the Bible* (s. g. 1. 752 b, note c) repeatedly says that יְרִיחוֹ יְרִיחוֹ should be rendered simply "Jordan-Jericho," and that "by" or near, has no business there. This is strange, since the natural sense of the words in such connection is much rather "Jericho-

Jordan," the "Jordan of Jericho," *i. e.* that part of the Jordan which touches upon the territory of Jericho" (Knobel on Num. xxii. 1). Comp. Stanley (*Sin. and Pal.* p. 292, n. 6). This is most conveniently expressed as in the English Version. — Ta.]

of water densely surrounded by oleanders and reeds (Furrer, p. 150. [Stanley, *Sin. and Pal.* p. 300, *et ibid.* Van de Velde, in a note]). Somewhat to the north of this, the still larger fountain of Dūk is met with, the waters of which, led along in canals, formerly turned several mills in the vicinity (Robinson, Furrer, [Stanley]). The border began at the lower Jordan, and went thence to the fountain of Elisha. This, accordingly, the region of the Jordan opposite Jericho, is its eastern starting point or, more correctly, place. Hence it passed into the wilderness which goes up from Jericho on the mountain of Beth-el. The region intended here is what in ch. xviii. 12 is called the wilderness of Beth-aven, which city appears from ch. vii. 2 to have lain east of Beth-el. On the mountain of Beth-el. "בֶּהְרֵי" which the Masor-

etes separate from בֵּית־אֵל is yet, and notwithstanding the LXX., Chald., and Arab. versions repeat this view, undoubtedly to be connected with בֵּית־אֵל, according to 1 Sam. xiii. 2, and to be pointed בֶּהְרֵי. So the Vulg.: *ad montem Bethel*, and Syriac" (Keil). The mountain about Bethel is meant.

Ver. 2. And it went out (the border) from Beth-el to Luz. Hebr. וַיֵּצֵא מִבֵּית־אֵל לִזְהָרָה. The words must either be translated, as we have done, with the LXX., Luther, De Wette, [Eng. vers.] Keil, Bunsen, in which case Beth-el stands, as Bunsen also supposes, for mountain of Beth-el; or, as Knobel among others prefers: "and it went out from Bethel-luzah." In this translation Knobel (1) follows in ver. 1, the Masoretic pointing בֶּהְרֵי, (2) assumes in ver. 2 a union of the old and new names, "quite contrary to the usage of our author, who, when a city had two names places one after the other connected by וְהָיָה, as he does e. g. (ch. xviii. 13) in the case even of Beth-el and Luz" (Keil). Other examples are ch. xv. 14, 49, 54 (ver. 59, LXX.), 60. See more concerning Beth-el and Luz on ch. xviii. 12, 13. From Luz, i. e. Beth-el (ch. xviii. 13), it went, and on the south side of this city (ch. xviii. 13), unto the border of the Archite to Ataroth. Hushai was an Archite (2 Sam. xv. 32; xvi. 16; 1 Chron. xxvii. 33). Where his possession lay is to be determined from Ataroth, concerning which see on xviii. 13.

Ver. 3. Thence it went down westward to the border of the Japhletite, unto the border of Beth-horon, the nether, and to Gezer; and the goings out thereof were at (or, toward) the sea. The border followed from Bethel toward Ataroth a northerly, then a southwestern, and finally a decidedly western course (see the map). The Japhletite (יַפְלֵטִי), only here as a patronymic; the prop. name יַפְלֵט (whom He, i. e. God saves, Gesen.), 1 Chron. vii. 32, 33. On Beth-horon comp. partly ch. x. 10, partly ch. xvii. 13. Gezer (גֶּזֶר), as the seat of a Canaanite king mentioned already ch. x. 33; xii. 12; according to ch. xxi. 21; 1 Chr. vi. 52, a city of the priests; not yet discovered by modern travellers. Knobel seeks the city northwest of Beth-horon, where Menke has introduced the name. Comp. also von Raumer, p. 191, and his map, where he also has placed it northwest of Beth-horon.

Ver. 4. "North of the line indicated Ephraim

and Manasseh took their possession." It is therefore only the south line of both tribes, which is at the same time the north line of Benjamin, and as such is given in inverse order as before mentioned, in ch. xviii. 12, 13.

b. Ch. xvi. 5-10. *The Province of the Tribe of Ephraim.* Ver. 5. The south border is first given. Ataroth-addar appears as the starting-point, identical, according to xviii. 13, with our Ataroth, ver. 2. Assuming this, "the author notices only the western half of the south border, and omits the eastern half," for Beth-horon, whether the upper as here, to the lower as mentioned in ver. 2, lies west, or more accurately still, southwest of Ataroth-addar. We might, it is true, and Knobel proposes this as an alternative, read עֲמֶרֶת, and understand the Ataroth mentioned ver. 7, which would then make the eastern part of the south border to be drawn. But in that case, יִרְיָה or

וְעֶבֶר would, it seems to us, be inserted between the two names. The first supposition therefore appears preferable, according to which we are to understand that the south border of Ephraim in its western half is specified from Ataroth-addar to Beth-horon. But even thus we have not, if we compare ver. 3, this western half of the line at all complete; for from ver. 3, the border proceeds still to Gezer, nay even to the sea. And the LXX. have here after Beth-horon καὶ ἰς θάλασσαν. Perhaps this, as well as what is mentioned besides, ver. 3, has here fallen out. At all events we have, as ver. 6 will show, to deal with a corrupt text, in which the first words of ver. 6 to and including הַיָּמָה might easily have formed the conclusion of ver. 5, to which they would admirably suit. [Verse 5 would thus end — Beth-horon, the upper; and the border went out to the sea]. Then the south border at least of Ephraim, from Ataroth-addar to the sea, would be completely given.

Ver. 6. Keil says, in reference to this verse: "With ver. 6 I know as little as my predecessors how to begin. It would appear that vers. 6-8 should give the northern boundary of the land of Ephraim, and that from a central point, in ver. 6 and 7 toward the east, then in ver. 8 toward the west," as analogous to which, Knobel, who shares this view, adduces the south boundary of Zebulun, ch. xix. 10-12, and the division of the places of Benjamin, ch. xviii. 21-28, as also the west border of Naphtali, ch. xix. 33 ff. "In this view, however," as Keil further remarks, "the first clause of ver. 6 is perfectly inexplicable, and must be corrupt." Perhaps there originally stood "on the north the border went out from Michmethah, for according to ch. xvii. 7, the border of Manasseh went 'from Asher to Michmethah.'" It seems to us still better to assume that it originally stood:

וַיֵּצֵא הַנָּבוֹל הַיָּמָה  
מִמִּכְמֶתָהּ מִצִּפּוֹן.

If that were so it is obvious that the twice recurring וַיֵּצֵא הַנָּבוֹל הַיָּמָה (namely, at the end of ver. 5, and at the beginning of ver. 6), must have fallen away once. Let us now by this extension of Keil's very appropriate correction restore the text, and we gain a reading at least in some degree acceptable, by which (1) ver. 5 receives a good ending, and (2) ver. 6 an intelligible beginning, and the whole would mean thus: And the border went out seaward, i. e. toward the west,

from Michmethah on the north side, i. e. north of Michmethah. Michmethah (LXX.: *Maythab*) lay according to ch. xvii. 7, east from Shechem. See further on xvii. 7. Thus we should have given the starting-point of the eastern half of the northern boundary of Ephraim, as lying north of Michmethah in the west of the land. But then, it proceeds, the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah. *Taanath-shiloh*, now Tana, Ain Tana, a place of ruins, southeast of Nablus (Robinson, *Later Bibl. Res.* p. 295<sup>1</sup>). *Janohah*, "according to the *Onom.* s. v. *Janá*, Janon, twelve miles, i. e. near three hours east of Neapolis, now a ruin, Janun, somewhat over two hours southeast of Nablus, Robinson, *Later Bibl. Res.* p. 297" (Knobel). The border, accordingly, went from Michmethah to Janohah in a southeast direction, as Menke has indicated.

Ver. 7. From Janohah it went down to Ataroth, and to Naarath, and came to (struck) Jericho, and went out at the Jordan. Keil holds this Ataroth to be the same as Ataroth, ver. 2, Ataroth-addar (ver. 5 and xviii. 13), thus making it the Atara discovered by Robinson (iii. 80, not that mentioned ii. 315), one and a half hours southwest of Jiljilieh, as Robinson himself also believes. Knobel explains that our Ataroth here in ver. 7

cannot be identified, but must certainly, from יִרְיָ have lain nearer the Jordan, possibly one of the two Ataroths which the *Onom.*, s. h. v., refers to in the district of Jerusalem. We shall come upon the question again, ch. xviii. 13. Naarath = Naaran, 1 Chr. vii. 28, in the east of Ephraim. *Onom.*: "Naorath villa, in quinto milliario Jerichus," i. e. two hours from Jericho (Keil, Knobel, von Raumer, p. 215). Struck Jericho, i. e. the territory of Jericho which city, according to xviii. 21, belonged to the tribe of Benjamin. The border of Ephraim thus touched the northern side of this territory, comp. xviii. 12.

Ver. 8. Now follow the western half of the north border of Ephraim, described as follows:

From Tappuah the border goes (לָךְ) westward to the water-course of Kana, and the goings out thereof were at [to] the sea. Tappuah, distinct from the Tappuah (xv. 34) and Beth-tappuah (xv. 53), in Judah, concerning the etymology of which we have already spoken; the residence of a Canaanite king (xii. 24). Its site is doubtful. Knobel: "Probably Kefr Kud with its important well, by which the great road from Beisan and Zerin passes toward Ramleh (Robinson, *Later Bibl. Res.* p. 121 ff.) as in the Roman times a military road passed from Caesarea to Scythopolis past Caperota (*Tab. Peut.* ix. f., in Menke, Map vi. where an extract from the *Tab. Peut.* is found"). The fact that the place is called (xvii.

7) יִצְרָת, while Kefr Kud has a valuable well, would seem to favor the identity of the two places; but it may be maintained on the other hand, (1) that Kefr Kud lies too far north on the border of Manasseh toward Issachar, while it should lie on the border of Manasseh toward Ephraim (see Menke's Map viii. compared with Map iii); (2) that the old name does not at all appear in the present name Kefr Kud. This is true rather of the present Belad (land) Tafua northeast of Shechem, toward which von Raumer, though not without hesitation, inclines. We hear of a land of Tappuah in ch. xvii. 8 as the district belonging to

En-tappuah. Van de Velde (*Mem.* p. 357) holds it to be Atuf, four hours E. N. E. of Shechem. Very improbable. Hence we decide for Belad Tafua, against which Keil brings the objection, that this

opinion does not agree with the אֶל־תַּחֲמִין (ch. xvii. 7), and therefore he concludes that here also the text is corrupt. See further on ch. xvii. 7, where we must at all events return again to this passage. Water-course of Kana (Reed-brook), see ch. xvii. 9.

Ver. 9. To this province belong also the cities separated in the land of Manasseh for the children of Ephraim, of which, however, only Tappuah is mentioned ch. xvii. 8. Instead of the elsewhere "unheard of" מִבְּדָלוֹת, Knobel proposes to read

נִבְדָּלוֹת: Gesen. מִבְּדָלוֹת. Maurer and Keil regard it as a substantive formed after the analogy of מִסְפָּחוֹת, מִדְּרָה, and other words. Maurer translates *loca selecta*. To me the change of Chireq into Kibbut, as proposed by Gesen., appears the most simple, and thus we have a part. Hophal.

Ver. 10. An addition similar to ch. xv. 63.

They became tributary servants (יִהְיֶיֶם) (עֲבָדִים).

In Gen. xlix. 15 the same expression is used concerning Issachar. According to 1 K. ix. 16, Pharaoh, in the beginning of the reign of Solomon, took Gezer, burned the city and drove out of it the Canaanites. Hence the LXX. add to our verse: "Ἐως ἀνέβη Φαραὸς βασιλεὺς Ἀιγύπτου καὶ ἔλαβεν αὐτὴν (AEX. τὴν πόλιν) καὶ ἀνέστησεν αὐτὴν ἐν πυρὶ, καὶ τοὺς θερε(α)ίους, καὶ τοὺς κατοικοῦντας ἐν τῇ ἐξέκέντησαν (AEX. ἐξεκέντησεν) καὶ ἔδωκεν ἐν φεργῇ τῇ θυγατρὶ αὐτοῦ. Manifestly transferred ad libitum from 1 K. ix. 16. Knobel, Gen. xlix.

15, translates עֲבָדִים, or ward zu Frohn des Arbeiters, i. e. he fell under tributary labor, as he himself further on explains. Lange, more poetically and more clearly: "He is become subject to tributary service." We render the phrase here in prose, with De Wette "subject to tributary service." The common rendering: "subject to tribute" which Bunsen still retains, gives the erroneous idea that the Canaanites had to pay a tribute in money, like the tributary states in the Turkish empire. The expression is used elsewhere, with the exception of Gen. xlix. 15, "of the Canaanites who became subject to the Hebrews (as ch. xvii. 13; 1 K. ix. 21; Judg. i. 28, 33), and of prisoners taken in war whom the Hebrews made slaves (Dent. xx. 11; Is. xxxi. 8)" (Knobel). Comp. also Keil on Kings, pp. 44 and 67 [Germ.].

c. Ch. xvii. 1-13. Portion of the Tribe of Manasseh. The description of this province by its boundaries, beginning ver. 7, is preceded by some genealogical notices concerning the families of the tribe. Of these that of Machir had already received its territory beyond the Jordan.

Ver. 1. And there was the lot for the tribe of Manasseh. After it had fallen to Ephraim, Manasseh's turn came. These introductory words refer only to the country allotted to this tribe west of the Jordan (vers. 7-13). This lay north of the possession of Ephraim in a fertile and beautiful region.

For he was the first-born of Joseph, Gen. xli. 51; xlviii. 14. Keil: "the יָדִיד is not to be pressed, and the whole remark is made only with reference to the following genealogical statements." Better Knobel: "Wherefore (because he was Joseph's first-born) he received yet a posses-

<sup>1</sup> (Robinson expressly denies the probability that Ain Tana is the ancient Taanath-shiloh).

sion in Canaan also, the land of the fathers, God's land." לַמְּקִיר is placed first and is afterwards taken up by לוֹ after מִיָּד, thus: "To Machir . . . (and) to him fell Gilead and Bashan." Why is stated in the parenthetical clause, "because he was a man of war," Num. xxxii. 29 ff. This portion of the tribe, the author would have us understand, had nothing to receive west of the Jordan. They had their part already on the east side.

Ver. 2. The other sons of Manasseh follow, to whom the lot fell in west Palestine. They are mentioned in Num. xxvi. 30-32, where instead of אֲבִיעֶזֶר stands אִיעֶזֶר. By an error of transcription, as Keil conjectures, the כ appears to have fallen out. Instead of זְקָרִים to read נִזְקָרִים, as Knobel proposes, is not justifiable; rather, since in genealogies קָנִי may indicate all (male and female) posterity, while here, in what follows, female descendants also are mentioned, the יִזְרִי is added for perspicuity" (Keil).

Ver. 3. It had been stated also in Num. xxvi. 33 that Zelophehad,<sup>1</sup> the son of Hephher, had no sons but only daughters. Zelophehad himself, according to Num. xxvii. 3, had died in the wilderness, but the daughters declare it an injustice (Num. xxvii. 4) that their father's name should perish, and that too when he had not been of those that rose up against the Lord in the company of Korah. Moses agrees with them, and at their request grants their wish, an inheritance among their brothers. By this the name of Zelophehad was preserved, which could not have been the case without the possession of an estate to which the name of the original proprietor attached. The law which governed the case is found in Num. xxvii. 8-11 (compared with Num. xxxvi. 6-10), occasioned by this occurrence. They were accordingly *their daughters*, comp. Knobel on Num. xxvii. 1 ff.

Ver. 4. Now, since the land was divided, they claim their right, appealing to the command of God through Moses. Eleazar and Joshua without objection immediately promise what they desire.

Vers. 5, 6. "According to this the inheritance coming to the Manassites had to be divided into ten parts, since the male posterity fell into five families, and so received five parts, while the sixth family, that of Hephher, was divided again into five families, through his grand-daughters, the five daughters of Zelophehad, who married men of the other families of their paternal tribe (Num. xxxvi. 1-10), and received each her special share of the land" (Keil). Because, therefore, the daughters, as heirs, obtained their possession among the male descendants of Manasseh, the inheritance in western Palestine must need be divided into ten parts, while the land of Gilead went to the remaining Manassites. The genealogy is for the rest by no means clear. Comp. Knobel on Num. xxvi. 29-34; Keil on ver. 1 of this chapter.

Vers. 7-13. *Portion of the Western Branch of the Tribe of Manasseh.* The author gives the boundary again from east to west, as in the case of Judah (ch. xv. 2 ff.), the sons of Joseph (xvi. 1 ff.) and Benjamin (ch. xviii. 12 ff.). So the author of the Apocalypse also names the gates of the New Jerusalem, beginning from the east (Rev. xxi. 13),

<sup>1</sup> זֶלְפֶּחָד, hence properly to be written in Eng. Zelophehad, not Zelophehad.

and Ezekiel designates the several tribe divisions in like manner from east to west (ch. xlviii. 1 ff.).

And the border of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on [toward] the right hand unto the inhabitants of En-tappuah. What border is meant, the north or south? Knobel thinks the former, Keil and Bunsen the south border. The starting-point lies unquestionably in the east. Asher (אָשֶׁר), fifteen Roman miles from Shechem toward Bethshean (Scythopolis), perhaps Teyasir (Robinson, *Later Bibl. Res.* p. 306 f.), or Jafr (Van de Velde, ii. 295, *apud.* von Raumer, p. 148). This however is not certain, but only so far sure that Asher is to be sought, according to the statement of the *Onom.*, on the road from Shechem to Bethshean, hence in the eastern part of the territory of Manasseh.

Thence the border goes to Michmethah which we have already met with at ch. xvi. 5. This Michmethah (מִכְמֶתָח, perhaps "hiding-place," from מִכְתָּח, Gesen.) lay, as our passage would indicate, *before*, i. e. according to the customary use of עַל-יְמִינֵי, east or northeast of Shechem, unless, as Knobel assumes, עַל-יְמִינֵי is to be taken here in reference to a more remote distance = מֵרָחֵק, Deut. xi. 30. In this case, Kubatijeh (on Menke's Map viii. written Kabatijeh) or Kabaat (Buckingham, *Syria*, i. p. 453), Kabate in Seetzen (ii. p. 166), lying exactly north of Shechem, on the road from Shechem to Jenin would in his view offer itself for comparison. The etymological relationship of the two words is thus established by Knobel: "ב" doubtless is to be regarded, with the LXX. as the plural of a sing. מִכְמֶתָח, for which they may probably have used also מִכְמֶתָח (see on ch. xii. 18). Then, since *m* and *b* are frequently interchanged (see on ch. iii. 16), the present name of the place agrees, etc." Against this we would oppose the following considerations: (1) It appears to us that the operation by which the relationship between the names Michmethah and Kubatijeh, or Kabaat, or Kabate, is attempted to be proved, is an exceedingly violent one. (2) In Deut. xi. 30 מֵרָחֵק does indeed stand for a north-west direction, but it is precisely מֵרָחֵק that stands there, meaning, in a quite general way, *over against*, and not the more definite עַל-יְמִינֵי concerning which Knobel himself admits that in geographical statements it is "certainly for the most part to the east,"—precisely in the same way, Knobel might

have added, as is the case with לְיָמֵי (Gen. xxiii. 17; xxv. 18; Deut. xxxii. 49). (3) If Michmethah is to be sought so far north, then ch. xvi. 6, where it is brought in to determine the north border of Ephraim which lies south of Manasseh, is inexplicable. Rather may it be said, that (a) the statement of this passage: אֲשֶׁר עַל-יְמִינֵי שֹׁכֵם and (b) the proximity indicated, ch. xvi. 6, of Taanath-shiloh, which is now recognized in Ain Tana [?], go to show that Michmethah is to be looked for east or northeast of Shechem, perhaps, also, on the road to Bethshean, where Kiepert, indeed (on the large map, 3d and most recent edition, 1866), although with a mark of interrogation, and Menke (Map iii.) have inserted the name. But if

this is correct we have here not the north border of Manasseh, but the south, the same which is given, ch. xvi. 5 ff., as the north boundary of Ephraim; and there lies before us precisely the same case of the double registry of the same line as between our two tribes and Benjamin (ch. xvi. 1-4 compared with ch. xviii. 12, 13) on one side, and between Judah and Benjamin (ch. xv. 5 ff.; xviii. 15 ff.) on the other. But as regards the north border of Manasseh, it as well as the east border is given in common for both tribes in the second half of ver. 10.

Shechem, שֶׁכֶּם, now Nablus or Nabulus, having, like Jerusalem, Gibeon, and Jericho, had several names between the times of the patriarchs and of Christ (Gen. xii. 6; John iv. 5), lies on the watershed (שֶׁכֶּם = back) between the Mediterranean and the Jordan Valley (Furrer, pp. 237, 238), in a lovely, richly favored valley between Ebal and Gerizim, surrounded by gardens in which nature has prodigally scattered her richness (Furrer, p. 234). See the fresh and beautiful description in Furrer, p. 230 ff.; comp. further, von Raumer, p. 161 ff.; Rob. iii. p. 95 ff. [Tristram, 141 ff.; Stanley, *S. & P.*, 229 ff.]. Shechem has at present about eight thousand inhabitants. From Michmethah the border went to the right

(אַל־יְמִינִי) unto the inhabitants of en-Tappuah. According to this, en-Tappuah or Tappuah (ch. xvi. 8) lay south of Michmethah, and hence also south or southwest of Shechem. But Balad Tafuah (comp. on ch. xvi. 8) lies rather northeast of Shechem. How then should the border go thence toward the right, i. e., southwardly? May not, perhaps, an escape be found from the obscurity (undeniably very great<sup>1</sup>) of this passage in the fact that it reads, not *unto en-Tappuah*, but only *unto the inhabitants of Tappuah*? Although then Tappuah itself had lain northeast of Shechem, we might still imagine that the territory of this royal city of the Canaanites (ch. xii. 17) had stretched toward the south or southwest. With Knobel, who everywhere here supposes that he has the north boundary line before him, it all goes beautifully. For him the line runs from Asher to Kubatijeh, from Kubatijeh to Jamun (יָמוֹן), in spite of the article, is taken as a proper name = Yamon, Rob. iii. pp. 161, 167), and from Jamun to Keft Kud. But we repeat, that we are not now concerned with the north limit of Manasseh, but its southern, toward Ephraim. [So Mr. Grove, also, *Dict. of the Bible*, art. "Manasseh," p. 1770 c. although he thinks it doubtful whether the portions of Ephraim and Manasseh were intended to be effectually separated, and that, if they were, no clear line of division can now be made out. — Tr.]

Ver. 8. Another notice of Tappuah, purporting that the land of Tappuah went to Manasseh, the city to Ephraim. The latter possessed, according to ch. xvi. 9, still other places in Manasseh. Kiepert has inserted Tappuah on the map northwest of Shechem and Michmethah, but with a mark of interrogation. Menke assigns it the same position, perhaps with reference to the brook of reeds mentioned (ch. xvi. 8), which we here find again in ver. 9.

Ver. 9. And the border descended unto the watercourse Kanah, southward of the watercourse. In ch. xvi. 8, it reads: *From Tappuah the border goes westward toward the Reed-brook, and its*

*out-goings were at the sea.* Keil supposes this brook to be the Abu Zabura, which Knobel also mentions at first, although he immediately afterward refers to the Nahr el-Kassab. Von Raumer decides for the latter (p. 51) with greater positiveness, because the old name Reed-brook has been preserved in Nahr el-Kassab. But Nahr el-Kassab is the same stream which on Kiepert's wall-map appears as Nahr el-Falik (Van de Velde: Falaik), which Kiepert with von Raumer holds to be the Reed-brook (brook of Cana). The border extended south of the brook to the sea, i. e., the Mediterranean sea

(יָם־סוּף, ch. xvi. 8), which Jerome strangely regards as being the *mare salissimum*!

These cities belonged to Ephraim among the cities of Manasseh. Thus ch. xvi. 9 is more exactly defined, "These cities." Which cities? It is indeed said further: "and the border of Manasseh was north of the brook," but the definition is made no clearer thereby. The sense can hardly be other than what Masius long ago expressed: "*Funiculus, qui discernabat fratrum istorum possessiones, ambiebat ille quidem torrentem Cannosum (נַחַל קָנוֹס) a meridie atque eum attribuebat Manassensibus; verumtamen urbes, quæ illi torrenti ab austro adiacebant, etsi essent reipsa intra Manassensium posita terminos, nihilominus jure fuerunt Ephraimitarum; quæ vero a septentrione torrentis exstabant, eas obtinebant Manassenses.*" For in ver. 10 we read still more plainly: "Southward (from the brook it, the land, was) Ephraim's, and northward (of the same) it was Manasseh's; and the sea was his border (toward the west). Knobel would, according to ch. xvi. 9, read יָם־סוּף for יָם־סוּף; but this is not strictly necessary.

Ver. 10. South of the Reed-brook the land is here said to have belonged to Ephraim, north of it to Manasseh, a boundary line as simple as could be. Knobel here comes into perplexity, out of which he would escape by supposing that the north border of Manasseh cuts through the Reed-brook, while the north border of Ephraim comes to it, so that the territory of Manasseh there formed a point! — And the sea was his border. Both divisions had the sea on the west, one (Ephraim) south of the Reed-brook, the other (Manasseh) north of it. The account of the north boundary for both in common follows (comp. ch. xvi. 1 ff.).

They struck upon (יָפְקְעוּ) Asher on the north, i. e., on the north side (ch. xix. 26). The description of the province concludes with the eastern limit; on Issachar on the east (ch. xix. 17). The two tribes were bounded, therefore, (1) on the east by Issachar; (2) on the north by Asher; (3) on the west by the sea; (4) on the south by Benjamin and Dan. Between them they had a division line which is twice referred to, (a) ch. xvi. 6 ff., (b) in our chapter, ver. 7-10; but unfortunately in neither place with such clearness as marks the description e. g. of the boundary between Judah and Benjamin (ch. xv. 8 ff.). A separate border of Manasseh on the north, such as Knobel assumes, we cannot find given in the text.

Vers. 11-13. Six cities are enumerated which Manasseh received beyond his own country, in Issachar and Asher, without, however, being able to expel the Canaanites from them. At a later period having become stronger, they were content to make them tributary servants (ver. 13). The same report is found again (Judg. i. 27 ff.), where, however, Endor is omitted.

<sup>1</sup> [Cf. Grove in *Dict. of Bible*, art. "Michmethah."]

The word **בְּנוֹת** reminds us of ch. xv. 47. Knobel finds here the second document of the Jehovist.

Ver. 11. **Beth-shean** (**בֵּית־שֵׁאן**), i. e., house of rest, now Beisan, — "in an expansion of the Jordan Valley, which is bounded on the west by the low ridge of Mount Gilboa. At the present day ruins of an ancient Roman theatre are found here, but only about seventy or eighty miserable huts for the two hundred actual inhabitants. It stands about four hours from Tiberias, on the road from Jerusalem to Damascus" (von Raumer, p. 150; Rob. iii. 174 ff.). The Philistines hung on its walls the dead body of Saul (1 Sam. xxxi. 10). It was afterward called Scythopolis (see Herod. i. 104-106, in regard to the origin of the name). From the summit of Gilboa, two thousand two hundred feet high, Furrer (p. 260) saw a green plain lying at his feet on the east, out of which rose the black tents of the Bedouin camps, like dark patches, on the green. The plain extends downward to the Jordan, and he was able to follow its picturesque windings to a considerable distance. "There, not far from the river," Furrer proceeds, "Beisan must lie, although I could not discern it — the ancient Bethshean on whose walls the Philistines once hung the dead body of Saul." [Comp. Tristram's account of Beisan, p. 504 ff.]

**Ibleam**, where Ahaziah was mortally wounded (2 K. ix. 27), a Levitical city (ch. xxi. 25), perhaps, as Knobel supposes, Jelameh, Jelamah between Zerim and Jenin (Rob. iii. 161). The accusative (**לְהוֹרִישׁוֹ**) which follows is remarkable, since the sentence had begun with **וַיְהִי**. It is most simply explained by a change of construction, perhaps occasioned by the fact that **לְהוֹרִישׁ**, which governs the accusative, is used in verse 12; to which may be added that in Judg. i. 27, the whole statement begins with **לְהוֹרִישׁ**. Nor should it be overlooked, that instead of the cities the *inhabitants* whom Manasseh could not drive out are mentioned.

Dor, ch. xi. 2; xii. 23.

**En-dor** (**עֵדֹר**), four Roman miles south of Tabor, according to the *Onom.* (von Raumer, p. 125), near the northern slope of the Jebel Dachi (Duhy, little Hermon), which rises in "yellow nakedness" over against Tabor (Furrer, p. 308; Rob. p. 171 f.). Endor was the abode of the "woman with a familiar spirit," whom Saul consulted (1 Sam. xxviii. 9), but is also celebrated (Ps. lxxxiii. 11) as the scene of the victory in which the Midianites were destroyed. In the parallel passage (Judg. i. 27 ff.) Endor is not mentioned. **Taanach**, ch. xii. 21. **Megiddo**, ch. xii. 21.

The three heights (**שְׁלֹשֶׁת בָּמֹת**; LXX., τρεῖς τῆς Νόφθ; Vulg., *tertia pars urbis Napht.*). What is intended is the three cities lying on hills: Endor, Taanach, and Megiddo, a Tripolis of mountain cities in distinction from the places on the plain: Bethshean, Ibleam, and Dor. The author might have called the latter also a **שְׁלֹשֶׁת**, using **שְׁלֹשֶׁת חֲשָׁאִים** in the general sense of "plain," and not in the definite geographical signification which in this book it everywhere bears, as e. g., in ch. xv. 33.

Ver. 12. "The Manassites, however, were not

1 [Knobel's supposition is better, namely, that **הָיָה לִי** is here *fit* to be equivalent to receive, possess, have. — Tr.]

in a condition to expel the population from the cities named, so that the Canaanites, according to their *will* and *pleasure*, dwelt in this district" (Knobel). The will and pleasure is right vividly expressed by the plastic **וַיֵּשְׁבוּ** (ch. vii. 7; Ex. ii. 21).

Ver. 13. But when the Israelites became strong (**וַיִּהְיֶה**) they made the Canaanites tributary servants (comp. ch. x. 10), but drive them out they did not. We allow ourselves this translation, after the example of De Wette, to indicate in English something of the effect of the emphatic **וְהוֹרִישׁ לֹא הוֹרִישׁוּ**.

d. Ver. 14-18. *Complaint of the Children of Joseph that their Possession is insufficient.* "An old, original fragment, and a beautiful, historical trait in the character of Joshua. The unselfish Joshua was himself of Ephraim, Num. xiii. 8, 16" (Bunsen). As the history of Achsah (ch. xv. 13-19), occurring in the midst of the boundary descriptions of Judah, and catalogues of its cities, makes a very refreshing impression on the laborious explorer of these records, so this narrative awakens similar emotions. The children of Joseph, i. e., probably the patriarchs of the tribe, came complaining before their fellow-tribesman Joshua, to whom they had trusted for a better guardianship of their interests. "Why," they ask, "hast thou given me but one lot and one portion, as a possession, when I am a great people, in so far as Jehovah hath blessed me hitherto." Joshua, by no means disposed to grant special favors to his own tribe, demands of them to use their strength, to go up into the forest, to clear it out, and establish for themselves new abodes there among the Perizzites and the Rephaim. When they (ver. 16) show little inclination to this course, and at the same time intimate that they cannot spread themselves further in the plain because of the formidableness of the Canaanites who dwell there, Joshua (ver. 17) still remains firm. In both his replies (vers. 15, 17) he betrays a touch of irony, as if he would say: Yes, it is true, thou art a numerous people, and hast great strength, and oughtest therefore to have more than one share. But seek to procure this second portion *thyself*! Rely on thy own power! Cut down the forest! Behold thou wilt drive out the Canaanites; it is precisely thy task to conquer those that have iron chariots and are mighty; no other tribe can do it." Of the manner in which Ewald (ii. 315-317, 2d [Germ.] ed.) treats this narrative, we shall have occasion to speak further on.

Ver. 14. As here, so also ch. xvi. 1 ff.; xvii. 10, the *children of Joseph* are taken together. They are regarded as one tribe, so to speak, the tribe of Joseph, as Rev. vii. 8. Comp. also passages like Am. vi. 6; Ps. lxxviii. 16; lxxviii. 67; lxxx. 2; lxxxi. 6; Ez. xxxvii. 16, 19.

One lot and one portion. **חֵקֶל וְחֵצֶה** and **חֵקֶל וְחֵצֶה** are synonymous and combined for greater emphasis. **חֵקֶל** is the lot which is cast; **חֵצֶה** the measuring line, then the measured inheritance" (Keil). Comp. also ver. 5.

So far as **עַד־אִשֶּׁר**; not as Gesenius would have it, **עַל־אִשֶּׁר**; *de gradu*, Maurer) **Jehovah hath blessed me hitherto**, **עַד־כֹּה**, *de tempore*, Maurer). A quite peculiar blessing had been promised to Joseph (Gen. xlix. 25, 26; Deut. xxxiii. 13-17).

Ver. 15. Joshua's answer. Get thee up into

the forest. The forest of the mountain of Ephraim and of its out-goings (ver. 18) is meant. That Mount Ephraim (mountain of Israel, ch. xi. 16-21) was then covered with woods, is clear from 1 Sam. xiv. 25; 2 Sam. xviii. 6. Even the forest at Bethel, 2 K. ii. 23, 24, probably belonged (Winer, ii. 675) to the forest of Ephraim. And even at the present day, according to the uniform testimony of travellers, the heights of Mount Ephraim, forming the northern portion of the mountainous country between the plain of Jezreel and the wilderness of the south (von Raumer, p. 42), are more rich in vegetation than that part of the same mountain which belonged to Judah. Especially is this the case with its spurs toward the northwest and northeast. On the northwest a forest-covered hill joins itself to Mount Ephraim connecting the latter with Carmel, that most beautiful, and greenest of all the mountains of Canaan. On the northeast Mount Gilboa, where Saul and Jonathan fell in the contest with the Philistines (1 Sam. xxviii. 4; xxxi. 1-8; 2 Sam. i. 6-20), constitutes its off-shoot toward the Jordan. On the road from the hamlet of Jelbon, in which word the old name is preserved, Furrer (p. 260) ascended the mountain by a lofty slope which was in places clothed with a dense oak thicket. A small forest of low oak trees is mentioned by the same traveller as standing on the right of the road from Nazareth to Carmel (p. 290). Without doubt it is the same woods which Schultz describes (*Reise in das gelobte Land*, pp. 249, 250), since he also notices the "crisp eastern oaks." Robinson (iii. p. 189 f.) speaks of "a wide strip of low woody heights" by which Carmel is joined on the southwest with the mountains of Samaria. We find woods therefore partly on Mount Ephraim itself, partly on its off-shoots.

At the very foot of this forest, however, on the northwest spur of Mount Ephraim, the children of Joseph had had cities in the plain assigned to them, namely, Taanach, and Megiddo (Dor lay further west on the sea) in the plain of Jezreel (ver. 11). Ibleam and Bethshean also (ver. 11) lay west and east of Mount Gilboa, being spoken of again in ver. 16. Knobel (p. 450) says: "Whether the author thinks also of the Little Hermon lying further north, and so refers to Endor, is doubtful," and we not only share his doubt but go a step further and consider it quite improbable, since Robinson (iii. p. 171) speaks of that mountain as "a desert, shapeless mass," and Furrer (p. 308) notices the "yellow nakedness" of the Jebel Duhy, or Dachi.

Cut down for thyself there in the land of the Perizzites and of the Rephaim, if Mount Ephraim is too narrow (וְעַתָּה here in a different sense from ch. x. 13). Cornel. a Lapidé (in Keil, p. 411 f.) long ago hit upon the thought that here and in ver. 18, by the forest the Perizzites and the Rephaim were to be understood, thus assuming that there was a metaphor. He says: "*Est metaphora, terram enim a Chananeis occupatam vocat sylvam, eo quod sicut sylva excindi debet, ut locus arari possit: sic excindendi erant Pherizaei, ut eorum terra occuparent Josephite.*"

Him Ewald follows, as Keil has pointed out, when he represents the import of ver. 15 in the following manner: "not at a loss for the answer, he (Joshua) replied: 'if they were so numerous (and Mount Ephraim as hitherto occupied by them too small) then they need only move into the forest (i. e. into the thickly settled and cultivated plain) and laboriously cut down for themselves

there the tall, profitable trees.' In other words they should enter the plain surrounding the mountain on which they dwell, where, however, the 'Perizzites and Rephaim' (that is, the enemy) still lay in dense masses, whom the tribe (instead of envying other tribes their inheritance), ought themselves long ago to have destroyed and so to have doubled their possession." A purely arbitrary explanation, which may be pardoned to old Cornelius a Lapidé, but so much the less readily to Ewald, as he arrogates too much to himself, when, with well-known dogmatism, he says (p. 315, note 2): "Already the LXX. failed to understand this ancient passage, hard to be comprehended by reason of its 'biting scorn' (sic!), and still less have the moderns understood it." Wherein the fault of the LXX. consists in this respect, we are unable, after repeated comparison of the original with their version, to discover, unless in the fact that the LXX. venture to render עַתָּה (quite properly in our humble opinion) by ἀρδην, while Ewald prefers to make of it *march into the plain*. Of the "biting scorn" of Joshua we will presently speak again.

Ver. 16. The sons of Joseph answer, that the mountain really will not suffice for them, while the Canaanites in the valley-land (וְהַכְּנָעֲנִים) have iron chariots. They appear as if they had not heard a syllable of going up into the forest.

Is not enough. Here אֵין is used as in Zech. x. 10; Num. xi. 22 (Knobel and Keil). LXX.: οὐκ ἀρκέσει, according to the correct text, instead of ἀπέσει. Comp. also LXX., Num. xi. 22. The iron chariots of the Canaanites were greatly feared by the Israelites, and were "the main reason why the Hebrews could not establish themselves in the plains (ch. xi. 4; Judg. i. 19; iv. 3; 1 Sam. xiii. 5). Israel adopted this species of weapons not until the time of David and Solomon (2 Sam. viii. 4; 1 K. v. 6; ix. 19; x. 26)" (Knobel). That the Canaanites had these iron chariots did not hinder the children of Joseph from "occupying the forest region" (Keil), but the plain, as Knobel rightly perceived, since the "chariot-cavalry" (Winer, ii. 671), very dangerous in the plains, could not well get on in the mountain, as the passage of Vegetius (*Mil.* iii. 24), cited by Winer, shows: "*Quadrigae falcate ut primo magnum intulere terrorem, ita postmodum fuere desitui. Nam difficile currus falcatus planum semper invenit campum et levi impedimento detinetur, unoque afflicto aut vulnerato equo decipitur.*"

Ver. 17. Joshua does not allow them to slip out, but holds fast to his declaration already made, the sense of which has been exhibited above.

Ver. 18. Continuation. A mountain shall be thine, for it is a forest. The mountain of Ephraim is meant. This mountain should fall to the lot of the strong and able house of Joseph, because it was adapted to them as being woodland to be cleared up by them. As the result of this clearing the one lot should become two, as it were, to which Joshua plainly points, ver. 17.

Thou shalt cut it down, and the out-goings (וְהַצֵּיְתָיו) of it shall be thine. We cannot with Knobel understand the sense of these words so that according to ver. 15, the one of these out-goings or spurs, the northwestern one, toward Carmel, and according to this verse the other, northeastern, Gilboa, were to be granted in addition to what they had received; for in this case Joshua

would have made a concession to his fellow tribesmen, and so broken the point of the whole transaction. Rather, the sons of Joseph have indeed Mount Ephraim proper, as they themselves say (ver. 16), already in possession, and, in the vicinity of those two spurs to the northwest and northeast, the cities mentioned in ver. 11 had been allotted. If now they have not room enough, they should, partly on Mount Ephraim, and partly on the heights which rose above those cities, in the territory of the Perizzites and Rephaim, cut down the woods and so make themselves new abodes, as, modest in his claims, Joshua himself did (ch. xix. 50). To convince and encourage them Joshua adds:—

For thou wilt drive out the Canaanites, for they have iron chariots, for they are strong. "*Male Dathius, alii, quamvis currus ferreos habebunt et potentes sint.*"

יְיָ signifi- cat nam. Sensus: hanc ipsam ob causam, quod currus ferreos habent et potentes sunt, vos, Ephraimites et Manassites, eos aggre- diamini, quippe qui estis populus numerosus et potens" (ver. 17). So Maurer, and De Wette, Keil, Knobel likewise. When the LXX. render the last words: ἢ ἢ ἢ by οὐ γὰρ ὁρε- ροῦς αὐτοῦ, they either read: ἢ ἢ ἢ

ἢ ἢ ἢ, or, which is to me more likely, allow themselves a variation. The Vulg. translates very freely: "*Et poteris ultra procedere, cum subverteris Chananeum, quem dicis ferreos habere currus et esse fortissimum.*"

At this place we may appropriately return to Ewald's account of the transaction. He comments on vers. 16–18, thus: "but when to this sharp answer" (he means the decision of Joshua given in ver. 15), "they go on to reply that, 'that did not suit, that the mountain was enough for them, since the Canaanites living in the plain had the dangerous iron chariots.' Joshua carries still further the figure of forest and mountain, even to the uttermost, and, in order to finish the matter with one blow, turns off the importunate petitioners who desire much and yet, out of vain fear, will not exert themselves to obtain their wish, by the still more pointed insult (sic!) that 'they should by all means, since they were a very numerous and strong tribe, have not merely one lot! Rather should they, besides the mountain which they already possessed, and yet did not truly possess, have also another, namely, that forest, which they would have first with bitter toil to clear off and make useful, i. e. the Canaanites, whom to subdue in spite of, and indeed precisely on account of, their mighty armor, and to render serviceable was their second portion yet to be acquired; and in this, fear and trembling would be of no avail!' A biting sarcasm, worthy of a Samson! And so the most ancient legend, as it appears in this narrative, conceived of Joshua also as the hero who contended by his humiliating wit against the presumption of the men of his tribe, — a true man of the people, in the best sense of the word."

Against this, aside from what we have already said in opposition to the figurative interpretation of the forest and mountain, two remarks are appropriate: (1) ver. 16 is treated quite arbitrarily when Ewald, in his note, p. 316, writes: "In ver. 16, מְיָ is, against the Masora, to be separated as 'no!' and מְיָ to be written." Thus he would bring out exactly the opposite sense, namely, that the mountain was enough for them,

although the sons of Joseph, in ver. 14, complain of that very thing, that their district was too small for so numerous a people; (2) the more "pointed insult," which Ewald, resting on ver. 17 and 18 puts into the mouth of Joshua, presupposes that his answer in ver. 15 also was pointed, and moreover a pointed insult, as indeed he finds in the whole passage nothing but biting mockery (p. 315, note 2). Fine irony, a noble humor, we also recognize in the replies of Joshua as well in ver. 15 as in vers. 17, 18, but between this and "biting mockery" there is a great difference. Irony is morally allowable, mockery and insult not. He who employs the latter is a bad man, and will never be regarded as "a true man of the people in the best sense of the word," which the most ancient myth is here said to have made Joshua. Joshua was certainly a true people's man; certainly our author will, in this old, precious narrative, so represent him, but as a people's man who has gained his popularity not through sharp and sharper sarcasms, but through his unselfishness and noble preëminence. For, that any one should have become a favorite by insulting mockery, would no more occur in Joshua's time than in ours. We must, therefore, deny the biting scorn which Ewald here scents out. Malicious teasing lay far enough remote from so noble a hero as Joshua. He knew nothing of it.

#### HOMILETICAL AND PRACTICAL.

The narrative, ch. xvii. 14–18, can, on the one hand, be employed to show Joshua as a pattern of an unselfish, noble, and prudent popular leader and statesman; and, on the other, to set home his decision toward the house of Joseph, as an impressive lesson to all at the present day who desire everything from the state, but would themselves put forth the least possible exertion. So in reference to the age in general; but the passage admits of an individual application also to all idle men who will not labor, for instance, in new founded colonies, where a sermon on this text would, under certain circumstances, be very much in place.

STARKE: That is the way with the covetous man, that the more he has the more he desires to have, and cannot but grudge his neighbor what belongs to him. One should be content with that which God gives. Those who are appointed to the duty of distributing goods and lands, however faithfully they may perform the service, yet commonly get no great thanks therefor.

An original remark occurs in the *Bibl. Tub.* on ver. 15: It is a duty of the magistrate, among others, this, namely, for the benefit of the inhabitants when there are many of them, to prepare the yet uncultivated land for cultivation, that the people may derive from it so much the more revenue and support.

LANGER: So it goes also with many an insincere combatant in the kingdom of God, that they would fain have many spiritual gifts but without a strife.

KRAMER: Prayer, labor, and trust in God must go together, Ps. cxxvii. 2.

[MATT. HENRY: Many wish for larger possessions, who do not cultivate and make the best of what they have, think they should have more talents given them, who do not trade with those with which they are intrusted. Most people's poverty is the effect of their idleness; would they dig they need not beg. — TR.]



3. *The Territories of the Seven remaining Tribes: Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan; and the Possession of Joshua.*

## CHAPTERS XVIII., XIX.

## a. Setting up of the Tabernacle at Shiloh. Description of the Land yet to be divided.

## CHAPTER XVIII. 1-10.

1 And the whole congregation of the children [sons] of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there: and the land was  
2 subdued before them. And there remained among the children of Israel seven  
3 tribes, which had not yet [omit: yet] received their inheritance. And Joshua said  
4 unto the children of Israel, How long *are* ye slack to go to possess the land which  
5 the Lord [Jehovah] God of your fathers hath given you? Give out from among [for]  
6 you three men for *each* tribe: and I will send them, and they shall rise, and go  
7 [about] through the land, and describe it according to the inheritance of them [their  
8 possession]: and they shall come *again* [omit: again] to me. And they shall divide  
9 it into seven parts: Judah shall abide in their coast [stand on his border] on the  
10 south, and the house of Joseph shall abide in their coasts [stand on their border] in  
11 the north. Ye shall therefore [And ye shall] describe the land into seven parts, and  
12 bring *the description* [so Bunsen, but properly: them or it] hither to me, that I  
13 may cast lots for you here before the Lord [Jehovah] our God. But [For] the  
14 Levites have no part among you; for the priesthood of the Lord [Jehovah] is their  
15 inheritance [possession]: and Gad, and Reuben, and half the tribe of Manasseh,  
16 have received their inheritance [possession] beyond [the] Jordan on the east, which  
17 Moses the servant of the Lord [Jehovah] gave them. And the men arose, and went  
18 away: and Joshua charged them that went to describe the land, saying, Go, and  
19 walk through the land, and describe it, and come again to me, that I may here cast  
20 lots for you before the Lord [Jehovah] in Shiloh. And the men went and passed  
21 through the land, and described it by [the] cities into seven parts in a book, and came  
22 *again* [omit: again] to Joshua to the host [camp] at Shiloh. And Joshua cast lots  
23 for them in Shiloh before the Lord [Jehovah]: and there Joshua divided the land  
24 unto the children of Israel according to their divisions.

## b. The Territory of the Tribe of Benjamin.

## CHAPTER XVIII. 11-28.

a. *Its boundaries.*

## CHAPTER XVIII. 11-20.

11 And the lot of the tribe of the children [sons] of Benjamin came up according  
12 to their families: and the coast [border] of their lot came forth between the chil-  
13 dren of Judah and the children of Joseph. And their border on the north side  
14 was [De Wette: began; but properly: There was for them the border, etc.] from  
15 [the] Jordan, [Fay: at the Jordan]; and the border went up to the side of Jericho  
16 on the north side [omit: side], and went up through [on] the mountains west-  
17 ward; and the goings out thereof were at the wilderness of Beth-aven. And the  
18 border went over from thence toward Luz, to the side of Luz (which *is* Beth-el)  
19 southward; and the border descended to Ataroth-adar, near [on] the hill [mountain]  
20 that *lieth* on the south side of the nether Beth-horon. And the border was drawn  
21 *thence*, and compassed the corner of the sea [and bent around toward the west side]  
22 southward, from the hill [mountain] that *lieth* before Beth-horon southward; and  
23 the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim), a city of the  
24 children [sons] of Judah. This *was* the west quarter [side].  
25 And the south quarter [side] *was* from the end of Kirjath-jearim, and the bor-  
26 der went out on [toward] the west, and went out to the well [fountain] of the  
27 waters of Nephtoah. And the border came [went] down to the end of the moun-  
28 tain that *lieth* before the valley [ravine] of the son of Hinnom, and [omit: and]

- which is in the valley of the giants [Rephaim] on the north, and descended to the valley [ravine] of Hinnom, to the side [prop.: shoulder] of Jebusi on the south [De Wette: on the south side of the Jebusite; Fay: on the side of the Jebusite]  
 17 toward the south], and descended to En-rogel, and was drawn from [on] the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son  
 18 of Reuben, And passed along toward the side [shoulder] over against [מול] [the]  
 19 Arabah [Jordan-valley] northward, and went down unto [the] Arabah: And the border passed along to the side [shoulder] of Beth-hoglah northward: and the out-goings of the border [it, the border] were at the north bay [tongue] of the salt sea, at the south end of [the] Jordan. This *was* the south coast [border].  
 20 And [the] Jordan was the border of it [bordered it], on the east side. This *was* the inheritance of the children [sons] of Benjamin, by the coasts [borders] thereof round about, according to their families.

*β. Cities of the Tribe of Benjamin.*

CHAPTER XVIII. 21-28.

- 21 Now [And] the cities of the tribe of the children [sons] of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of [Emek]  
 22 23 Keziz, And Beth-arabah, and Zemaraim, and Beth-el, And Avim, and Parah, and  
 24 Ophrah, And Chephar-haammonai, and Ophni, and Gaba; twelve cities with  
 25 26 [and] their villages: Gibeon, and Ramah, and Beeroth, And Mizpeh, and Chephirah, and Mozah, And Rekem, and Irpeel, and Taralah, And Zelah, Eleph, and Jebusi (which *is* Jerusalem), Gibeath, and Kirjath; fourteen cities with [and] their villages. This *is* the inheritance of the children of Benjamin according to their families.

*c. The Territory of the Tribe of Simeon.*

CHAPTER XIX. 1-9.

- 1 And the second lot came forth to [for] Simeon, *even* [omit: even] for the tribe of the children [sons] of Simeon according to their families: and their inheritance [possession] was within the inheritance [possession] of the children of Judah.  
 2 And they had in their inheritance [possession], Beer-sheba, and Sheba, and  
 3 4 Moladah, And Hazar-shual, and Balah, and Azem, and Eltolad, And Bethul, and  
 5 6 Hormah, And Ziklag, and Beth-marcaboth, and Hazar-susah, And Beth-lebaoth, and Sharuhem; thirteen cities and their villages: Ain, Remmon, and Ether,  
 7 and Ashan; four cities and their villages: And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance [possession] of the tribe of the children [sons] of Simeon, according to their families.  
 9 Out of the portion of the children of Judah *was* the inheritance [possession] of the children [sons] of Simeon: for the part of the children [sons] of Judah was too large for them; therefore [and] the children [sons] of Simeon had their inheritance [possession] within the inheritance [possession] of them.

*d. The Territory of the Tribe of Zebulun.*

CHAPTER XIX. 10-16.

- 10 And the third lot came up for the children [sons] of Zebulun according to their  
 11 families: and the border of their inheritance was unto Sarid: And their border went up toward the sea [westward], and Maralah, and reached to Dabbasheth, and  
 12 reached to the river [water-course] that *is* before Jokneam: And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth  
 13 [and went] out to Daberath, and goeth [went] up to Japhia. And from thence passeth [it passed] on along on the east [toward the east, toward the rising of the sun] to Gittah-hepher, to Ittah-kazin, and goeth [went] out to Remmon-methoar  
 14 [Remmon which stretches] to Neah; And the border compasseth [bent around] it on the north side [northward] to Hannathon: and the out-goings thereof are [were]  
 15 in the valley of Jiphthah-el: And Kattath, and Nahallal, and Shimron, and Ida-

16 lah, and Beth-lehem; twelve cities with [and] their villages. This *is* the inheritance [possession] of the children [sons] of Zebulun according to their families, these cities with [and] their villages.

e. The Territory of the Tribe of Issachar.

CHAPTER XIX. 17-23.

17 And [omit: and] the fourth lot came out to [for] Issachar, for the children  
18 [sons] of Issachar according to their families. And their border was toward Jezreel,  
19 20 and Chesulloth, and Shunem, And Hapharaim, and Shihon, and Anaharath, And  
21 Rabbith, and Kishion, and Abez, And Remeth, and En-gannim, and En-haddah,  
22 and Beth-pazzez; And the coast [border] reacheth to [struck] Tabor, and Sha-  
hazimah, and Beth-shemesh; and the out-goings of their border were at [the]  
23 Jordan; sixteen cities with [and] their villages. This *is* the inheritance [pos-  
session] of the tribe of the children [sons] of Issachar, according to their fam-  
ilies, the cities and their villages.

f. The Territory of the Tribe of Asher.

CHAPTER XIX. 24-31.

24 And the fifth lot came out for the tribe of the children [sons] of Asher accord-  
25 ing to their families. And their border was Helkath, and Hali, and Beten, and  
26 Achshaph, And Alammelech, and Amad, and Misheal; and reacheth to [it struck]  
27 Carmel westward, and to [omit: to] Shihor-libnath; And turneth [turned] toward  
the sun-rising to Beth dagon, and reacheth to [struck] Zebulun, and to [omit: to]  
the valley [ravine] of Jiphtah-el, toward [on] the north side of Beth-emek, and  
28 Neiel, and goeth [went] out to Cabul on the left hand, And Hebron, and Rehob,  
29 and Hammon, and Kanah, *even* unto great Zidon; And *then* [omit: then] the  
coast [border] turneth [turned] to Ramah, and to the strong [fortified] city Tyre;  
and the coast [border] turneth [turned] to Hosah; and the out-goings thereof are  
30 at the sea from the coast to Achzib [in the district of Achzib]: Ummah also  
[and Ummah], and Aphek, and Rehob: twenty and two cities with [and] their vil-  
31 lages. This *is* the inheritance [possession] of the tribe of the children [sons] of  
Asher according to their families, these cities with [and] their villages.

g. The Territory of the Tribe of Naphtali.

CHAPTER XIX. 32-39.

32 The sixth lot came out to [for] the children [sons] of Naphtali, *even* [omit  
33 even] for the children [sons] of Naphtali according to their families. And their  
coast [border] was from Heleph, from Allon to Zaanannim, [the oak of Zaanan-  
nim], and Adami, Nekeb [*or* Adami-nekeb], and Jabneel, unto Lakum; and the  
34 out-goings thereof were at [the] Jordan: And then [omit: then] the coast [border]  
turneth [turned] westward to Aznoth-tabor, and goeth [went] out from thence to  
Hukkok, and reacheth to [struck] Zebulun on the south side, and reacheth to  
[struck] Asher on the west side, and to [omit: to] Judah upon [the] Jordan to-  
35 ward the sun-rising. And the fenced [fortified] cities *are* Ziddim, Zer, and Ham-  
36 37 math, Rakkath, and Cinneroth, And Adamah, and Ramah, and Hazor, And  
38 Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-  
39 anath, and Beth-shemesh; nineteen cities with [and] their villages. This *is* the in-  
heritance [possession] of the tribe of the children [sons] of Naphtali, the cities  
and their villages.

h. The Territory of the Tribe of Dan.

CHAPTER XIX. 40-48.

40 And [omit: and] the seventh lot came out for the tribe of the children [sons]  
41 of Dan, according to their families. And the coast [border] of their inheritance

- 42 [possession] was Zorah, and Eshtaol, and Ir-shemesh, And Shaalabbim, and Aja-  
 43 44 lon, and Jethlah, And Elon, and Thimnathah, and Ekron, And Eltekeh,  
 45 and Gibbethon, and Baalath, And Jehud, and Bene-berak, and Gath-rimmon,  
 46 And Me-jarkon, and Rakkon, with the border before [over against] Japho.  
 47 And the coast [border] of the children [sons] of Dan went out *too little* for them  
 [Fay: went out from them (*i. e.*, the children of Dan extended their border fur-  
 ther); De Wette: and the border of the sons of Dan went out (afterwards)  
 further from them; Bunsen: and the border of the children of Dan went yet  
 further than this; Zunz: went beyond these]; therefore [and] the children [sons]  
 of Dan went up to fight against Leshem, and took it, and smote it with the edge  
 of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after  
 48 the name of Dan their father. This is the inheritance [possession] of the tribe of  
 the children [sons] of Dan according to their families, these cities with [and] their  
 villages.

i. Joshua's Possession.

#### CHAPTER XIX. 49, 50.

- 49 [And] when they had made an end of dividing the land for inheritance by their  
 coasts [according to its borders], the children [sons] of Israel gave an inheritance  
 50 [possession] to Joshua the son of Nun among them: According to the command  
 [mouth] of the Lord [Jehovah] they gave him the city which he asked, *even* Tim-  
 nath-serah, in mount Ephraim; and he built the city, and dwelt therein.

j. Conclusion.

#### CHAPTER XIX. 51.

- 51 These *are* the inheritances [possessions], which Eleazar the priest, and Joshua  
 the son of Nun, and the heads of the fathers of the tribes of the children of Israel,  
 divided for an inheritance [possession] by lot in Shiloh before the Lord [Jehovah],  
 at the door of the tabernacle of the congregation. So [And] they made an end of  
 dividing the country [land].

#### EXEGETICAL AND CRITICAL.

As chapters xvi. and xvii. belonged together, so do these two chapters xviii. and xix., which contain the account of the allotments of the remaining seven tribes, Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. At the end follows a notice of the possession given to Joshua (ch. xix. 49, 50), with the conclusion of the whole section (ver. 51). There are seven tribes only left to be noticed, because the tribe of Levi was to receive no inheritance, as had been already before said (ch. xiii. 14, 33) and repeated (ch. xviii. 7). This distribution was effected at Shiloh (ch. xviii. 1), while Judah and the house of Joseph — Ephraim and Manasseh — had received their possessions, as may be confidently inferred from ch. xiv. 6, in the camp at Gilgal (see on xiv. 6). But before proceeding to divide the land, twenty-one men were sent out to survey and describe it (ch. xviii. 3, 10).

a. Chap. xviii. 1-10. *Erection of the Tabernacle at Shiloh. Description of the Land yet to be divided.* The whole congregation comes together at Shiloh, where they set up the tent of the congregation (tabernacle). The land is completely subdued, but seven tribes still remain, which have not yet received any possession, since the most powerful tribe of Judah, Ephraim, and the half tribe of Manasseh (to say nothing of the tribes east of the Jordan, previously spoken of), had first obtained their portion (vers. 1, 2). Joshua reproaches them for their listlessness, and, in order to discharge the remaining duty as impartially as possible, perhaps

also bearing in mind the complaint of the sons of Joseph (ch. xvii. 14-18), he provides that twenty-one men, three from each of the seven tribes, shall first "describe" the land (vers. 3-7). This is done (vers. 8, 9), and now Joshua casts lots and distributes the still remaining territory (ver. 10). Eleazar is not mentioned here, while in ch. xiv. 1, 2 [also xix. 51] he and the patriarchs of the tribes are introduced with Joshua.

Ver. 1. *And the whole congregation of the sons of Israel assembled together at Shiloh.* "The congregation of the sons of Israel," here as Ex. xvi. 1, 2, 9; more briefly, "congregation of Israel," Ex. xii. 3, or merely "the congregation," Lev. iv. 15. The same is the "congregation of Jehovah" (עֲדָתָהּ from עָדָה, for יְעֻדָּהּ by aphæreais, Gesen.). It is called also קְהִל יִשְׂרָאֵל (קהל, convocation, from קָהַל, to call together, in Kal not used while Hiphil is found Num. viii. 9; x. 7; xx. 8; and Niphal, Num. xvi. 3, and in this passage, Gesen.), Deut. xxxi. 30; יְהוּדָה, Num. xvi. 3; xx. 4, or simply מִן־קָהֳלָהּ, Lev. iv. 13, precisely like מִן־עֲדָתָהּ. *Shiloh* (שִׁלּוֹה or שִׁלֹּה, 1 K. ii. 27, or שִׁלֹּה, Judg. xxi. 21, שִׁלֹּה, Judg. xxi. 19, shortened from שִׁלְיוֹן, from שָׁלַח, to rest, "a place of rest"), in Joseph. *Ant.* v. 1, 20, 21. שִׁלֹּה (hence pointing back to the form שִׁלְיוֹן).

from which **שִׁלֹה**, 1 K. xi. 29; xii. 13; Neh. xi. 5, with which Gesen. very aptly compares **שִׁלֹה** and **שִׁלֹה**, ch. xv. 51; 2 Sam. xv. 12), now Seilun, first correctly made out in modern times by Robinson (iii. 84 ff.) from its position, which is accurately given Judg. xxi. 19. Eusebius and Jerome already give the distances from Neapolis (*Onom.* art. "Selo") incorrectly; "the knights of the cross, also, found Silo at Neby Samwil, where the monks and pilgrims continued, with little variation, to seek the place until the middle of the sixteenth century." About this time there appears in Bonifacius (*De Perenni Cultu*) a more correct view concerning the sites of the holy places, but it was soon lost (Rob. iii. 89). Among the ruins, to which one ascends by a gentle slope, whose fertile soil, when Furrer visited Shiloh, was covered with wheat fields (p. 225), there are still found (Rob. l. c.) many large stones, and some fragments of columns which indicate the site of an ancient town. The tabernacle stood here from Joshua to Samuel (Jos. xviii. 1; 1 Sam. iv. 3). Afterward Shiloh was rejected by God (Ps. lxxviii. 60-68; 1 Sam. iii. 4; Jer. vii. 12, 14; xxvi. 6), and at a very early period utterly destroyed; for Jerome says: "*Silo tabernaculum et arca Domini fuit, vix altaris fundamenta monstrantur*" (von Raumer, p. 221; Rob. l. c.). Josephus (*Ant.* v. 1, 19) assumes that Joshua brought the tabernacle (**τὴν ἱερὰν σκηνήν**) to Shiloh, because the place by its beauty seemed to him appropriate, until an opportunity should be offered them to build a temple (**ἱεροῖς ἰσθῶ τὴν ἱερὰν σκηνήν κατὰ Σιλοὺν πόλιν, ἐπιτῆδειον γὰρ ἰδοῦναι τὸ χερσὶν διὰ τὸ κάλλος, ὥς ἂν οἰκοδομῇεν ναὸν αὐτοῖς τὰ πρᾶγματα παράσχη**). The site in the midst of the land was very suitable and also very beautiful, so that Josephus may at bottom have very nearly hit the truth. How Gen. xlix. 10 is to be explained does not concern us here. See Lange, *Com. on Gen.*, in l., on the various interpretations of this difficult passage. Finally, let it be noticed that Shiloh lies eight and a half hours north of Jerusalem, and nearly five hours south of Shechem (Furrer, p. 413).

And set up the tabernacle of the congregation there; and the land was subdued before them. As regards the **אֹהֶל מוֹעֵד**, Luther's translation *Stiftshütte*, i. e. tent of the covenant, is, as Gesen. remarks, the Greek **σκηνή τοῦ μαρτυρίου**, Lat. *tabernaculum testimonii*, according to a derivation from **עָד**, *testari*; cf. **הַמִּשְׁכָּן**, tent of the law, Num. ix. 15. It is more probable that, with Gesen. and after him most of the moderns, **מִוֶּעֶד** is to be derived not from **עָד** but from **עָדָה** (Niph. **נָוַעַד**), and accordingly we translate *tent of the congregation*, place where the **עָדָה** meets.<sup>1</sup> If the national sanctuary is called also **מִשְׁכַּן הָעֵדָוָה** (Num. ix. 15), or **אֹהֶל**

**הָעֵדָוָה** (Num. ix. 15; xvii. 23; xviii. 2), the two names agree well with each other, in so far as the tent where the congregation met was, at the same time, the tent in whose most holy recess the law was preserved within the **הָעֵדָוָה** (Ex. xxv. 22). Concerning the construction and interior arrangement of the tabernacle, comp. Winer (ii. 529 ff.) as well as Riegenbach. *The land was subdued* (**וַיִּשְׁבַּע** from **שָׁבַע**, prop. to tread under the feet; in the same sense as here, Gen. i. 28; Jer. xxxiv. 16, and with the addition **לְעַבְדֵי**, 2 Chr. xxviii. 10; Jer. xxxiv. 11; Neh. v. 6; the Niphal, Num. xxxii. 22-29, Gesen.) *before them*. Because the land was subdued it might be divided.

Ver. 3-10. The mission of the twenty-one men for the description of the land is now related. Knobel refers this section to the Jehovist, and to the second of his documents; on which compare the Introduction. But when Knobel (p. 451) further supposes it improbable that such an occupation of the land would take place under Joshua, and maintains that the taking up the land and people must have been effected at a later period, say in the time of Judges i. 19-34 f., or Judges iv. 2 ff., we may urge, against this totally unsupported suggestion, that the time of Joshua, when the Canaanites were filled with terror and distress through the strange conqueror (ch. ii. 9-11), and had lost all confidence in themselves, was much better suited for the perilous accomplishment of such a result than the following age, in which the Israelites did indeed gain victories but were then immediately enslaved again (Judg. ii. 14-23; iii. 8, 13, 14; vi. 1, etc.). Besides, a man of the circumference of Joshua would, surely if any leader of the people, conceive the idea of occupying the land before he went forward hap-hazard to the division of it. For, although he acted under the divine command, he assuredly did not act without human consideration which was not at all excluded thereby. That Joshua, as Josephus (*Ant.* v. 1, 21) of his own invention relates, sent with these men some skilled in the art of mensuration (**ἱεροῦσιν . . . ἄνδρας τοὺς ἐκμετρησομένους τὴν χώραν αὐτῶν ἐξέπεμψε, παρδούς αὐτοῖς τινὰς γεωμετρίαν ἐπιστήμονας**), our text is altogether ignorant. Josephus may, indeed, as Keil also (*in loc.*) observes, have rightly judged when he makes the men attentive to the quality of the soil of Palestine, and assumes that the several inheritances were rather estimated than measured (**καὶ διὰ τοῦτο, — on account of the diverse quality of the soil — τιμητοὺς μάλλον ἢ μετρητοὺς τοὺς κλήρους δεῖν δέεσθαι, πολλὰκις ἐνὸς πλεῖθρου κἂν χιλίων ἀνταξίου γενομένου** (*Ant.* v. 1, 21)).

Ver. 3. A reproof to the remaining seven tribes who doubtless could not yet effectually resolve to give up their previous nomadic life, and accustom themselves to settled abodes, especially when these would in great part have yet to be conquered.

42-46. The same central thought occurs in Ex. xxv. 22, 'there I will meet with thee' (comp. also Ex. xxx. 6, 8; Num. xvii. 4). It is clear therefore that 'congregation' is inadequate. Not the gathering of the worshippers only, but the meeting of God with his people, to commune with them, to make himself known to them, was what the name embodied. Ewald has accordingly suggested *Offenbarungszelt* = Tent of Revelation, as the best equivalent (Altthümer, p. 180). This made the tent a sanctuary. Thus it was that the tent was the dwelling, the house of God (Bähr, *Symbolik*, i. 81). — Tr.]

<sup>1</sup> [Professor Plumtree (*Dict. of the Bible*, p. 8162) leads us rather to "the Tabernacle of meeting" (meeting-tent?) as the proper equivalent to the Hebrew designation, but with a deeper sense than would commonly be attached to the phrase. He well says: "The primary force of **עָדָה** is "to meet by appointment," and the phrase **אֹהֶל מוֹעֵד** has therefore the meaning of "a place of or for a fixed meeting." "The real meaning of the word is to be found in what may be called the *locus classicus*, as the interpretation of all words connected with the tabernacle, Ex. xxix.

Ver. 4. Joshua will not longer tolerate this lethargy, and therefore demands of each tribe to choose three men whom he will send out, and these shall rise (וַיָּקִימוּ) and go through the land and describe it according to their possession. There were accordingly  $7 \times 3 = 21$  men, and not merely ten as Josephus reports, reckoning one to each tribe (*Ant.* v. 1, 20), but in all ten (v. 1-21), because three surveyors were included in the total number. In the description was included particularly, according to ver. 9, an accurate designation of the cities, while at the same time situation and soil might be more particularly taken into account. לְפִי נִחְלָהֶם, i. e. "with reference to its being taken in possession by the seven tribes" (Knobel).

Ver. 5. More minute statement of the errand of the men sent out, ver. 4. They should divide the remaining land into seven parts, yet Judah should remain on his border in the south, and the house of Joseph in the north on his border, that is to say, no change should be made in the possessions of these tribes. With them it should remain as it was.

Ver. 6. When they had described the land thus into seven parts, they should bring the same, i. e. the list as Bunsen for distinctness translates, to Joshua at Shiloh (ver. 4), and then would he cast the lots before Jehovah their God. This list should be done at a consecrated place before God's face, that it might stand fast inviolably.

Ver. 7. Reason why there should be only seven parts. First, the Levites have no part among you; for the priesthood of Jehovah is their possession. Essentially the same reason for the lack of a possession as is given, ch. xiii. 14, 33; yet here instead of "the sacrifices of Jehovah, xiii. 14, or simply 'Jehovah God of Israel,' xiii. 33, we have 'the priesthood of Jehovah,' " as Num. xvi. 10; Ex. xxix. 9; xl. 15; Num. iii. 10; xviii. 1-7; xxv. 13" (Knobel). Second, Gad, and Reuben, and half the tribe of Manasseh, have received their possession beyond the Jordan on the east, etc.

Ver. 8. At the departure of the men Joshua repeats his command.

Ver. 9. They go and describe the land according to the cities into seven parts in a book, i. e. they describe it and divide it with special reference to the cities found therein, into seven parts.

Rosenmüller, incorrectly: "לְעָרִים, per urbes, i. e. additis etiam et adscriptis urbibus, quæ in quaque regione erant;" the cities rather give the proper ground of division. How long a time the messengers spent in this service we are not informed. Josephus makes up a story of seven months (*Ant.* v. 1, 21: Οἱ δὲ ἄνδρες οἱ πεμφθέντες . . . περιεβύσαντες τε καὶ τιμωσάμενοι τὴν γῆν, ἐν ἑβδόμῃ μηνὶ παρήσαντες πρὸς αὐτὸν εἰς Σιλοὺν πόλιν, ἔθα ἦν σκηπὴν ἐστράκεισαν). The Jewish historian appears to have been led to the seven months by the seven parts into which the land was divided. The statement is "of no value" (Bunsen), and is "of no more consequence than the assertion of the Rabbins that the division at Shiloh was made seven years after that at Gilgal" (Keil).

Ver. 10. After they have returned Joshua casts lots and effects the division. On בְּיַחְזָקָה, comp. ch. xi. 23; xii. 7.

b. Ch. xviii. 11-28. *The Territory of the Tribe of Benjamin.* First are given α. its boundaries, ch. xviii. 11-20, then β. its cities, ch. xviii. 21-28. It

was in general mountainous, in part very desert, but in part also, as in the neighborhood of Jericho and Jerusalem (*Joseph. Ant.* v. 1, 21; *Bell. Jud.* iv. 8, 3), a well cultivated, fruitful land. The land of Benjamin now makes the impression of solitude and desolation, as if the breath of death rested upon it (Furrer, p. 218-327 [Stanley, S. & P. has an instructive chapter on the Heights and Passes of Benjamin]).

a. Ch. xviii. 11-20. *Its Boundaries,* ver. 11. The territory of Benjamin lay, according to this verse, between the sons of Judah on the south, and the sons of Joseph on the north.

Ver. 12. The border which is here drawn is the north border, on the north side. It went out from the Jordan, and ascended, north of Jericho, on to the mountains westward, i. e. ascended north of Jericho, on the mountain lying west (and northwest) of this city, and already familiar (ch. xvi. 1). Its goings out were at the wilderness of Beth-aven. In ch. vii. 2, Beth-aven is clearly distinguished, as lying east of Beth-el, from this latter city which itself is often called by the prophets

בֵּית־אֵתָן (Idol-house, Am. iv. 5: Hos. iv. 15; v. 8; x. 5, 8). Since Michmash again, according to 1 Sam. xiii. 5, lay east of Beth-aven, this place must have been situated between Beth-el and Michmash. Kiepert has introduced Beth-aven on his map somewhat to the northeast of Michmash, whose immediate surroundings, contrasted with the bare and rocky heights to the east and north, might be called green and fertile (Furrer, p. 217). "The bare and rocky heights" to the east and north of Michmash are no other than those of Beth-aven.

Ver. 13. And the border went over from thence toward Luz, to the side of Luz (which is Beth-el) southward. Here the difficulty which we met in ch. xvi. 2 from the distinction between Beth-el and Luz falls away, since it is said that the border between Benjamin and Ephraim went over out of the wilderness of Beth-aven toward Luz, that is Beth-el, and more particularly on the south side of Luz, thus excluding Beth-el from the cities of Benjamin, while yet, in ver. 22, it belongs to them. In this way contradiction would arise which Knobel seeks to obviate, thus: "The author does not say that the border went merely to the south side of Beth-el; it went to the south side of the ridge (רֶמֶשׁ) of Beth-el, i. e. toward Bethel." Beth-el (בֵּית־אֵל), Gen. xxviii. 11-19;

xxx. 13, earlier לֵחַ = almond-tree), familiar through all the history of Israel, from the patriarchs to the Maccabees (1 Macc. ix. 50), and even later (*Joseph. Bell. Jud.* iv. 9, 9), now a seat of the worship of God, again a place of idolatry, lies on the right of the road from Jerusalem toward Shechem (von Raumer, p. 178), is now called Beitin (Robinson, p. 225 ff.), and was first recognized by the Missionary Nicolayson in 1836 (von Raumer, p. 174). Ruins cover three or four acres, and there are interesting remains of a great reservoir which Furrer saw (p. 221). Beitin lies 1,767 feet high, three and three-quarters or four hours from Jerusalem (von Raumer, p. 179; Furrer, p. 413). From this position of Beth-el we may understand how the border went down (יָרַד) from thence toward Ataroth-addar, which is identical with the place of the same name, ch. xvi. 2, but different from the Ataroth, ch. xvi. 7. "Robinson found an Atara about six miles south, and a

second one about four miles north of Gophna. The southern one appears to be the same as Ataroth-addar, past which ran the north border of Benjamin from Beth-el toward lower Beth-horon, Jos. xvi. 2, 3, 5; xviii. 13, 14." So von Raumer, (p. 175), with whom Knobel agrees, while Robinson himself, according to the passage cited by Knobel (ii. 315), holds that this southern Atara cannot be Ataroth-addar, because it lies too far within the territory of Benjamin. He has been followed by Kiepert, Van de Velde, and Menke on their maps. Von Raumer, also has only marked this northern Ataroth, and entirely omitted the southern one which, according to his view and that of Knobel, should be = Ataroth-addar. We, like Keil (on ch. xvi. 2), adopt the view of Robinson.

From Beth-el the border went thus north-westwardly toward Ataroth-addar, and thence on toward the southwest, upon (De Wette: on; Bunsen: over) the mountain that lieth on the south side of the nether Beth-horon. This is the north border of Benjamin, which, as far as lower Beth-horon, coincides with the south border of Ephraim.

Beth-horon (בֵּית־חֲרוֹן) = house of the hollow mentioned, ch. x. 11, in the history of the battle of Gibeon, and in ch. xvi. 3-5, as here, as a border city between Benjamin and Ephraim, a city of Levites, ch. xxi. 22, fortified by Solomon, 1 K. ix. 17; 2 Chron. viii. 5, spoken of in the Maccabæan wars (1 Macc. iii. 15-24; vii. 39 ff.; ix. 50), and in the history of the wars of the Jews (Joseph. *Bell. Jud.* ii. 19, 18). There was, as appears from ch. xvi. 3, 5; 1 K. ix. 17; 1 Chron. vii. 24; 2 Chr. viii. 5, as well as from the passage before us, an upper and a lower Beth-horon. Both places are still recognized. The upper is now called Beit ur el-Forka, the lower Beit ur et-Tahta. The latter place stands on the top of a low ridge (Robinson, iii. 58 f.) and is separated from the upper Beth-horon by a wady. Robinson and his companion passed through this, and then began to ascend the long and steep pass. "The ascent is very rocky and rough; but the rock has been cut away in many places and the path formed into steps; showing that this is an ancient road. . . . The pass between the two places was called both the ascent (מַעְלֵה) and descent (מַדְרֵה) of Beth-horon, Josh. x. 10, 11 (Gr.: ἀνὰβασις καὶ κατὰβασις Βαιθεβὼν, 1 Macc. iii. 15-24)." (Robinson, 58-60). Remains of ancient walls are found in both places as well as in the pass between them (iii. 58). Furrer (p. 14) found the hill on which stands the village of lower Beth-horon, partly covered with olive trees. The barley fields in the low ground were mingled with patches full of dark green beans. He also describes the pass as "rocky, steep, and extremely laborious." Seldom does a trader drive his camels through it (contrast Israel's hope, Is. lx. 5, 6, 9). The land on almost all sides is burnt up like a desert, through which no one passes (Furrer, p. 15).

Ver. 14. At this point, namely, at the mountain south of Lower Beth-horon, the boundary line of Benjamin bends southwardly toward Kirjath-baal, or Kirjath-jearim, separating this territory from that of Dan on the west; while the border of Ephraim runs out in a northwest direction past Gezer to the sea. Of this west border of Benjamin, of which we now read for the first time, it is said: and the border was drawn (וַיִּדְרֹשׁ), as ch. xv. 11, and often) and bent around toward the west side southward

from the mountain that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah. This was the west side. בְּצֵדָה = sea-side [side toward the sea].

וְפִי is properly "mouth" = to פִּה, from פָּה (cogn. with פָּה, פִּי, פִּיחַ) to blow; then, like Lat. *ora* (from *os*), "side," which is turned to any quarter of the heavens. As here בְּצֵדָה, so ver.

15 we have בְּצֵדָה, פִּי, and Ex. xxvi. 20, בְּצֵדָה [comp. ver. 12 of this chap.]. Kirjath-baal: see ch. xv. 60.

Ver. 15-19. South Border. This coincides entirely with the north border of Judah, ch. xv. 5-9.

"וְיָדָה" merely indicates that the south border started from the west and ran toward the east." That Kirjath-baal (Kirjath-jearim) belonged to the cities of Judah and not to those of Benjamin, is plainly apparent from ch. xv. 60. The border, therefore, on Kiepert's Map requires correction; Menke has drawn it right.

Ver. 20. The east border consists of the Jordan.

β. Ch. xviii. 21-28. Cities of the Tribe of Benjamin. They fall into two groups of twelve and fourteen cities, the former lying in the east, the latter in the west. Jericho, ch. ii. 1, and often. Beth-hoglah, ch. xv. 6. Emek (vale of) *keziz*. There is a Wady el-Kaziz east of Jerusalem (Van de Velde, Mem. p. 328, *apud* Knobel).

Ver. 22. Beth-arabah, ch. xv. 6, now Kaffir Hajla. Zemaraim, probably a place of ruins. Sumrah, northeast of the Wady el-Kaziz, near the road from Jerusalem to Jericho, opposite the Khan Hadschur. See Van de Velde's Map. Bethel, ver. 13.

Ver. 23. Avim. Since Avim (אֵימִי) here follows directly after Beth-el, while Ai (אֵי) which stood near Beth-el (ch. vii. 2; xii. 9), and to the east of it, is not mentioned, it is natural with Knobel to regard Avim as identical with Ai, which is called also Aiah (Neh. xiii. 11) and Aiath (Is. x. 23). The signification of all these names is essentially the same: ruins, heaps, stone-heaps, Mich. i. 6 (see Gesen.). Where Ai lay is not accurately made out. Van de Velde, following Finn, supposes, as may be seen from his map, that it was the same as Tel el-Hadshar (Stonehill), thirty-five minutes east of Beth-el (ii. 251-255, and Mem. p. 282, *apud* von Raumer, p. 169). Robinson (ii. 119, 312 f.) sought it twice, but after all his investigation only reached the conclusion that the most probable site of Ai is the place of ruins exactly south of Deir Dirvan, one hour distant from Beth-el. The direction would be south-east. Knobel on the passage before us has not kept the two views sufficiently distinct. Furrer also visited the region, but undertook no further researches. He too speaks of "many stones" existing there (p. 219). [Tristram, 168 f. confidently agrees with Robinson's view.] The tent of Abraham once stood here between Beth-el and Ai (Gen. xii. 8; xiii. 3). The history of the conquest of Ai has been treated above, ch. viii. Hitzig (*ubi sup.* pp. 99, 100) disputes the existence of a city of Ai altogether, and proposes the view that Ai signifies in Turkish "moon," and can therefore have been the Scythian, perhaps Amoritic name for Jericho as Dibon was the Hebraized Dirvan

Council (??). After the Exile, Benjamites dwelt there again (Neh. xi. 31; vii. 32; Ezra ii. 28), so that the city had been rebuilt.

**Farah**, a place of ruins, Fara, west of Jericho on Van de Velde's Map. **Ophrah**, in Saul's time attacked by the Philistines (1 Sam. xiii. 17), perhaps, as Robinson (ii. 124) conjectures, the modern Taiyibeh. Von Raumer (p. 216, n., 235 c) suggests that Ophrah may be the same as Ephraim or Ephron (John xi. 54).

Ver. 24. **Chephar-haamonai**, **Ophni**, mentioned only here, and hitherto undiscovered. **Gaba** (גָּבָא) = גִּבְעָה "height," "hill." This Gaba is according to ver. 28 distinct from Gibeath or Gibeah, with which further 1 Sam. xiii. 2, 3; Is. x. 29 are to be compared. Now since between Anathoth and Michmash (see Kiepert's Map) there is a place called Jeba, the question has arisen whether this Jeba was Gaba or Gibeah. Robinson (ii. 114, 316) was at first inclined to regard Jeba as = Gibeah, the Gibeah of Saul, but afterward became satisfied (comp. *Bibl. Sac.*, Aug. 1844, p. 598) that Gibeah of Saul was rather, as Gross suspected, to be looked for on the hill Tuleil el-Fuleh ("hill of beans," Rob. p. 317), where von Raumer also, and Van de Velde, and Kiepert place it, while our Gaba, as the similarity of the name renders probable, has been preserved in the Jeba just spoken of. Knobel on the contrary identifies Gaba and Gibeah of Saul in accordance with Robinson's earlier view, and proposes a variety of conjectures in regard to Gibeath of ver. 28. For the distinctness of Gaba and Gibeah of Saul, Is. x. 29 is, we may remark in conclusion, decisive, a passage whose vividness of description Furrer (who likewise regards the two places as clearly different, pp. 212, 213, compared with 215, 216), was constrained on the spot to admire (pp. 216, 217). To this eastern division belong also the two cities of priests, **Anathoth** and **Almon**, ch. xxi. 18, of which more hereafter.

Ver. 25-28. "The fourteen west Benjamite cities."

Ver. 25. **Gibeon**, גִּבְעֹן, properly the same name again as גִּבְעָה, גִּבְעָה, quite familiar to us from the narrative, in this book, of the wives of its inhabitants (ch. ix.) and from the battle at Gibeon (ch. x. 1-15); later (ch. xxi. 17) a Levite city as well as Geba. It is the modern el-Jib lying on an oblong hill or ridge of limestone rock, which rises above a very fertile and well cultivated plain (Robinson, ii. 135 ff.). Of the fertile plain Furrer also (p. 16) makes mention. He found the hill on which el-Jib is situated well cultivated in terraces. Vines, figs, and olives flourish on the eastern slope, while on the north the Tel falls off somewhat abruptly (Furrer, pp. 16, 17). Historical associations with days subsequent to Joshua attach to this place where stood the Tabernacle under David and Solomon (1 K. iii. 5 ff.; 1 Chr. xvi. 29; xxi. 29; 2 Chr. i. 3; 2 Sam. xx. 9). To Gibeon belonged **Chephirah** (ver. 26), **Beeroth** (ver. 25), **Kirjath-jearim** (ch. xv. 9-60; xviii. 14).

**Ramah** (רָמָה) = height, a frequently occurring name of places, on which compare Gesen.), not to be confounded with the Ramah of Samuel or Ramathaim (von Raumer, p. 217, No. 148); near Gibeah (Judg. xix. 13; Hos. v. 8), noted in the contests with Syria (1 K. xv. 17; 2 Chr. xvi. 1) and Assyria (Is. x. 29); the place where Jeremiah was set free (Jer. xl. 1, compared with xxxi. 15);

inhabited again after the exile (Ezra ii. 26; Neh. vii. 30; xi. 33); now er-Ram (Robinson, ii. 315); a wretched village north of Gibeah, on a hill (Furrer, p. 214). Furrer discovered here remains of Roman milestones, and supposes that a Roman road ran from Gibeah, Rama, Geba down toward the narrow pass of Michmash (p. 215).

**Beeroth** mentioned, ch. ix. 17, as belonging to Gibeon, or allied with Gibeon; home of the murderers of Ish-bosheth (2 Sam. iv. 2), and of Joab's Armor-bearer (2 Sam. xxiii. 37), likewise rebuilt after the exile (Neh. vii. 29). Robinson (ii. 132) regards the present Birch as Beeroth, a village with old foundations, remains of a Gothic church, and about seven hundred Mohammedan inhabitants. With him agree Keil and Knobel, while von Raumer disputes the view of Robinson as contradicting the statements of Jerome (p. 197, n. 187). But compare, for a defense of Robinson, Keil on ch. ix. 17.

Ver. 26. **Mizpeh**, not the same as the Mizpeh in the lowland, ch. xv. 38; already in the time of the Judges a place of assembling for Israel (Judg. xx. 1; xxi. 1); but specially celebrated on account of Samuel (1 Sam. vii. 5-15; x. 17); after the fall of Judah, the seat of the Chaldean governor Gedaliah (2 K. xxv. 23, 25; Jer. xl. 6 ff.; xli. 1 ff.); now the *Nebi Samwil*, i. e. prophet Samuel, five hundred feet above the level of the plain, 2,484 feet above the sea (von Raumer, after Symonds, p. 213), with a very rich and extensive prospect (Robinson, ii. 143, 144). Here they would have it that Samuel was buried under the half-decayed mosque on the mountain. Thus *Nebi Samwil* would be = the *Rama* of Samuel. Robinson has, however, among others, shown that this is not so, but that Mizpeh is probably to be sought here. He is followed by Keil, Knobel, Tobler, Van de Velde, Kiepert, Furrer (p. 212). The last named writer from the Scopus near Jerusalem perceived *Nebi Samwil* in the northwest, "the high watch-tower of the land of Benjamin."

**Chephirah**, like Beeroth belonging to Gibeon (ch. ix. 17; Ezr. ii. 25); the present place of ruins Kefir on the mountain east of Ajalon (Jalo). See Robinson (*Later Bibl. Res.* p. 146). The name is related to כִּפְרָה, village, instead of which כִּפְרִי occurs, Neh. vi. 2. **Mozah**, mentioned only here and unrecognized.

Ver. 27. **Bekem**, **Irpeel**, and **Taralah**, also unrecognized, and like Mozah mentioned only in this place, — a proof again of the integrity of the LXX. in ch. xv. 59.

**Zelah** (זֶלֶח, rib, side), burial-place of Saul and Jonathan (2 Sam. xxi. 14); unknown; and so with **Eleph**. — **Jebusi**, i. e. Jerusalem. See ch. xv. 8.

**Gibeath** (גִּבְעָה). This is the Gibeah of Saul (גִּבְעַת שָׁאֵל, 1 Sam. x. 26; xi. 4; xv. 34, and often); as was already shown above on ver. 24, to be sought on the hill Tuleil el-Ful. Here occurred before Saul's time the outrage reported in Judg. xix. which resulted in the destruction of the city, and the extirpation of the Benjamites except six hundred (Judg. xx). Comp. also Hos. ix. 9; x. 9. After Saul's death its inhabitants hung seven of his descendants, on the mountain of Gibeah (2 Sam. xxi. 6-9), but Mephibosheth was spared. Furrer accomplished the way from Jerusalem to Tel el-Ful, on foot, in one hour and twenty-five minutes (p. 412). He found the summit com-



pletely strown with ruins. There the traveller was rewarded with a wide and glorious prospect scarcely inferior to that of Mizpeh. "The land of Benjamin with its many famous old cities lay spread out around me. Over the heights of Hizmeah, Anathoth, and Isawijeh, the eye swept downward to the Jordan valley, which here appeared more beautiful than on the mount of Olives. In the southeast the dark blue of the Dead Sea enlivened wonderfully the stiff yellow mountain rocks of its neighborhood. On the far distant horizon the mountain chains of Moab were traced in soft and hazy lines. *Northward lay Ramah and the hill of Gela.* Further west and around toward the south followed Gibeon, 'the glorious height,' Mizpeh, the queen among the mountains of Benjamin, and then in the south, the most beautiful of all, the Holy City" (pp. 212, 213). Excellently descriptive!

Kirjath, not to be confounded with Kirjath-jearim, ver. 14, ch. xv. 60, which belonged to Judah. Perhaps, as Knobel conjectures, *Kerteh*, west of Jerusalem (Scholtz, *Reise*, p. 161).

c. Ch. xix. 1-9. *The Territory of the Tribe of Simeon.* The second lot came out for the tribe of Simeon, who, since the portion assigned to the tribe of Judah was too large for them (ver. 9), received their possession out of that of Judah; concerning which comp. Gen. xlix. 7. Two groups of cities are enumerated, one of thirteen or fourteen (comp. on this difference, ch. xv. 32), all lying in the land of the south, the other of four cities. Of these latter, Ashan and Ether lay, according to ch. xv. 42, in the Shephelah. When now Ain and Rimmon, which in ch. xv. 32 are ascribed to the Negeb, are here placed with Ashan and Ether, the author seems, as Knobel remarks, to refer them here to the Shephelah also. "The dividing line between the Negeb and Shephelah was not so accurately determined." The province of Simeon, although only the cities and villages are mentioned, appears to have been a continuous one, namely the Negeb, with a small part of the Shephelah, while the Levites, as we learn from ch. xxi. acquired *particular* cities with their appurtenant pasture-ground throughout the *whole* land. The list of the abodes of Simeon is found again, 1 Chr. iv. 28-32, with slight deviations (see Keil, p. 420). The explanations concerning the places see on ch. xv. 24-32, 42.

d. Ch. xix. 10-16. *The Territory of the Tribe of Zebulun.* The third lot fell to Zebulun (Gen. xlix. 13; Deut. xxxiii. 19), the bounds of which, from the data given, can be but imperfectly determined. Josephus (*Ant.* v. 1, 22) assigns the sea of Gennesaret as the eastern border, Carmel and the sea as the western. He says: *Ζαβουλωνίται δὲ τὴν μέγιστον μέχρι Γεννησαρίτιδος, καθήκουσαν δὲ περὶ Κάρμηλον καὶ θάλασσαν ἔλαχον.* In general this statement agrees with our book, only Zebulun appears not to have reached to the sea. His province was, especially in the interior where it embraced the beautiful valley el-Buttauf (Robinson, iii. 189), fertile, toward the sea of Gennesaret mountainous but pleasant and well cultivated, higher than the plain of Jezreel and lower than the mountains of Naphtali: "a land of mountain terraces" (Knobel [cf. Robinson, iii. 190]).

Ver. 10. *South Border*, given as at ch. xvi. 6; xix. 33, from a central point toward west and east. It went to Sarid. Where this Sarid (סָרִיד) lay cannot be made out. Von Raumer is entirely silent concerning it; Masius and Rosemüller seek

the place south of Carmel, near the Mediterranean Sea, which however does not answer well on account of ver. 11; Keil and Knobel, just on account of this verse, place it more in the interior, north or east of Legio (Lejjim) in the plain of Esdraelon (Keil), or one hour southeast of Nazareth (Knobel). The latter, however, supposes no place to be intended but, since Sarid may signify brook, incision (according to שָׂרִיד, *perforavit*, and שָׂרִיד, *incidit*), "the southern mouth of the deep and narrow wady descending from the basin of Nazareth." It is possible that Sarid lay here, and was named after the mouth of this wady. But that this itself was intended appears to me contrary to all analogy in the other determinations of boundary.

Ver. 11. From hence the boundary went up toward the sea (westward), and (more particularly) toward Maralah, and struck Dabbasheth and struck the water-course that is before Jokneam. *Marawah* is unfortunately altogether unknown; perhaps on account of מַרְוָה, to which Keil calls attention, to be sought somewhere on Carmel. *Dabbasheth* (דַּבָּשֶׁת), camel's hump, Is. xxx. 6, therefore a name like שָׂרִיד perhaps situated on the height of Carmel (Keil). Knobel refers to Jebata (Robinson, iii. 201) between Mujeidil and Kaimon, near the edge of the mountains which border the plain of Jezreel, or to Tel Tureh somewhat further toward the southwest (Robinson, *Later Bibl. Res.* p. 115). These are pure conjectures without any firm foundation. *The water-course that is before Jokneam* (see ch. xii. 22) is, without doubt, the Kishon, (קִישׁוֹן), i. e. which curves, winds about, from קִישׁ, now Nahr el-Mukattaa (Mukattua) with clear, green water (von Raumer, p. 50). "It flows through the slender valley which separates Carmel from the hills lying along to the north of it. Dense oleander thickets skirt the bed of the brook, and follow its *pleasantly winding* course" (Furrer, p. 280). The Kishon is historically celebrated for the events recorded, Judg. iv. 7, 13; v. 21 (comp. Ps. lxxxiii. 10), and 1 K. xix. 40. With reference to Judg. v. 9, Furrer observes, "The water flowed in a swift stream of about a foot in depth, strong enough to carry away corpses." Differing from all other commentators, Knobel will see nothing of the Kishon here, but thinks of the Wady el-Mih on whose eastern bank Kaimeia (Jokneam) should lie. The grounds of his view are given in his Commentary, p. 458.

Ver. 12. As the border turned from Sarid westward, so also it turned from the same point toward the east: Eastward, toward the sun-rising, unto the border of Chialoth-tabor, and went out to Daberath, and went up to Japhia. *Chialoth-tabor* (חִיאלוֹת-תָּבוֹר), like בָּקְשִׁיּוֹן, ch. xv. 10, from בָּקַשׁ, to be strong), probably = בָּקְשִׁיּוֹת, ver. 18, in the tribe of Issachar; now Iksal, Ksal, Zal, on a rocky height west of Tabor, with many tombs in the rock (Rob. iii. 182). The rocky height on which it stands lies more in the plain (Rob. l. c.). *Daberath*, a Levitical city, ch. xxi. 28; 1 Chron. vi. 72, pertaining to Issachar; now Deburijeh, a small and unimportant village "lying on the side of a ledge of rocks directly at the foot of Tabor" (Rob. iii. 210). Furrer describes its situation thus: "A little valley running north and south divides

Tabor from the low hills in the west. Near the mouth of this wady, in the northeast arm of the valley of Jezreel, lies the village of Deburijeh" (p. 306). *Japhia* (יָפִיָּה, "glancing," Gesen.).

Jafa, somewhat over half an hour southwest of Nazareth in another valley. It contains thirty houses with the remains of a church and a couple of solitary palm trees. . . . The Japha fortified by Josephus was probably the same, a large and strong village in Galilee, afterward conquered by Trajan and Titus under the orders of Vespasian (Rob. iii. 200). When it is said of the border that it ascended (עָלָה) toward Japhia, this is correct, for "Monro ascended the Galilean mountains from the plain of Jezreel, 'in a ravine' toward Jaffa" (Monro, i. 276 *ap.* von Raumer, p. 128).

- With this comp. Knobel's remark: "עָלָה stands correctly, since according to von Schubert, iii. 169, the valley of Nazareth lies about four hundred feet higher than the plain at the western foot of Tabor."

Ver. 13. From Japhia the border ran still in an easterly direction: **Eastward, toward the rising (of the sun), to Gittah-hepher, to Ittah-kazin, and went out to Remmon, which stretches to**

**Neah.** *Gath-hepher* (גַּתְּהֶפֶר, with ה local), the birth-place of the prophet Jonah (2 K. xiv. 25), whose grave is shown in a mosque = el Meschad, one hour northeast of Nazareth (Rob. iii. 209). Robinson says concerning it (note, p. 209): "At el-Meshhad is one of the many tombs of Neby Yunas, the prophet Jonah; and hence modern monastic tradition has adopted this village as the Gath-hepher where the prophet was born (2 K. xiv. 25; Quarlesinus, ii. 855)." *Ittah-kazin* (עֵטָה קַזִּין, with ק local), unknown. The name signifies, "time of the judge."

*Remmon*, a city of Levites, ch. xxi. 35; 1 Chron. vi. 62, perhaps the present Rummaneh, north of Nazareth (Rob. iii. 194, 195; von Raum, p. 138). *Which extends to Neah.* Thus, according to the very simple and therefore obvious conjecture of Knobel: רַמְמֹן מְרַחֵק. The LXX. made a

proper name out of מְרַחֵק, *Amuθapλu*, Vulg. *Amthar*. Fürst renders the participle by "marked off, staked out." With him agree Knobel and Bunsen. Gesenius, Rosenmüller, De Wette, on the other hand, translate it, "which stretches toward." Since מְרַחֵק everywhere else is employed of the boundary, we side with Knobel.<sup>1</sup> *Neah* (נֶעַח, perhaps "inclination," slope, declivity, r. נֶעַע, Gesen.), unknown; "perhaps the same as נֶעַחֵל, ver. 27, which lay south of Jiphtha-el, as they said also יִבְנֶה for יִבְנֵאל, ch. xv. 11" (Knobel).

Ver. 14. And the border bent around it (Neah) northward to Hannathon: and the outgoings thereof were in the valley of Jiphthah-el (God opens). Compassed Neah, not Rimmon (Keil), and went in a northerly direction toward Hannathon (חַנְּתוֹן, pleasant), in which Knobel and Keil (*Bibl. Com.* ii. 1, *in loc.*) suspect the New Testament Cana (John ii. 1, 11; iv. 46; xxi. 2);

<sup>1</sup> [The author translates precisely with Gesenius, indeed there seems to be little difference in conception between these critics. — Ta.]

the present Kana el-Jelil between Jefat and Rummaneh. *Jiphtha-el* (יִפְתָּה־עֵל) is perhaps the Japata defended by Josephus, now Jefat, midway between the sea of Tiberias and the Bay of Accho (von Raumer, p. 129; Knobel and Keil). The valley would be, according to this view, the great Wady Abille, which commences above in the hills near Jefat (Rob. *Later Bib. Res.* p. 103 f.). It empties into the Nahr Amar (Belus), as Van de Velde's map clearly shows. Comp. ver. 27. Keil remarks very correctly, "that this verse should describe the northern boundary," but, as is to be inferred also from the other expressions of Keil, does this very imperfectly.

Ver. 15. This verse beginning with י is evidently a fragment. There must something before have fallen out, in favor of which is the circumstance also, that at the close of the verse *twelve* cities and their villages are summed up, while only five are named. We must conclude, as Keil also assumes, that there is here a chasm in the text where we are left in the lurch even by the LXX., who at ch. xv. 59 offered so helpful a supplement. Probably there has dropped out (a) the statement of the west border, which Knobel also feels to be wanting; (b) the enumeration of seven cities among which it is likely that Nazareth would not have failed to be. In respect to this last city, it cannot help striking one without needing to agree with Jerome on ch. xv. 59, that here Nazareth is wanting as there Bethlehem. As regards the missing west border, it is indicated ver. 27, in connection with Asher, but "in a very general and vague manner." The five cities are: **Kattath**, perhaps =

**קִרְיָת** (ch. xxi. 34), Kireh, a place of ruins one and a half hour's south of Kaimon (Knobel, on the authority of Rob. *Later Bibl. Res.* p. 116). **Nahallal** or Nahalol, a Levitical city, ch. xxi. 35; Judg. i. 30; unknown. **Shimron** (ch. xi. 1), likewise. **Idalah**, the same. **Beth-lehem**, now Beitlahm, west-northwest of Nazareth (Rob. *Later Bibl. Res.* p. 113; von Raumer, p. 122).

e. Ch. xix. 17-23. *The Territory of the Tribe of Issachar.* The borders of the tribe of Issachar are not particularly noted by the author, having been given by him in connection with the other tribes, except the eastern part of the north border and the east border, ver. 22. Issachar touched in the north on Zebulun and Naphtali; in the west on Asher and Manasseh; in the south likewise on Manasseh in part, and in part also (see the maps) on Ephraim; in the east on the Jordan. Its most important and most beautiful section of country was the fertile plain of Jezreel (von Raumer, *Palest.* p. 39 ff.; Ritter, xvi. 689 ff.; Furrer, p. 258 ff.). Josephus observes concerning the boundaries, merely: *Kal μετὰ τούτοις Ἰσάχαρις, Κάππυλον τε ἔσος καὶ τὸν ποταμὸν τοῦ μήκου ποιησάμενη τέρμονα, τὸ δ' Ἰταβύριον (Tabor) ἔσος τοῦ πλάτους* (*Ant.* v. 1, 22).

Ver. 18. **Jezreel** (יִזְרְעֵאל), "i. e., God's plant ing. Esdraela, among the Greeks, from which Stradela; at the time of the crusades, Little Gerinum (Parvum Gerinum); now Zerim" (von Raumer, p. 157). It stands on the brow of a very steep rocky slope of one hundred feet or more toward the northeast, commanding a wide and noble view of the country around in all directions (Rob. iii. 161 ff.). The present village is small and poor. The inhabitants live in constant strife with the Bedouins of the plain of Jezreel, who, with vio-

lence or craft, practice incessant provocations and robberies on the wretched people (Furrer, pp. 262-264). The splendid site induced Ahab and his house to reside here, perhaps more especially in the summer (Keil), to keep court, 1 K. xviii. 45, 46; xxi. 1 ff.; 2 K. viii. 29; ix. 15-37; x. 1-11. Hosea refers to the blood-guiltiness of Jezreel (ch. i. 4, 11; ii. 22). *Chesulloth* = Chisloth-tabor, ver. 12.

**Shunem**, שֻׁנָּם (prop., according to Gesenius, "two resting-places," for שְׁנֵי מְנוּחִים, for which, as Eusebius informs us, שֻׁנָּם also was employed), now Solam or Sulem (Rob. iii. 169), on the declivity at the western end of Mount Duhy (little Hermon), over against Zerin, but higher. Furrer required one and a half hours between Zerin and Shanem. The ground in the broad valley rose and fell in gentle undulations. The village itself lies behind tall cactus hedges and trees (Furrer, p. 264, 265). Here the Philistines encamped before Saul's last battle (1 Sam. xxviii. 4). Shunem was the home of Abishag (1 K. i. 3). In the house of a Shunamite woman Elisha often lodged, and her son he raised from death (2 K. iv. 8-37; viii. 1-6). Shunem (Shulem) was probably also the birth-place of the Shulamite (Cant. vi. 12).

Ver. 19. **Chepharaim**, perhaps = Chepher, the residence of a Canaanitish king mentioned ch. xii. 17; according to the *Onom.*, Affara, according to Knobel, Afuleh, west of Shulem, and more than two hours northeast of Lejun. **Shihon**, not found.

**Anaharath**. According to Knobel either Na'urah, on the east side of Little Hermon (Rob. *Later Bibl. Res.* p. 339) on an elevation, or—since Cod. A of the LXX. gives instead of this name, *Pardo* and *'Apparê*, therefore אֶרְדֹּת — Arraneh, north of Jenin, in the plain (in Seetzen, ii. 156; Rob. iii. 157, 160).

Ver. 20. **Rabbith**, "conjecturably Arabboneh, somewhat further toward the northeast on Gilboa, in Rob. iii. 158" (Knobel).

**Kiahion**, a Levitical city, ch. xxi. 28, is erroneously called שִׁיחִין, 1 Chr. vi. 57 (Knobel, Keil). The site is unknown.

**Abes**, not identified.

Ver. 21. **Remeth**, "or Ramoth, or Jarmuth, belonging to the Levites (ch. xxi. 29, 1 Chron. vi. 58); the name signifies *height*" (Knobel). Concerning Knobel's further conjectures, see Keil, *Bibl. Com.* on the O. T. ii. 145, rem. Unknown.

**En-Gannim**, עֵין גַּנִּים, i. e., Garden-spring, a Levitical city, ch. xxi. 29, "without doubt," as Knobel rightly says, "the present Jenin." For, according to Robinson (iii. 155), this town lies in the midst of gardens of fruit-trees, which are surrounded by hedges of the prickly pear; but having for its most remarkable feature a beautiful, flowing, public fountain, rising in the hills back of the town, and brought down so that it issues in a noble stream in the midst of the place. Furrer describes it as an important place on the border of the Samaritan mountain, and mentions not only the copiousness of the water, but the fruitfulness of the gardens there (p. 257). In Josephus (*Ant.* xx. 6, 1; *Bell. Jud.* iii. 3, 4), En-gannim is called *Gadala*, from which Jenin has come, as Robinson rightly conjectured (iii. 156, note 1).

**En-Haddah** and **Beth-passas**, not yet identified. En-haddah may have been the same as Jdeideh or Beit Kad, Kadd on Gilboa (Rob. iii. 157), Knobel.

Ver. 22. **And the border struck Tabor and Shahasimah, and Beth-shemesh; and the outgoings of their border were at the Jordan.** In this the eastern part of the north border is given. The western point of beginning was Tabor, here probably not the mountain of this name, but a city lying on this mountain (Knobel and Keil), which was given to the Levites (1 Chr. vi. 62). Remains of walls have been found there by Seetzen, Robinson (iii. 213 ff.), Buckingham, Rusegger, and most recently Furrer (p. 307 ff.). The largest and best preserved mass of ruins is found, according to Furrer's representation, on the southeast corner of the plateau of the mountain, where the large closely-jointed blocks of cut stone lie firmly one upon the other, from fifteen to twenty feet high. *Shahasimah* (the Kethib reads שְׁחַשִּׁימָה) = heights, therefore a city lying on a height, perhaps Hazetheth, on the hills east of Tabor toward the Jordan (Knobel). *Beth-shemesh*, not to be confounded with Beth-shemesh in the tribe of Judah (ch. xv. 10, mentioned besides in Judg. i. 33), perhaps = Be-sum (Rob. iii. 237), a conjecture of Knobel's with which Keil agrees. "The eastern portion of the north border of Issachar toward Naphthali may have run from Tabor northeastward through the plain to Keft Sabt, and thence along the Wady Bessum to the Jordan. But how far the territory of Issachar extended down into the Jordan Valley is not stated" (Keil).

**Sixteen cities.** The number is correct if Tabor is taken as a city. This city would then be ascribed here to Issachar, while in 1 Chron. vi. 62 it is reckoned to Zebulun; not a remarkable thing in the case of a border town.

f. Ch. xix. 24-31. **The Territory of the Tribe of Asher.** The fifth lot fell to the tribe of Asher, which received its territory on the slope of the Galilean mountains toward the Mediterranean; in general, likewise, a very beautiful and fertile region, whose olive trees (Deut. xxxiii. 24) were formerly famous for their rich product. Even yet there are in that region "ancient olive trees, large gardens with all kinds of southern fruit trees, and green corn-fields" (Furrer, p. 291). From the Franciscan cloister at Accho "the eye sweeps eastward over the wide, fertile, grassy plains up to the mountains of Galilee" (*ibid.* p. 294). Here Asher had his beautiful possession. This was the *κοιλὰς* of which Josephus speaks: *τὴν δὲ ἀπὸ τοῦ Καρυῆλου, κοιλὰδα προσαγορευομένην διὰ τὸ καὶ τοιαύτην εἶναι, Ἀσπρίται φέρονται πᾶσαν τὴν ἐπὶ Σιδῶνος τετραμμένην* (*Ant.* v. 1, 22). The description begins in the vicinity of Accho (ver. 25), goes first toward the south (vers. 26, 27), then northward (vers. 28-30).

Ver. 25. **Holkath**, a city of the Levites, ch. xxi. 31 = Jelka or Jerka, northeast of Accho (Robinson iii. App. p. 133), on the slope of the mountains by a little wady.

**Hali**, passed over by von Raumer, possibly Julia or Gulis, in the same region, somewhat to the southwest of Holkath and more toward the sea.

**Beth** (בֵּית, Belly, = Valley, *κοιλὰς*, Gesen. with which the designation used by Josephus for the whole region is suggestively accordant), not yet identified; according to the *Onom.* called Beth-beten or *Beßerén*, eight Roman miles east of Ptolemais. Von Raumer (p. 121, Rem. 18, E.) inquires whether it is identical with Ekbatana not far from Ptolemais (Plin. v. 17, 5; Reland, p. 617).

**Achahaph**, ch. xi. 1; xii. 20.

Ver. 26. **Alammelech.** The name is preserved

in the Wady el-Malek which empties into the Kishon from the northeast.

**Amad.** Knobel supposes this to be the modern Haifa, about three hours south of Accho, on the sea, called by the ancients Sycaminon, i. e. Sycamore-town, since the Hebrew name **עֲמָד** must, according to the Arab., be interpreted by *Sycamoros*. Knobel further thinks that since *d* passes into *r*, for which Ex. ii. 15 is cited, the old name Amad may be preserved in Ammara as the country people call Haifa.

**Misheal**, a Levitical city (ch. xxi. 30; 1 Chr. vi. 59), according to the *Onom.* s. v. Masan, situated on the sea, *juxta Carmelum*. This suits with the following statement of the direction of the boundary: and struck Carmel westward and Shihor-libnath. — *Shihor-libnath*. The brook of Egypt was called simply **שִׁיחֹר**, ch. xiii. 8. Here by **שִׁיחֹר לִבְנָת** is intended not the Belus (Nahr Raaman), which empties into the Mediterranean north of Carmel, but, from the direction which the description takes, and with respect to ch. xvii. 10, a stream south of Carmel, and quite probably the Nahr Zerkā or Crocodile Brook. Its name Zerkā, "blue," bluish stream, as Knobel and Keil suppose, might answer both to the **שִׁיחֹר**, "black," and to the **לִבְנָת**, "white."

Ver. 27. From that point the border returned toward the sunrise, to Beth-dagon. This Beth-dagon, different from the Beth-dagon in the Shephelah which was assigned to Judah, ch. xv. 41, has not been discovered. Proceeding in a northeasterly direction the border struck Zebulun and the ravine of Jiphtha-el, that is, according to the explanations on ver. 14, the Wady Abilin, to the north of Beth-emek and Neiel. — *Beth-emek* is not identified. *Neiel* is perhaps the same as Neah, ver. 13. — From hence the border went out to Cabul on the left hand, i. e. "on the north side of it. Cabul, northeast of the Wady Abilin, four hours southeast of Accho still bears the same name; in the LXX. **Καβούλα**; in Josephus **κάμμη Καβουλώ** (*Vit.* § 43). Comp. Robinson, *Later Bibl. Res.* p. 88.

Vers. 28–30. The main province proper of the tribe of Asher having been marked out in the preceding verses, the northern district is now more particularly defined (Knobel).

Ver. 28. Hebron, probably a mistake of the copyist for Abdon, which is named ch. xxi. 30; 1 Chr. vi. 59, among the Levitical cities (**עֲבְדֹן** = **עֲבְדֹן**). Not yet recognized; neither is Rehob, Hammon, or Kanah. See Conjectures in Knobel, pp. 464, 465; and Keil, *Bibl. Com.* ii. 2, in l. [also *Dict. of the Bible*]. The limitation even unto Great Zidon indicates that these places are to be sought for in that direction. Concerning Sidon, see on ch. xi. 8.

Ver. 29. From Sidon the border returned southward toward Ramah and to the fortified city of Tyre (Zor). Ramah is, according to Robinson (*Later Bibl. Res.* p. 63), Rameh, southeast of Tyre, on a solitary hill (hence the name) in the midst of a basin of green fields and surrounded by greater heights. **יְבִיעֶזֶר** "Fortress of Zor," i. e. Tyre, is not the island of Tyre, but the city of Tyre standing on the main land, now Sur" (Keil). At present the once mighty Tyre is a "small and wretched" town, in respect to which the predictions of the prophets have been

fulfilled (Is. xxiii. 7, 8; Ezek. xxvi. 12, 27). For the future also "she seems destined to remain necessarily a miserable market spot" (Furrer, p. 385).

The site is a noble one. The name **צֹר** signifies "rock" = **צָר**. Notice the alliteration **יְבִיעֶזֶר צֹר**.

**צֹר**. Comp. further, Ritter, *Erdk.* xvii. p. 320 ff. and Movers, *Phönizier*, ii. 1, 118 ff. (in Keil). Now the border turned toward Hosah, which is unknown, and finally ran out to the sea in the region of Achzib. "Achziph. *Hæc est Ecdippa in nono milliario Ptolemaidis pergentibus Tyrum*" (*Onom.*). Now Zib, three hours north of Accho; the *Ἀφῆ* or *Ἀκτινός* of Josephus (*Ant.* v. 1, 22). Another Achzib belonged to Judah, ch. xv. 44. The name is probably = to **יְבִיעֶזֶר**, "Winter-brook," Gesen. In fact, "Pococke saw (*ap.* Ritter, xvi. 811) a brook pass along on the south side, over which, a beautiful bridge having an arch crossed." By a wide circuit the author has arrived again at the vicinity of Accho.

Ver. 30. Finally he names still three cities by themselves, Ummah and Aphek, and Rehob, of which only the Aphek on Lebanon, ch. xiii. 14, can with certainty be made out, as was there stated. Possibly, nay probably, Ummah and Rehob also lay in that mountain region. It is to be noted that the name Rehob (**רְהוֹב**, from **רָחַב**, "to be wide, spacious") occurs twice in the territory of Asher, namely, here and in ver. 28 above. (It is a name precisely analogous to **בְּצֶרֶת** and **רָחֵב**). The total twenty-two does not agree with the enumeration, as is often the case.

g. Ch. xix. 32–39. *The Territory of the Tribe of Naphtali*. The sixth lot came to the tribe of Naphtali, which is designated in Gen. xlix. 21 as the "hind let loose" (**נַפְתָּלִי שְׁלֹחַת הַיָּד**). Their province was bounded east by the sea of Genesaret and the Jordan, west by Asher, south by Zebulun and Issachar. In the north it reached far up into Coele-syria, and so to the very extremity of west Palestine. The possession of the tribe, through which runs the mountain of Naphtali rising to the height of 3,000 feet — the modern Jebel Safed, — sinks down on the west into the plain on the sea, while in the east it falls off to the Jordan valley and the sea of Merom. The soil is, generally speaking, fruitful, the natural scenery of great beauty. Comp. besides the former travellers, Furrer, pp. 306–331, for the vicinity of the sea of Merom, p. 361 ff.

Ver. 33. Knobel assumes that here, as in ver. 10 and ch. xvi. 6, the author, proceeding from a central point, describes the west border first toward the north, then toward the south. To us it appears more simple, since Heleph is not repeated like Sarid (vers. 10, 12), to understand with Keil that in ver. 33 the west border toward Asher, with the north and east border is described, in ver. 34 the south border.

Heleph is unknown. On the other hand we know from Judg. iv. 11, where Allon, the Oak, i. e., according to Gen. xii. 6, the oak forest (**אֵלֹן**, taken collect.) near Zaannanim lay, namely, by Kadesh northwest of the sea of Merom. Here Sisera was slain (Judg. iv. 21) by Jael, the wife of Heber the Kenite, who had pitched his tent there (Judg. iv. 11). The name **יַעֲנַנִים** is derived from **יָעַן**, "to wander," a place, therefore, where the tents of the wanderers, the nomads, stand

Such a nomadic herdsman was Heber. Even to the present day the Bedouins more or less friendly disposed wander about in the north of Palestine, in the plain of Jezreel, on Gilboa, and on Tabor. Comp. Furrer, p. 311, and often. Robinson notices the oaks growing in this region (iii. p. 370; *Later Bibl. Res.* p. 365 [Stanley, *S. & P.* p. 142, 355 n.]). Furrer clearly perceived from Tibnin, looking eastward, near the elevated Biraschit, the mighty Messiah-tree, "a solitary, majestic oak" (indicated on Van de Velde's Map). *Forests*, however, *nowhere* met the view, however eagerly he sought to discern them. He is led accordingly to the remark: "Other travellers have praised the abundance of trees in northern Galilee. They could not, I think, have followed my road. An atmosphere of death seemed to me to lie on the holy land here as in Benjamin" (Furrer, p. 337).

Adami-nekeb (אָדאָמי-נֶכֶב), i. e. Adami of the depth, hollow, "of the pass" (Knobel and Keil). The name אָדָם (reddish) recalls אָדָם, ch. iii. 16.

Jabneel, Lakum, like the preceding, unrecognized, although Knobel thinks he has found Adami-nekeb in Deir-el-ahmar, i. e. red cloister, three hours northwest of Baalbec. See particulars, Knobel, p. 466; a different view, Keil, ii. 1, p. 149.

And the outgoings thereof were at the Jordan (ver. 22). The upper Jordan is meant, the Nahr Hasbany, as a source of the Jordan, comp. Num. xxxiv. 10-12.

Ver. 34. And the border returned westward, i. e. from the Jordan, the border, namely, the south border of Naphtali turned back, probably following the Wady Beasum westward to Amath-tabor.

אֲמָת, as in ver. 12. Aznath-tabor is, according to the *Onom.* a "*vicus ad regionem Diocæsareæ pertineñs in campestribus.*" Not discovered. From this notice it stood near Diocæsarea = Sepphoris = Sefurieh, perhaps, as Knobel and Keil suppose, southeast of this city, toward Mount Tabor. Thence it ran on to Hukkok, which cannot be identified.

And struck Zebulun on the south, and struck Asher on the west, and Judah; the Jordan (was) toward the sun-rising. The south and west boundary is to be understood, which grazed Zebulun in the south, and Asher and Judah in the west, while the Jordan is noticed as the east border. Great difficulties are raised by the enigmatical בְּיַהֲוֵדָה. The LXX. do not have it, but read: *Kal συνάγει τῷ Ζαβουλὸν ἀπὸ νότου, καὶ τῷ Ἀσὴρ συνάγει κατὰ ὁρίαν, καὶ δὲ ἰσθμὸς ἀπὸ ἀνατολῆς ἑλθὼν*. Either the word was wanting in their text, or, which is more likely, they left it out because they knew not what to do with it. The Vulgate translates, disregarding the punctuation of the Masoretes: "*Et in Juda ad Jordanem.*" This Luther [and the Eng. Ver.] followed; but von Raumer (p. 233 ff.) has labored to show that this Judah on the Jordan consisted in the sixty Jair villages on the east side of the Jordan. His reason is that Jair, who is brought in, ch. xiii. 40; Num. xxxii. 41, *contra morem* (i. e. contrary to the rule proposed Num. xxxvi. 7, as a descendant of Manasseh, from Machir the Manassite) was actually, according to 1 Chr. ii. 5, 21 f., descended through Hezron, on his father's side, from Judah, and therefore to be designated properly and regularly a descendant of Judah. Keil also has adopted this view, which, however, after all the care with which von Raumer has labored to develop it, appears not sufficiently

established by that solitary passage in Chronicles combined with Josephus, *Ant.* viii. 2, 3. Rather "it is hard to believe that the possession of Jair, which belonged, from ch. xiii. 30, to Manasseh, could have borne the name of Judah" (Bunsen). Not more satisfactory are the attempts of older writers; of Masius, who supposes that a narrow strip of the land of Naphtali stretched along down the west shore of the Sea of Galilee to Judah; of Bachiene, who places a city Judah on the Jordan; of Reland, who says that sometimes all Palestine, the whole land of the twelve tribes, was called Judæa, therefore the land east of the Jordan might be so called. Hence alterations of the text have been resorted to.

From the omission of יַהֲוֵדָה by the best Codices of the LXX. (Vat., Alex., and Ald.), Clericus had proposed to treat it simply as not belonging to the text. Maurer, followed by Bunsen, referring to ch. xvii. 10; xix. 22, would read בְּיַבְרֵם, and translates accordingly: "*et terminus eorum erat Jordanus ab oriente.*" Concerning the LXX. he

says briefly and well: "Sept. יַהֲוֵדָה suo Marte omiserunt, cfr. ad vers. 15, 30, 38 al." Knobel thinks "it would be more suitable to read

בְּיַשְׁשָׁכָר, since Naphtali bordered on Issachar on the west and south." He says further, "If we retain יַהֲוֵדָה, we must assume that the part of Issachar bordering on Naphtali was called Judah, of which, however there is no evidence." But what if not an adjacent portion of Issachar, but a place in Asher, which was mentioned immediately before

יַהֲוֵדָה, was so called? And this appears in fact to have been the case, for on Van de Velde's Map there is a place north of Tibnin marked el-Jehudijeh, in whose name the old name has been preserved, since Jehudijeh might come from יַהֲוֵדָה

as well as from יַהֲוֵדָה, ch. xix. 45 (see below). Furrer reached this Jehudijeh from Tibnin in an hour (p. 339 l. 11, compared with l. 4 from bottom). After first descending the steep path, which winds down along the west slope from Tibnin, he went up then out of the ravine (the Wady Ilmah is meant) toward the west, and came to the little village Jehudijeh, "Jews village," surrounded by many trees. Of ruins, Furrer found there a finely chiseled block of stone which he regards as the slight trace of a synagogue. In this manner we may solve the riddle, simply and easily, as it seems to us, *without any change of the text and holding fast the Masoretic punctuation.* If, however, we were to change the text, Maurer's conjecture would deserve the preference over that of Knobel, because יַהֲוֵדָה, from the similarity of the letters, might very easily have arisen from יַבְרֵם, which is not the case with יַשְׁשָׁכָר.

Ver. 35-39. *Fortified Cities of Galilee*, ver. 35. Ziddim, unknown. Zer, likewise unknown. Hammath, to be kept distinct from the often mentioned Hamath, the northern boundary-town of Palestine; a Levitical city, ch. xxi. 32, called also Hammoth-dor or Hammon (1 Chr. vi. 61). The name indicates warm springs, such as existed at Ammaus south of Tiberias (Ἀμμαοῦς in Joseph. *Ant.* xviii. 2, 3; *Bell. Jud.* iv. 1, 3; see Menke's Map v., side map of Galilee), and still exist.

Rakkath, situated, as the Jews have thought, on the site of the later Tiberias.

Oinneroth (פִּנְרוֹת or פִּנְרוֹת, ch. xi. 2; Targ. :

פִּנְרוֹת, פִּנְרוֹת, פִּנְרוֹת, Γεννησάδ, Joseph. *Bell. Jud.* iii. 10, 7, 8), the city already mentioned, ch. xiv. 2, which gave name to the beautiful and fertile plain, pictured by Josephus (*l. c.*) in the most splendid colors, and to the sea (ch. xii. 3; xiii. 27; Num. xxxiv. 11), but which has itself disappeared. Knobel supposes the Khan Minijeh to be the place where it stood. The plain, which is about an hour long and twenty minutes broad, extends from near Mejdol to Khan Minijeh. Comp. further Furrer, p. 319 ff.; Robinson, iii. 290). פִּנְרוֹת signifies probably "low ground," a hollow, κοιλάς, from פָּנָה (Knobel).

Verse 36. **Adamah**, unknown. **Ramah**, the present Rameh, southwest of Safed, on a plain, a large, beautiful village surrounded with plantations of olive trees. **Hazor**, see on ch. xi. 1.

Ver. 37. **Kadesh**, see on ch. xii. 22. **Edrei**, not to be confounded with Edrei in Bashan, ch. xii. 4, unknown. **En-hazor**, doubtless Ain Hazur south of Rameh.

Ver. 38. **Iron**, now Jaron, Jarun, on a height northwest of el-Jisch (Giscala) in a fertile and cultivated region with ruins near by. Seezen, ii. p. 123 f.; Van de Velde, *Narr.* i. 174 ff., *apud* Knobel.

**Migdal-el** (מִגְדַּל־אֵל, God's tower). The name speaks for Magdala (*Matt.* xv. 39), now el-Mejdel, which it is supposed to be by Gesen. and Robinson (iii. 278), only it is remarkable that Migdal-el was not before (ver. 35) included in the cities lying on the Sea of Gennesaret, rather than here among such as lie further west. On this account Knobel, contrary to the Masoretic pointing מִגְדַּל־אֵל, joins it with the following מִגְדַּל־אֵל, and then finds the place in Mejdol Kerum, west of Rama, three hours east of Acccho (Robinson, *Later Bibl. Res.* p. 86). Too far west.

**Horem**, unless one accepts Knobel's combination, not yet found. So with **Beth-anath** (*Judg.* i. 33), and **Beth-shemesh**, which is different from Beth-shemesh in Judah (ch. xv. 10), and Beth-shemesh in Issachar (ver. 22). **Nineteen cities**. The number detailed is sixteen.

g. Ch. xix. 40-48. *The Territory of the Tribe of Dan*. This tribe received the seventh lot, which fell to them in "pleasant places" (*Ps.* xvi. 6), west of Benjamin, north of Judah, south of Ephraim. Their country lay mostly in the Shephelah, but hindered by the Amorites (*Judg.* i. 34) from taking possession of their province, the warlike tribe conquered, besides, a small tract far up in the mountains of the north (*Judg.* xviii. 1 ff.). Josephus does not mention this (*Ant.* v. 1, 27), but our author does (ver. 47).

Ver. 41. **Zorah**, **Eshatol**, and **Ir-shemesh**, three cities of Judah which were yielded to the Danites, but of which they did not occupy Irshemesh, a city assigned to the Levites (ch. xxi. 16).

Ver. 42. **Shaalabbin** (שְׁאֵלָבִין), גֶּסֶנִיּוֹן, Gesenius: place of jackals, comp. שְׁאֵלָבִין, ch. xv. 28), 2 Sam. xxiii. 32; 1 Chr. xi. 33; 1 K. iv. 9; now Salbit (Robinson, *Later Bibl. Res.* p. 144, n. 3 [Selbit]. **Ajalon**, ch. x. 12.

**Jethlah**. According to Knobel contained in the Wady Atallah west of Jalo (Ajalon) (Robinson, *Later Bibl. Res.* pp. 144, 145).

Ver. 43. **Elon**, perhaps Ellin (Robinson, iii. Ap. p. 120). **Thimnathah**, ch. xv. 10. **Ekron**, ch. xv. 11.

Ver. 44. **Eltekeh**, a city of the Levites, ch. xxi. 23, otherwise unknown.

**Gibbethon**, ch. xxi. 23, a Levitical city also. Mentioned 1 K. xv. 27; xvi. 15, 17, in the contests with the Philistines; not yet discovered in modern times.

**Baalath**, fortified by Solomon, 1 K. ix. 18; unknown. Whether identical with Baala, ch. xv. 11? (Knobel).

Ver. 45. **Jehud**, very probably el-Yehudijeh, two hours north of Ludd (Robinson, iii. 45), in a beautiful, well-cultivated plain.

**Bene-berak**, now Ibn Abrak, one hour to the west of Yehudijeh.

**Gath-rimmon**, a Levitical city, ch. xxi. 24; 1 Chr. vi. 54, to be sought according to the *Onom.* in the vicinity of Thimnah, but not yet discovered (Keil).

Ver. 46. **Me-jarkon** (*aquæ flavedinis*, yellow water), unknown.

**Rakkon** (רָקֹן from רָקַח = רָקַח, "cheek," Gesen.) unknown.

With the border before **Japho**. These words indicate that Me-jarkon and Rakkon are to be sought in the region of Japho.

**Japho** (יָפוֹ, beauty) is mentioned elsewhere in the O. T. only 1 K. v. 9; 2 Chr. ii. 16; Ez. iii. 7; Jon. i. 3. Under the Greek name of Ἰόππη, Lat. Joppe, it occurs often in the books of *Macca-bees* (1 Macc. x. 74, 76; xii. 34; xiv. 15, 34; xv. 28, 35; 2 Macc. xii. 3-7), and in the Acts of the Apostles (ch. ix. 36-43; x. 5, 8, 23, 32; xi. 5). The place is now called Jaffa, in which the old name Japho is preserved, and it has, since the times of the Crusaders to the present day been the landing-place of pilgrims who go thence to Jerusalem. The population amounts to not far from five thousand souls, including about three thousand Mohammedans, six hundred Christians, and only about one hundred and twenty Jews (von Raum. p. 205). The city is very old, built, as the ancients thought, before the Flood: "*Est Joppe ante diluvium, ut ferunt condita*" (Pomp. Melas, i. 11); "*Joppe Phenicum antiquior terrarum inundatione, ut ferunt*" (Plin. *Hist. Nat.* v. 13) (*apud* von Raumer, p. 204). On the east the town is surrounded by a wide circle of gardens and groves of noble trees. Oranges, almonds, figs, apricots, peaches, pomegranates, apples and plums, sugar-cane and cotton, all flourish admirably here (Furrer, pp. 6, 7). Even to these gardens extended, according to the passage before us, the territory of Dan. Concerning Joppe, comp. further, Ritter, xvi. 574 ff. [Gage's transl. iv. 253-259], Winer in the *Real-woerterbuch*, Robinson,<sup>1</sup> Tobler, *Wanderung*, and Nazareth, *nebst Anhang* u. s. w., p. 302. This author found civilization so far advanced there in 1865 that houses were numbered, and "in genuine Arabic numerals," and their "gates named, e. g. Tarif el-Baher, Sea-gate."

And the border of the children of Dan went out from them, i. e. the children of Dan extended their territory as is related in *Judg.* xviii; not, however, in the immediate vicinity, but rather, after having through five scouts become satisfied of the feasibility of their undertaking (*Judg.* xviii. 7-10), at the foot of Anti-Lebanon in Laish (לַיִשׁ, *Judg.* xviii. 7, 27), or לַיִשׁ, as the place is called

<sup>1</sup> [Robinson gives no original information concerning Joppe; see iii. 81, note. — Tr.]

in the latter half of our verse. The reason for this migration lay in the pressure of the Amorites who did not allow the Danites to spread themselves in the plain (Judg. i. 34). With the peaceful and quiet Sidonians they were able more easily to deal and then conquer them also. For the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem Dan, after the name of Dan their father. This Leshem or Lais which was called Dan by the Danites, and *per prolepsin*, is called so also in Gen. xiv. 14, is preserved in the present name of the place, Tel el-Kadi (hill of the judge), hill of Dan, for  $\text{דן}$  means judge, as Wilson, ii. 172, *apud* von Raumer, p. 125, Rem. 24 a, has pointed out, and with this Gen. xlix. 16 may be compared. It is a pleasant green hill of not more than twenty or thirty feet in height on the north side, while toward the south it falls off to a considerably greater depth (Furrer, p. 365, 366). Furrer saw no trace of an ancient city except some heaps of stones near the southwest edge. The same traveller describes very vividly the capture of Leshem by the Danites, p. 367. Comp. Robinson, iii. 351, 358; *Later Bibl. Res.* p. 392; Ritter, xv. p. 207 [Gage's transl. ii. 204-207], von Raumer, p. 125. The name was most familiar from the expression "from Dan to Beer-

sheba," Judg. xx. 1; 1 Sam. iii. 20; xxx. 30; 2 Sam. xvii. 11. Jeroboam established here the worship of the calves, the "Neo-Israelitish worship," 1 K. xii. 28, 29. Jehu was still devoted to it, 2 K. x. 29; Am. viii. 13, 14. May not the old name Leshem have been retained in that of the middle source of the Jordan, el-Leddān (Keil, i. 2, p. 53)?

i. Ch. xix. 49, 50. *Joshua's Possession*. According to his desire, the moderation of which has already been alluded to, ch. xvii. 14 ff., Joshua received, after the land had been divided, Timnath-serah (remaining portion, Gesen.), or Timnath-heres (portion of the sun), as a possession, on Mount Ephraim. There on the mountain Gaash was he buried, ch. xxiv. 30; Judg. ii. 8, 9. It is now Tibneh between Gophnah and el-Mejdel, first discovered by Smith in 1843 on an affluent of the Wady Belat. The ruins are of considerable importance; the tombs there are similar to the royal tombs at Jerusalem (*Bib. Sacra*, 1843, p. 484 ff. in von Raumer, p. 166). Robinson, *Later Bibl. Res.* p. 141. Ritter, xvi. p. 562 ff. [Gage's transl. iv. 246 f.]. The place is not to be confounded with Timnath (ver. 43) ch. xv. 10.

k. Ch. xix. 51. *Conclusion*. This general remark in closing the narrative, directly refers, by the statement that the division was made in Shiloh, only to ch. xviii. 1, because there the majority of the tribes had received their portions.

#### 4. Appointment of the Cities of Refuge.

#### CHAPTER XX.

##### a. The Command of God to Joshua.

#### CHAPTER XX. 1-6.

1 The Lord also [And Jehovah] spake unto Joshua, saying, Speak to the children  
2 [sons] of Israel, saying, Appoint out [Appoint] for you [the] cities of refuge,  
3 whereof I spake unto you by the hand of Moses: that the slayer that killeth  
[smite] any person unawares [by mistake] and unwittingly, may flee thither:  
4 and they shall be your refuge from the avenger of blood. And when he that doth  
flee unto one of those cities shall stand at the entering of the gate of the city, and  
shall declare his cause [speak his words] in the ears of the elders of that city, they  
shall take him into the city unto them, and give him a place, that he may dwell  
5 among them. And if the avenger of blood pursue after him, then they shall not deliver  
the slayer up into his hand; because he smote his neighbor unwittingly, and  
6 hated him not beforetime. And he shall dwell in that city, until he stand before  
the congregation for judgment, and until the death of the high priest that shall be  
in those days: then shall the slayer return, and come unto his own city, and unto  
his own house, unto the city from whence he fled.

##### b. Fulfillment of this Command.

#### CHAPTER XX. 7-9.

7 And they appointed [consecrated] Kedesh in Galilee in mount Naphtali, and  
Shechem in mount Ephraim, and Kirjath-arba, (which is Hebron) in the mountain  
8 of Judah. And on the other side [of the] Jordan by Jericho eastward, they assigned  
[appointed ver. 2] Bezer in the wilderness upon the plain [the table land] out of  
the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in

9 Bashan out of the tribe of Manasseh. These were the cities appointed [prop. of appointment] for all the children of Israel, and for the stranger [sojourner] that sojourneth among them, that whosoever killeth [smiteth] any person at unawares [by mistake] might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

#### EXEGETICAL AND CRITICAL

Ch. xx. contains the designation of the free cities for homicides as Moses had already (Num. xxxv. 9-34; Deut. xix. 1-13) ordained. There were to be six of them (Num. xxxv. 6, 13; Deut. xix. 3-9) and they were taken from the number of the Levitical cities (Num. xxxv. 6). The way to them must be prepared (Deut. xix. 3), that the fugitive might as quickly as possible reach his asylum.

a. Ch. xx. 1-6. *God's Command to Joshua*, vers. 1, 2. Recollection of the ordinance established by God through Moses (Num. xxxv. 9 ff.; Deut. xix. 5 ff., with which Gen. ix. 5 ff., and Ex. xxi. 12-14 may be further compared). The cities are called

עָרֵי מִקְלָה. The root מִקְלָה signifies (1.) to draw together, to contract ones self, (2.) to draw in, hence to receive (a fugitive), as in the Chal. (Gesen.) [The meaning of the noun comes near to asylum].

Ver. 3. In these cities the man-slayer (רֹצֵחַ, from רָצַח, prop. "to break or crush in pieces") might flee, yet only the one who smote (רָצַח) a soul by mistake (רָצַח בְּטִלְיָהּ, from רָצַח, to go astray, to err," for which in Num. xxxv. 22, עָרֵי מִקְלָה [in a twinkling] stands). Knobel remarks on רָצַח בְּטִלְיָהּ, on Lev. iv. 2: "This expression, as well as רָצַח and רָצַח, occurs in reference to transgressions of the divine law which are committed without consciousness of their being unlawful, and which are only afterwards recognized as sins (vers. 13, 22, 27, v. 18; xxii. 14), e. g., of sins of the congregation without their knowledge (Num. xv. 24 ff.), or even of unlawful conduct which has resulted from some weakness, carelessness (ch. v. 15), or which was occasioned by some unfortunate accident (Num. xxxv. 11, 15, 22 ff.; Josh. xx. 3, 9). Hence it stands in general for unpremeditated sins in opposition to

רָצַח בְּקִדְיָהּ, i. e., violent intentional sins, which must be punished with death (Num. xv. 27-31), and could not be expiated with sacrifices." Thus it is added here also, unwittingly (רָצַח בְּטִלְיָהּ, without his knowing it). Now for those who had slain any person by mistake, without intending it, these cities should be for a refuge from the avenger

of blood. He is מִקְלָה לָּהֶם, LXX. δ ἀρχιστεῦς τοῦ αἵματος (ἀρχιστεῦς, whence ἀρχιστεῦς, is the nearest of kin, according to Ammonius the one entitled to the heirship, different from συγγενεῖς, who have no such right, and from οἰκείοι, related by marriage, Herod. x. 80. The word ἀρχιστεῦς occurs frequently in the LXX. still also in Isæus, *Orat. Att. ii. 11*, and in Eurip. *Trach. 243*). Vulg.: *ultor sanguinis*. מִקְלָה signifies properly to demand back, reclaim what belongs to one, hence, in connection with עָרֵי, to require, revenge the blood which has been stolen by the murderer. As such a reclamation in reference to real estate belonged to the family (Lev. xxv. 35; Ruth iv. 4-6), so

that they alone had a right to repurchase it; so also the reclamation for the blood of a member of a family was a duty of the family, and they alone had a right in regard to it. Precisely so was it with the duty of marrying a brother's widow (Deut. xxv. 5; Matt. xxii. 23 ff.; Mark xii. 19; Luke xx. 28) which is expressed Ruth iii. 13 by מִקְלָה. On the custom itself of vengeance for blood [the vendetta], see the Theological and Ethical.

Ver. 4. More particular directions, not given in the passages of the Pentateuch, how the man-slayer should proceed on his arrival at the free city. He must remain standing at the entering of the gate of the city, i. e. ante portam (Vulg.), and state his case before the ears of the elders of that city. Then they shall gather him (רָצַח) into the city, and shall give him a place, that he may dwell among them, i. e. assign to him a habitation.

Vers. 5, 6. He might not be delivered to the avenger of blood, but might, according to ver. 6, to the congregation, that is, as appears from Num. xxxv. 24 ff., to the congregation of his own city, who should hold judgment upon him, and either, if they found him guilty, give him up to the avenger of blood, or, if they esteemed him innocent, send him back to the city of refuge, where he must remain until the death of the anointed high-priest (Num. xxxv. 25), that is, of the ruling high-priest. After the death of the latter there follows, somewhat as upon the death of an anointed prince, an amnesty, and the man-slayer is at liberty to return to his home. If, however, he presumptuously leaves his asylum sooner, he is exposed to the anger of the avenger (Num. xxxv. 26, 28).

b. Ch. xx. 7-9. *Fulfillment of this Command*, ver. 7. They consecrated to this use six cities. עָרֵי מִקְלָה, as Keil rightly notices, is not merely to set apart, but to set apart something to a holy destination from the remaining mass of things. "The free cities" as Ranke says (*Untersuch. über den Pentateuch*, ii. 316, *apud* Keil, pp. 363), "are intended to keep the people and land of Jehovah pure from blood guiltiness. They exist as a monument of Jehovah's love for his chosen." Hence not cities at random but Levitical cities were chosen (Num. xxxv. 6).

Kedesh in Galilee. Ch. xii. 22; xix. 37. מִקְלָה, from מִקְלָה, signifies a ring, Esth. i. 6; Cant. v. 14, then circle, section of land, like עֵרֶב. In particular it is a circuit of twenty cities (1 K. ix. 11) in the tribe of Naphtali, מִקְלָה, within whose borders many heathen still dwelt, and hence called, Is. viii. 13, מִקְלָה (comp. Matt. iv. 15, Γαλιλαία τῶν ἐθνῶν). From it the name Galilee, which occurs in the translation here and in ch. xxi. 32, has been formed. Shechem, ch. xvii. 7. Kirjath-arba, ch. xv. 13. The three cities of refuge west of the Jordan thus lay so distributed that one (Kedesh) was found in the north, one (Shechem) in the centre, and one (Kirjath-arba = Hebron) in the southern part of the land.



Ver. 8. East of the Jordan there are likewise three which Moses had already (Deut. iv. 41-43) established.

Bezer, perhaps identical with Bozra (Jer. xlviii. 24), but not to be identified more particularly, although we may, as Knobel remarks on Num. xxxii. 38, compare the place of ruins Burazin, some way east of Heshbon in the plain (Robinson, *App.* p. 170), or Berza (Robinson, *ibid.*).

Ramoth in Gilead, the same city which is called, ch. xiii. 26, Ramath-Mizpeh,<sup>1</sup> now, as was shown at the place cited (comp. also Knobel on Num. xxxii. 42, p. 183), es-Salt, and therefore not to be placed so far northward as on Menke's Map iii.; comp. Gen. xxxi. 49.

Golan in the country of Gaulanitis (Jaulan) not yet discovered by modern travellers, but in the time of Eusebius and Jerome called a *κώμη μεγάλῃ* and *villa prægrandis*. Since Ramoth in Gilead lay in the middle of the land, Bezer probably in the south, and Golan in the north, there seems to have been a similarly fit distribution of the cities to that which we have noticed in West Palestine. But while they were enumerated there from north to south, these are mentioned, as in Deut. iv. 43, in the opposite order.

Ver. 9. These were the cities appointed, — *עָרֵי הַמִּצְוָה*, the Vulgate, rightly: *civitates constitutæ*, cities of appointment (from *צָוָה*, to appoint), i. e., which were appointed in order that every one . . . might flee thither; Kimchi, inaccurately; *urbes congregationis* (with reference to the signification of *צָוָה*, in Niph.); Gesen., not precisely: *urbes asyli*, for in that view they are called, ver. 3, *עָרֵי הַמִּקְלָט*. Luther [and Eng. Vers.] translated quite rightly: these were the cities appointed for all the children of Israel, etc.

#### DOCTRINAL AND ETHICAL.

So long as no organized commonwealth exists among a people, a common consciousness of right develops itself first in that sphere of society which is immediately given by the divine order of nature — the family. It will therefore interpose when the right of one of the members is violated, whether in the loss of material goods through robbery, or by injury to body and life. So we find vengeance for blood, not only among the Hebrews, Arabs, Persians, but also among the Greeks, with the Germanic and Slavic peoples, in the infancy of their development, as now among savage nations. The theocratic legislation found the custom existing, and sought, without attempting to abolish, to restrain it. This purpose was served by the free cities, as

<sup>1</sup> [Osborn's large map makes them distinct places. — Tr.]

also by the other restricting appointments in the passages of the law quoted above, as well as in this passage. It deserves to be carefully considered also, that according to the view of the O. T., in a case of manslaughter, not merely the family to which the slain man belonged was injured, but God himself in whose image man was created (Gen. ix. 6). On this account the real avenger of blood, as is said just before, is God himself (Gen. ix. 5; Ps. ix. 13; 2 Chron. xxiv. 22). He avenges the murdered man even on brutes (Gen. ix. 5; Ex. xxi. 28, 29). Since God is wronged in intentional murder, even the altar itself affords no protection to the slayer (Ex. xxi. 14), ransom is not allowed (Num. xxxv. 31), the land even is defiled and cannot be purified from the blood which has been shed in it, without the blood of him who has spilled it (Num. xxxv. 33). The legislation of the O. T. is, therefore, on this side, much stricter than the Greek, Roman, or German idea of right. These allowed ransom, and regarded consecrated places as places of asylum even for the intentional murderer (comp. Winer, *Realw.*, art. "Freistatt"). On the other hand, it appears much more humane and equitable in regarding God himself as the proper avenger (see Gen. ix. 5 ff., and comp. Lange on the passage), in distinguishing between premeditated and unintentional homicide, and in requiring punishment of the perpetrator only, not at all of his relations. Comp. on this subject the art. "Bluträcher" by Oehler in Herzog's *Realencyk.* ii. 260 ff., also Winer, art. "Bluträcher," Keil, *Com. on Josh.* in loc., [and Smith's *Dict. of the Bible*, arts. "Blood, Avenger of," and "Cities of Refuge." — Tr.]

#### HOMILETICAL AND PRACTICAL.

The chapter is suitable to be treated as a Bible lesson, to show, with reference to the passages Gen. ix. 5 ff.; Ex. xxi. 12-14; Num. xxxv. 9 ff.; Deut. xix. 1 ff., how solemnly and strictly, and at the same time how justly and mildly, the O. T. legislation spoke concerning violence to human life; how it in part clung still to the patriarchal institutions, but in part prepared for a better order; in particular, how this arrangement for free cities put a check on family revenge, and endless, bloody quarrels. For the practical application, the following comments of Starke give hints: The name of the Lord is a strong tower and safe refuge; the righteous flee thereto and are protected, Prov. xviii. 19; Ps. xviii. 2, 3. — The blood of a man is highly esteemed before God; he who sheds it has God's wrath upon him, Gen. ix. 10; ix. 6; Gal. v. 21; Rev. xxii. 15. — God has no pleasure in sin, Ps. v. 5, nor delight in the death of the sinner, Ezek. xviii. 23, 24.

5. *Appointment of the Cities for the Priests and Levites.*

## CHAPTER XXI.

## a. Demand of the Levites that Cities should be given them.

## CHAPTER XXI. 1-3.

- 1 Then [And] came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the  
 2 tribes of the children [sons] of Israel; And they [omit: they] spake unto them at Shiloh in the land of Canaan, saying, The Lord [Jehovah] commanded by the hand of Moses to give us cities to dwell in, with the suburbs [and their pasture-grounds; De Wette: their circuits; Bunsen: common-pastures; Knobel: driving-  
 3 grounds] for our cattle. And the children [sons] of Israel gave unto the Levites out of their inheritance [possession], at the commandment of the Lord [Jehovah], these cities and their suburbs [pasture-grounds].

## b. General Account of the Levitical Cities.

## CHAPTER XXI. 4-8.

- 4 And the lot came out for the families of the Kohathites: and the children [sons] of Aaron<sup>1</sup> the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon [the Simeonites], and out of the tribe of Benjamin, thirteen cities. And the rest of the children [sons] of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the  
 6 half-tribe of Manasseh, ten cities. And the children [sons] of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen  
 7 cities. The children [sons] of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.  
 8 And the children [sons] of Israel gave by lot unto the Levites these cities with [and] their suburbs [pasture-grounds], as the Lord commanded by the hand of Moses.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 4. אֲרֹנִי לְבִנָּי, strictly: and there were for the sons of Aaron . . . by the lot thirteen cities. And so through the following verses to the 7th inclusive. — Tr.]

## c. Cities of the Children of Aaron (Cities of the Priests).

## CHAPTER XXI. 9-19.

- 9 And they gave out of the tribe of the children [sons] of Judah, and out of the tribe of the children [sons] of Simeon, these cities which are *here* mentioned by  
 10 name [which were called by name], Which the children [sons] of Aaron,<sup>1</sup> *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs  
 11 was the first lot. And they gave them the city of Arba the father of Anak (which *city is* Hebron) in the hill-country [on the mountain] of Judah, with the suburbs  
 12 thereof [and its pasture-grounds] round about it. But [And] the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for [in] his pos-  
 13 session. Thus [And] they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city [the city] of refuge<sup>2</sup> for the slayer; and Libnah with  
 14 her suburbs, And Jattir with her suburbs, and Eshtemoa with her suburbs,  
 15 16 And Holon with her suburbs, and Debir with her suburbs, And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine  
 17 cities out of those two tribes. And out of the tribe of Benjamin, Gibeon with her  
 18 suburbs, Geba with her suburbs, Anathoth with her suburbs, and Almon with her  
 19 suburbs; four cities. All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 10. יָדָיו לְבָנֵי אֵן, as in verse 4, properly: And there was for the sons of Aaron (sc. the lot, see exeg. note), or. there were [the cities]. The subject in any case has to be supplied, on account of the parenthesis at the end of the verse. — Tr.]

[2 Ver. 13. Hebron the city of refuge for the slayer, and its pasture-grounds. It may be remarked, once for all, that "suburbs" in the version, should uniformly throughout the chapter be understood in the sense which we have hitherto indicated by substituting "pasture-grounds." The "with" which precedes it should as uniformly be "and." — Tr.]

## d. Cities of the remaining Kohathites.

## CHAPTER XXI. 20-26.

20 And the families of the children of Kohath, the Levites which [who] remained of the children of Kohath, even [omit: even] they had the cities of their lot out of the tribe of Ephraim. For [And] they gave them Shechem with her suburbs in mount Ephraim, *to be* a city [the city] of refuge<sup>1</sup> for the slayer; and Gezer with her suburbs, And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon, with her suburbs; two cities. All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 21. Heb. nearly as in ver. 13. And they gave them the city of refuge for the slayer, Shechem and its pasture-grounds, on Mount Ephraim. — Tr.]

## e. The Cities of the Gershonites (comp. ver. 6).

## CHAPTER XXI. 27-33.

27 And unto the children [sons] of Gershon, of the families of the Levites, out of the *other* [omit: other] half-tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer,<sup>1</sup> and Beesh-terah with her suburbs; two cities. And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, Jarmuth with her suburbs, En-gannim with her suburbs; four cities. And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, Helkath with her suburbs, and Rehob with her suburbs; four cities. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer;<sup>2</sup> and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities. All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 27. As in ver. 21: The city of refuge for the slayer, Golan, in Bashan, etc. — Tr.]

[2 Ver. 32. As in ver. 27. — Tr.]

## f. The Cities of the Merarites (comp. ver. 7).

## CHAPTER XXI. 34-42.

34 And unto the families of the children [sons] of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs; two cities. Dimnah with her suburbs, Nahalal with her suburbs; four cities. And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs; two cities. Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer;<sup>1</sup> and Mahanaim with her suburbs, Heshbon with her suburbs, Jazer with her suburbs; four cities in all. So all the cities [All the cities] for the children [sons] of Merari by their families, which were remaining of the families of the Levites, *were* by their lot twelve cities.<sup>2</sup> All the cities of the Levites

within the possession of the children of Israel *were* forty and eight cities with 42 their suburbs. These cities were every one with their suburbs round about them. Thus *were* [So to] all these cities.

## TEXTUAL AND GRAMMATICAL

[1 Ver. 33. As in vers. 27, 32. — Tr.]

[2 Ver. 40. Heb. with broken construction: and their lot was twelve cities. — Tr.]

## g. Conclusion.

## CHAPTER XXI. 43-46.

43 And the Lord [Jehovah] gave unto Israel all the land which he swore [had  
44 sworn] to give unto their fathers: and they possessed it, and dwelt therein. And  
the Lord [Jehovah] gave them rest round about, according to all that he swore  
[had sworn] unto their fathers: and there stood not a man of all their enemies  
before them; the Lord [Jehovah] delivered all their enemies into their hand.  
45 There failed not aught of any good thing which the Lord [Jehovah] had spoken  
unto the house of Israel; all came to pass.

## EXOGETICAL AND CRITICAL.

The chapter contains the catalogue of the Levitical cities, which were appointed according to the regulations already given by Moses, Num. xxxv. 1 ff. There were forty-eight of them in all, of which six were at the same time (ch. xx.) cities of refuge. On Kiepert's *Wall Map* they are distinguished by a colored line drawn under each [on Clark's *Bible Atlas of Maps and Plans*, by being printed in small capitals, and on Menke's by a distinguishing mark].

The list of the Levitical cities is given also in 1 Chron. vi. 39-66, with several in part easily removable deviations, due probably, as Keil supposes (ii. 1, p. 156, note), to another documentary source. The chronicler names only forty-two cities, although he also relates ver. 45 ff. that the children of Aaron had received thirteen, the other Kohathites ten, the Gershonites thirteen, the Merarites twelve cities, in all therefore forty-eight. Omitted are (1) Jutta in Judah, (2) Gibeon in Benjamin, (3) Eltekeh in Dan, (4) Gibbethon in Dan, (5) Jokneam in Zebulun, (6) Nahalal in Zebulun. Knobel seeks the reason in mere negligence on the part either of the chronicler himself or of a transcriber. Judging somewhat more leniently, we may find the explanation in an oversight, well deserving excuse amid so many names. If, further, the author of Chronicles gives to some extent different names, many of them exhibit faulty readings, as עֲגֵר for חֶצְרוֹן (ver. 25), קֶזֶשׁ for קֶזֶשׁ (ver. 29), etc., but others, on the contrary, the true reading, as עֲשֵׁן for עֵין (ver. 16), בִּלְעָם for גִּרְדֵּימוֹן (ver. 25), and דִּמְקָה for רִמְמוֹן (ver. 35).

In other places he shows only different forms of the same name, as the examples cited by Keil, עֲלָמוֹן for עֲלָמוֹן, קֶשֶׁל for קֶשֶׁל, חֶצְרוֹן for חֶצְרוֹן, and many others (Keil, *ub. sup.*). Some, finally, are probably different designations of the same city, as יִקְמָעִם for יִקְמָעִם, יִקְמָעִם for יִקְמָעִם, and עֵין־גִּנְנִים for עֵין־גִּנְנִים (1 Chron. vi. 53, 58 [Eng. 68, 73] compared with Josh. xxi. 22, 29).

a. Vers. 1-3. *Demand of the Levites that Cities should be given to them.* The account which we have here of the application of the heads of the tribe (Ex. vi. 14, 25) reminds us of ch. xiii. 6, where it is similarly told concerning Caleb, that he, accompanied by members of his tribe, brings to mind the promise that had been given him by Moses. Calvin regards it as probable that the Levites had been forgotten, adducing in support of this: "*Sic enim accidere solet, dum quisque ad sua curanda attentus est, ut fratrum obliviscatur.*" Considering the great respect in which their fellow tribesman of that day, Eleazar, was held, and that he himself shared in the distribution of the land, we may much rather assume with Masius (in Keil, p. 155), "*illos, cum res ad eam opportunitatem perductæ fuissent, accessisse ad divisores communi suorum tribulium nomine ut designatas ab illis urbes sortirentur.*" They had not deemed it opportune to urge their claim before.

b. Vers. 4-8. *Account of the Levitical cities in general.* According to Ex. vi. 16-20, and Num. iii. 17-19, compared with 1 Chron. v. 27-vi. 34 [Eng. vi. 1-49], we have the following family-tree for the Levites, to keep which before the eyes may help to understand the following allotment:—

## LEVI.

- |             |  |                        |  |                                       |  |
|-------------|--|------------------------|--|---------------------------------------|--|
| 1. Gershon. |  | 2. Kohath.             |  | 3. Merari (Ex. vi. 16; Num. iii. 17). |  |
| 1. Amram.   |  | 2. Ishar.              |  | 4. Uzziel (Ex. vi. 18; Num. iii. 19). |  |
| 1. Aaron.   |  | 2. Moses (Ex. vi. 20). |  |                                       |  |

Aaron's posterity received the priesthood, Num. xviii. 1, 2, 7 (1 Chron. vi. 49). All the other Levites, hence the descendants of Moses also, were

appointed, Num. xviii. 3-6 (1 Chron. vi. 33 [48]), to the inferior service of the sanctuary. The children of Israel, according to Num. xxxv. 6 ff., de-

terminated what cities the families of the Levites should receive, but the lot decided which of these cities each particular family should have.

Ver. 4. The first lot came out for the families of the Kohathites, and, amongst these, for the sons of Aaron the priest, of the Levites. They, namely, the proper priests, received thirteen cities in the territory of the tribe of Judah, Simeon, and Benjamin. Upon which Calvin remarks: "*Quod non contigit fortuito eventus: quia Deus pro admirabili suo consilio in ea sede eos locavit, ubi statuerat templum sibi eligere.*"

Ver. 5. The other Kohathites, that is, the posterity of Izhar, Hebron, Uzziel, and, in the line of Amram, those of Moses, shared ten cities in the land of Ephraim, Dan, and Manasseh west of the Jordan.

Ver. 6. The Gershonites received eighteen cities of Issachar, Asher, Naphtali, and Manasseh east of the Jordan.

Ver. 7. To the Merarites were allotted twelve cities out of Reuben, Gad, and Zebulun.

c. Vers. 9-19. *The Cities of the Sons of Aaron* (cities of the priests). In vers. 9-16 are mentioned the cities which the Aaronides received in the country of Simeon and Judah, then in vers. 17-19 the four cities of Benjamin. That they had so many was reasonable in view of the future increase of the posterity of Aaron.

[Keil, *Bibl. Comm.* ii. 1, pp. 155, 156, says on this topic: "This number for the cities allotted to the Levites will not appear too large if we consider, that (1) most of the cities of Canaan, to judge from the great number in so small a country, could not have been very large; (2) the Levites were not the sole occupants of these cities, but had only the necessary abodes in them for themselves, and pasture for their cattle in the vicinity, while the remaining space was for the other tribes; (3) that the twenty-three thousand male persons which the Levites numbered in the second census in the steppes of Moab, when distributed among thirty-five cities, would give to each six hundred and fifty-seven males, or about thirteen hundred male and female Levites. On the other hand, the allowance of thirteen cities to the priests has raised objections tending to the supposition that, since Aaron, in Joshua's time, could scarcely have had so numerous a posterity from his two remaining sons as to fill two, not to speak of thirteen cities, therefore the catalogue betrays a document of a much later date (Maurer and others). But in this, not only is there ascribed to those who effected the division, the monstrous short-sightedness of assigning to the priests their abodes with reference merely to their necessity at that time, and without regard to their future increase; but also of having taken the size of the cities as much too important, and the number of the Levites as much too small. But it was not at all designed that the cities should be filled with the families of the priests. And although the poll-list of the priests then living is nowhere given, still, if we remember that Aaron died in the fortieth year of the exodus, at the age of one hundred and twenty-three years (Num. xxxiii. 38), and so was already eighty-three years old when they left Egypt, it will appear that there might be now, seven years after his death, descendants of the fourth generation. But his two sons had twenty-four male offspring who founded the twenty-four classes of priests instituted by David (1 Chron. xxiv.). If, then, we allow only six males respectively to each of the following generations, the third generation would already have

numbered one hundred and forty-four persons, who, ranging from twenty-five to thirty-five years of age at the distribution of the land, might now have had eight hundred and sixty-four male children. Thus the total number of male persons of the priestly class might at that time have amounted to over one thousand, or to at least two hundred families." — Tr.]

Ver. 9. The cities were called by name, that is, they indicated them by their names, "specified them by name" (Knobel).

Ver. 10. The subject of the principal sentence is גִּבְעֹן, which must be supplied from the parenthetical explanatory sentence ("for theirs was the first lot"). The awkwardness of the construction reminds us of ch. xvii. 1.

Vers. 11, 12. The first city named is Hebron, here also as in ch. xv. 13, and often, called the city of Arba. When this Arba is here called the father of Anok, אֲנוֹךְ, but elsewhere always the father of

Anak (אֲנָק, 'Eved), the אֲנוֹךְ is undoubtedly a mere variety of pronunciation of the same name. The A sound easily passes over, in the German dialects also into the O sound. At Hebron the Levites received, besides the city, only מִקְנֵי־שֵׂם (from מִקְנֵה, to drive), the "drives," the pasture-grounds, but not the tillable land which, with the villages thereon, belonged to Caleb (ch. xiv. 12).

Compare also in reference to the מִקְנֵי־שֵׂם, ver. 8, as well as Num. xxxv. 2.

Ver. 13 repeats the sense of ver. 11 on account of the parenthetical remark in ver. 12. Libnah (ch. xv. 42; x. 29); Jattir (ch. xv. 48); Eshetemoa (ch. xv. 50); Holon (ch. xv. 51); Debir (ch. xv. 15, 49; x. 38); Ain (ch. xv. 32); Jutta (ch. xv. 55); Bethshemesh (ch. xv. 10). Of the cities so far enumerated six, Hebron, Jattir, Eshetemoa, Holon, Debir, Jutta, lay on the mountain of Judah; two, Libnah and Bethshemesh, in the lowland, to which is added one city of Simeon, Ashan in the lowland (אֲשָׁן, ch. xv. 42; xix. 7, as should be read, 1 Chron. vi. 44 (59), instead of עֲזִין.

Ver. 17 ff. The four Levitical cities in Benjamin, Gibeon (ch. ix. 3 ff.; x. 1 ff.; xviii. 25), Geba (ch. xviii. 24), Anathoth, and Almon. The two latter are wanting in the list of the cities of Benjamin, and are therefore still to be spoken of here. Anathoth (אֲנָתוֹת), Jeremiah's birth-place (Jer. i. 1; xxix. 27), whose inhabitants, however, hated him (Jer. xi. 21), and were therefore threatened by the indignant prophet (Jer. xi. 22, 23), lies one hour and a quarter (Furrer one hour and seventeen minutes) northeast of Jerusalem, and is now called Anata, built "on a height rising a little above the table-land." As traces of its antiquity, Furrer, who made a trip thither from Jerusalem (pp. 75-80), found in a house stones with jointed edges, three feet long and one and a half feet wide (p. 77). Robinson (who first recognized in Anata the ancient Anathoth, while ecclesiastical tradition had chosen for it another site, near the village of Kuryet el-Enab, about three hours from Jerusalem on the road to Ramleh, and had called it Jeremie) also notices ancient remains of walls, and, like Furrer, praises the prospect from this place (Rob. ii. 109, 110; Furrer, p. 77). The statements of Joseph. (*Ant.* x. 7, 3), of the *Onom.*, and of Jerome in the *Comm.* in Jer. 1, on the distance of Ana-

thoth from Jerusalem have been proved correct (see von Raumer, p. 171). *Almon* (עֲלִמון), 1 Chron. vi. 45 (60) עֲלִמֶת, now Almit (Rob. *Later Bibl. Res.* 287) or el-Mid, as Tobler writes it (*Denkbl.* p. 631, note 1), situated a little to the northeast of Anathoth. A place of ruins.

Ver. 19. Thirteen cities in all.

d. Vers. 20-26. *The Cities of the remaining Kohathites.* Of these there were ten, namely, four in Ephraim (ver. 22), four in Dan (ver. 24), two in west Manasseh (ver. 25).

Vers. 20-22. a. *Four Cities in Ephraim, Shechem* (ch. xvii. 7), *Gezer* (ch. x. 33; xvi. 3), *Kibzaim* (instead of which 1 Chron. vi. 53 (68) has יִקְצִים, not discovered. That Kibzaim and Jokneam may be, as Knobel and Keil suppose, different names of the same place, is confirmed perhaps by the fact referred to by Gesenius in his *Lex.*, that יִקְצִים, "gathered by the people," from r. יִקְצֶה.

and יִקְצִים, to collect, cognate with יִקְצֶה, Ezek. xxii. 20, "have a quite similar etymology." The fourth city is Beth-horon. "Whether the upper or lower city, is not said" (Keil).

Vers. 23, 24. β. *Four Cities in Dan, Eltekeh, Gibbethon* (ch. xix. 44), *Aijalon* (ch. x. 12; xix. 42), *Gath-rimmon* (ch. xix. 45).

Ver. 25. γ. *Two Cities in West Manasseh; Tannach* (ch. xii. 21; xvii. 11). *Gath-rimmon*, an old mistake in copying for גִּתְרִמּוֹן (1 Chron. vi. 55 [70]), that is Ibleam (ch. xvii. 11).

Ver. 26. In all, ten cities.

e. Vers. 27-33. *The Cities of the Gershonites.* Thirteen, again, as with the sons of Aaron (vers. 4, 19), namely, two in East Manasseh (ver. 2), four in Issachar (ver. 28), four in Asher (ver. 30), three in Naphtali (ver. 32).

Ver. 27. a. *Two Cities in East Manasseh. Golan* (ch. xx. 8; Deut. iv. 43). *Beesh-tera* (בְּעִשְׁתֶּרָה), cont. from בֵּית-עִשְׁתֶּרָה, that is, House of Ashtarte; called 1 Chron. vi. 56 (71) עִשְׁתֶּרָה. It was plainly a city with a temple of Ashtarte, perhaps the Ashteroth-Karnaim mentioned in Gen. xiv. 5 as the residence of Og, king of Bashan, the site of which cannot now be determined. In any case, we must not, as Keil and Knobel observe, think of the present *Busra* in the east of Hauran (as Reland does, pp. 621, 662), for this was called even from ancient times Βόσσυρα, Βοσρόδ (1 Macc.

v. 26; Joseph. *Ant.* xii. 8, 3), hence as now בְּעִשְׁתֶּרָה, which the Greeks and Romans corrupted into Βόσσυρα (Knobel). But we must not either refer, as Knobel would, to a Bostra or Bustra on Mount Hermon, north of Banias, since the territory of the tribes did not extend so far north. Knobel, indeed, assumes this when he discovers Baal-gad in Heliopolis; which view we have attempted to disprove in ch. xi. 17. The site of this Beeshterah, therefore, must be regarded as not yet ascertained. That the name Beeshterah should occur more than once, and therefore on Mount Hermon, is owing to the wide spread of the worship of Ashtarte through that region. So much the more difficult will it be to make out the situation of our city.

Vers. 28, 29. β. *Four Cities in Issachar: Kishon* (ch. xix. 20), *Dabareh* (ch. xix. 12), *Jarmuth*, *En-gannim* (ch. xix. 21).

Vers. 30, 31. γ. *Four Cities in Asher: Mishal* (ch. xix. 26), *Abdon* (ch. xix. 28), *Helkath* (ch. xix. 25), *Rehob* (ch. xix. 28).

Ver. 32. δ. *Three Cities in Naphtali: Kedeah* (ch. xix. 37), *Hammoth-dor*, called Hammath in ch. xix. 35, and Hammon in 1 Chron. vi. 61 (76), *Kartan* (כָּרְתָן), according to Keil contracted from כָּרְתָן = כָּרְתָן, 1 Chron. vi. 61 (76), like Dothan, 2 K. vi. 13, from Dothain, Gen. xxxvii. 17), not named among the cities of Naphtali. Knobel says: "Perhaps Katanah, with ruins, northeast from Safed," in Van de Velde, *Mem.* p. 147.

Ver. 33. Thirteen cities in all.

f. Vers. 34-42. *The Cities of the Merarites.* They acquired twelve cities (ver. 40), namely, four in the tribe of Zebulun (ver. 34), four in the tribe of Reuben (ver. 36), and four in the tribe of Gad; mostly therefore in eastern Palestine.

Vers. 34, 35. a. *Four Cities in Zebulun: Jokneam* (ch. xii. 32; xix. 11), *Kartah* (ch. xix. 15), *Dimnah*, perhaps אֲרִמְנָה (ch. xix. 13; 1 Chron. vi. 62). So Knobel and others. Keil questions the identity, because in the passage quoted from the Chronicles the text is undoubtedly corrupt, since it presents not four but only two cities, Rimmon and Tabor. *Nahalal* (ch. xix. 15). Instead of this Tabor, 1 Chron. vi. 62.

Vers. 36, 37. β. *Four Cities in Reuben: Bezer* (ch. xx. 8; Deut. iv. 43), *Jahashah*, *Kedemoth*, and *Mephathth* (ch. xiii. 18). Both verses are supported by the majority of Codd., are not wanting in the early translations, and correspond to the statements of vers. 7, 40, 41. When Rabbi Jacob ben Chasim omitted them in his great Rabbinic Bible of the year 1525, on the authority of the Masora, he proceeded altogether without right, cf. Knobel, p. 474; Keil, *Bibl. Com.* p. 155, Anm. 2; and *Com. on Josh.*, p. 457, note; also De Rossi, *Variae Lectiones*, ad h. l., and J. H. Michaelis, note to his *Heb. Bibl.*, ed. Halle (ap. Keil, l. c.).

Vers. 38, 39. γ. *Four Cities in the Tribe of Gad: Ramoth in Gilead* (ch. xx. 8; xiii. 26), *Mahanaim* (ch. xiii. 26), *Heashbon* (ch. xiii. 17), *Jaser* (ch. xiii. 25).

Ver. 40. Twelve cities in all.

Vers. 41, 42. End of the list of Levitical cities. There were forty-eight of them, as had been commanded, Num. xxxv. 6, and as is here again mentioned. Each one had its pasture-ground; עִיר עִיר, city city, i. e., each city according to the manner of distributive numerals, Gesenius, *Gram.* § 118, 5.

g. Vers. 42-45. *Conclusion.* He refers to what God had said to Joshua, ch. i. 2-6, when he directed him to take possession of the land.

Ver. 43. Jehovah gave Israel the land which he had sworn to their fathers (Gen. xii. 7; xv. 18; Num. xi. 12; xxxii. 11; Deut. xxxi. 21). And they possessed it, and dwelt therein. The same expression is used ch. xix. 47.

Ver. 44. And he gave them rest round about, as he likewise had sworn to their fathers (Ex. xxxiii. 14; Deut. iii. 20; xxv. 19). Their enemies could not stand against them, and although these were not yet entirely subjugated, as appears from Judg. i., they dared not enterprise against the Israelites while Joshua lived (Judg. ii. 6 ff.). As Rahab said to the spies (ii. 9), a terror had fallen on the Canaanites.

Ver. 45. The good words not one of which

failed (פָּלַל, fell), i. e., remained unfulfilled (ch. xxiii. 14), are God's promises. Comp. on this in the New Testament, 2 Cor. i. 20, "God is in his promises truthful, and keeps them, only that we through unbelief and indifference ourselves stand in the way," Osiander.

## SECTION THIRD.

THE RELEASE OF THE TWO AND A HALF TRANSJORDANIC TRIBES. JOSHUA'S FAREWELL DISCOURSE. HIS DEATH AND THAT OF ELEAZAR.

## CHAPTERS XXII-XXIV.

1. *The Release of the Two and a Half Transjordanic Tribes.*

## CHAPTER XXII.

## a. Joshua's Parting Address.

## CHAPTER XXII. 1-8.

1 THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of the Lord [Jehovah] commanded you, and have obeyed [hearkened to] my voice in all that I  
3 commanded you: Ye have not left your brethren these many days unto this day, but [and] have kept the charge of [omit: of] the commandment of the Lord [Jehovah] your God. And now the Lord [Jehovah] your God hath given rest  
4 unto your brethren, as he promised [spoke to] them: therefore [and] now return ye, and get you unto your tents, and [omit: and] unto [into] the land of your possession, which Moses the servant of the Lord [Jehovah] gave you on the other  
5 side [of the] Jordan. But [Only] take diligent heed to do the commandment and the law, which Moses the servant of the Lord [Jehovah] charged [commanded] you, to love the Lord [Jehovah] your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and  
6 with all your soul. So [And] Joshua blessed them, and sent them away; and they  
7 went unto their tents. Now [And] to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan: but [and] unto the *other* half thereof gave Joshua among their brethren on this [the other]<sup>1</sup> side [of the] Jordan westward. And [and also] when Joshua sent them away also [omit: also] unto their tents, then he  
8 blessed them, And he [omit: he] spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 7. — מִן הַיַּרְדֵּן מֵעֵבֶר, ch. v. 1, except that the latter is defined by יַרְדֵּן; here it is "on (lit. out of) the other side" with reference to Bashan east of the Jordan, which has just been mentioned. — Tr.]

## b. Return Homeward of the Two and a Half Tribes. Erection of an Altar on the Jordan.

## CHAPTER XXII. 9, 10.

9 And the children [sons] of Reuben, and the children [sons] of Gad, and the half-tribe of Manasseh returned, and departed from the children [sons] of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country [into the land] of Gilead, to the land of their possession, whereof they were possessed [in which they had possessions], according to the word of the Lord [Jehovah] by the

10 hand of Moses. And when they came unto the borders of [into the circles<sup>1</sup> of the] Jordan, that *are* in the land of Canaan, the children [sons] of Reuben, and the children [sons] of Gad, and the half-tribe of Manasseh built there an altar by [the] Jordan, a great altar to see to [an altar great to behold].

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 10. — גִּלְיָוִת רִי, "circles, circuit, region;" see the exeg. note. That this district is said to have been in the "land of Canaan," which is in general strongly distinguished from the table-land east of the Jordan, certainly favors the supposition that the altar in question was erected on the west side of the river. Still everything else is against it, and we cannot but think that the recent commentators, against many of the older and against Josephus, have too readily assumed that it was so. It is in itself highly improbable that the Gileadites should have built an altar with their design on ground not belonging to them, where they could have no control over its safety, and where it is impossible to see how it could bear witness for *them*. And the expressions in ver. 11, אֶל־מִכְנֵי אֲרָץ פְּנֵי, "over against the land of Canaan," and אֶל־עֵקֶר פְּנֵי יִשְׂרָאֵל, both naturally point to the other side, and can only with a degree of violence be understood of a locality in the fullest sense within and of the land of Canaan. Consider further that there was no mention by the Israelites of simply destroying the altar, which would on this supposition be easy, and in their state of mind very natural (as indeed they would not have allowed it to be built without explanation on their territory), but that the ambassadors must pass over into Gilead to treat of the matter, and that there to all appearance the naming of the altar took place, and there will appear to be more reasons for the view of those who place the altar on the east bank of the Jordan than against it. May not the solution of the difficulty lie in the extension of the "land of Canaan," in ver. 10, so as to include the whole of the Ghor (ancient Arabah), overlooking the river, for the moment, as a boundary, and making the boundary between Canaan, the "low country," and Gilead to be the wall of eastern mountains which fences in the Jordan Valley? This being conceded, the phrase "over against," quasi "fronting," in ver. 11, and אֶל־עֵקֶר פְּנֵי יִשְׂרָאֵל (English version, "at the passage of," etc.), "to the other side with reference to the sons of Israel," might both be understood in their most usual sense. Certainly some notice ought to be taken of the probabilities for this opinion. — Tr.]

c. Embassy from Israel to the Two and a Half Tribes on account of the Altar.

## CHAPTER XXII. 11-20.

- 11 And the children [sons] of Israel heard say, Behold, the children [sons] of Reuben, and the children [sons] of Gad, and the half-tribe of Manasseh, have built an [the] altar over against the land of Canaan,<sup>1</sup> in the borders [circles] of [the]
- 12 Jordan, at the passage of [opposite to] the children [sons] of Israel. And when the children [sons] of Israel heard of *it*, the whole congregation of the children [sons] of Israel gathered themselves together at Shiloh, to go up to war against
- 13 them. And the children [sons] of Israel sent unto the children [sons] of Reuben, and to the children [sons] of Gad, and to the half-tribe of Manasseh into the land
- 14 of Gilead, Phinehas the son of Eleazar the priest, And with him ten princes, of each chief house<sup>2</sup> a prince throughout [for] all the tribes of Israel; and each one *was* an [a] head of the house of their fathers [the head of their chief houses]<sup>2</sup> among the thousands of Israel.
- 15 And they came unto the children [sons] of Reuben, and to the children [sons] of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake
- 16 with them, saying, Thus saith the whole [all the] congregation of the Lord [Jehovah], What trespass *is* this that ye have committed against the God of Israel, to turn away [return] this day from following the Lord [Jehovah], in that ye have
- 17 builded you an altar, that ye might rebel this day against the Lord [Jehovah]? *Is* the iniquity<sup>3</sup> of Peor too little for us, from which we are not cleansed until this day, although there was a plague [and the plague was] in the congregation of
- 18 the Lord [Jehovah], But that ye must turn away this day from following the Lord [Jehovah]? and it will be, *seeing* ye rebel to-day against the Lord [Jehovah], that to-morrow he will be wroth with the whole congregation of Israel.
- 19 Notwithstanding [And truly], if the land of your possession *be* [is] unclean, *then* [omit: then] pass ye over unto the land of the possession of the Lord [Jehovah] wherein the Lord's [Jehovah's] tabernacle dwelleth, and take possession among us: but rebel not against the Lord [Jehovah], nor rebel against us, in build-
- 20 ing you an altar beside the altar of the Lord [Jehovah] our God. Did not Achan the son of Zerah commit a trespass in the accursed thing [in what was devoted], and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.



## TEXTUAL AND GRAMMATICAL.

[1 Ver. 11. — **לָהּ**, "is a place to which one has come;" comp. **לָהּ**, letter B, also Greek *eis*, *εἰς* for *iv*. In all this, however, the idea of motion is not wholly lost, namely, "a motion that preceded" (Gesen. *Lex.* p. 62 B). — Ta.]

[2 Ver. 14. — **בֵּית אָבִי**, "house of a father," and **בֵּית אֲבוֹתָם**, "house of the fathers," = father-house, father-houses. On the use of the genitive plural instead of the plural of the noun limited, see Gesen. *Lex.* s. v. **בֵּית** (11), p. 129. — Ta.]

[3 Ver. 17. — **אֶת־עֲוֹנוֹ**, prop. an adverbial acc., "in respect to" the iniquity, etc. The sense of the question is, "Had we not enough of the iniquity?" etc. Zuns's version appears to take the last member of the verse singularly, as giving a vivid designation of the time of the transgression: *als die Sünde war*, etc. "And" (1) need not be understood here as = "although," but more naturally in its proper sense: "and the plague [for which] was upon the congregation (not the particular sinners) of Jehovah." The next verse (18) then proceeds: And (nearly = and yet) ye are turning away this day from after Jehovah. Or, if we suppose a somewhat more free combination of clauses, than is often met with in this style of Hebrew writing, we may consider the two verses as making up a compound sentence, in which one question runs through to the end of the first member of ver. 18. We should then translate thus: Is the iniquity of Poor too little for us, from which we are not cleansed until this day, and [for which] the plague was on the congregation of Jehovah, — and are ye turning away this day from after Jehovah? And it will be (q. d., the result is) ye will rebel to-day against Jehovah, and to-morrow upon the whole congregation of Israel he will break forth." — Ta.]

## d. Apology of the Two and a Half Tribes for Building the Altar.

## CHAPTER XXII. 21-31.

- 21 Then [And] the children [sons] of Reuben, and the children [sons] of Gad, and the half-tribe of Manasseh answered, and said [spake] unto the heads of the thousands of Israel, The Lord God of gods, the Lord God of gods [God, God Jehovah, God, God Jehovah, or, the God of gods, Jehovah, etc.], he knoweth, and Israel he shall know; if *it be* [was] in rebellion, or [and] if in transgression [trespass] against the Lord [Jehovah], (save us not this day,) That we have built us an altar to turn [return] from following the Lord [Jehovah], or [and] if to offer thereon burnt-offering, or [and] meat-offering, or [and] if to offer [make] peace-offerings
- 24 thereon, let the Lord [Jehovah] require *it*; And if we have not *rather* [omit: rather] done it for fear of *this thing* [done this from concern, for a reason], saying, In time to come your children [sons] might [will] speak unto our children [sons], saying,
- 25 What have ye to do with the Lord [Jehovah] God of Israel? For [And] the Lord [Jehovah] hath made [the] Jordan a border between us and you, ye children [sons] of Reuben and children [sons] of Gad; ye have no part in the Lord [Jehovah]: So [And] shall your children [sons] make our children [sons] cease from fearing the Lord [Jehovah]. Therefore [And] we said, Let us now prepare to build us an altar [let us now do for ourselves to build the altar], not for burnt-offering,
- 27 nor for sacrifice: But *that it may be* a witness between us and you, and between our generations after us, that we might do the service of the Lord [Jehovah] before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children [sons] may not say to our children [sons] in time to come, Ye have no part in the Lord [Jehovah]. Therefore [And] said we, that it shall be, when they should [shall] *so* say to us or [and] to our generations in time to come, that we may [will] say *again* [omit: again], Behold [See] the pattern of the altar of the Lord [Jehovah], which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you. God forbid [Far be it from us] that we should rebel against the Lord [Jehovah], and turn this day from following the Lord [Jehovah], to build an altar for burnt offerings, and for meat-offerings, or [and] for sacrifices, beside the altar of the Lord [Jehovah] our God, that is before his tabernacle [dwelling].
- 30 And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children [sons] of Reuben, and the children [sons] of Gad, and the children [sons] of Manasseh spake, it pleased them [was good in their eyes]. And Phinehas the son of Eleazar the priest said unto the children [sons] of Reuben, and to the children [sons] of Gad, and to the children [sons] of Manasseh, This day we perceive that the Lord [Jehovah] *is* among us, because ye have not committed this trespass

against the Lord [Jehovah]: now ye have delivered [then did ye deliver] the children [sons] of Israel out of the hand of the Lord [Jehovah].

e. Return of the Embassy. Naming of the Altar.

#### CHAPTER XXII. 32-34.

- 32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children [sons] of Reuben, and from the children [sons] of Gad, out of the land of Gilead, unto the land of Canaan, to the children [sons] of Israel, and brought  
33 them word again. And the thing pleased [was good in the eyes of] the children [sons] of Israel: and the children [sons] of Israel blessed God, and did not intend to go up [Heb. nearly: did not say they would go up] against them in battle, to destroy the land wherein the children [sons] of Reuben and [the sons of] Gad  
34 dwelt. And the children [sons] of Reuben and the children [sons] of Gad called the altar *Ed* [Witness; or, more probably, omit: *Ed*]: for it *shall be* a witness [it is a witness] between us that the Lord [Jehovah] is God.

#### EXEGETICAL AND CRITICAL.

The author of chaps. xiii.-xxi. having given the report, distinguished by his valuable and accurate statements, of the division of the land, the appointment of the cities of refuge and the Levitical cities, relates to us in the three following chapters, which close the book, the release of the two and a half transjordanic tribes, transcribes Joshua's last discourses to the people, and finally gives account of his death and that of Eleazar.

Chap. xxii. itself falls naturally into the following smaller sections: (a.) Joshua's farewell discourse to the two and a half tribes, vers. 1-8; (b.) Return of these tribes to their home. Erection of an altar on the Jordan, vers. 9, 10; (c.) Embassy from Israel on account of this altar, vers. 11-20; (d.) The apology of the eastern tribes, vers. 21-31; (e.) Return of the embassy, vers. 32-34.

a. Vers. 1-8. *Joshua's Farewell Discourse to the Two and a Half Tribes from across the Jordan.* Joshua acknowledges their obedience to Moses and to his own commands (ver. 2), and further, that they had faithfully stood by their brethren and kept the commandment of God (ver. 3). As now Jehovah had given rest to the others, they might return to their tents in the land of their possession already given to them by Moses beyond the Jordan (ver. 4). To this he adds the admonition that they should continue to observe the commandment, to serve God in unchanging love, with their whole heart and their whole soul. Still further are they called upon to share their rich booty with their brethren (ver. 8). That he sent them away with his blessing is twice related (vers. 6 and 7 b). A geographical notice is inserted (ver. 7).

Ver. 1. <sup>א</sup>, almost certainly not immediately at the end of the war, but, from the connection in which this narrative occurs, and according to ver. 4, not until after the division of the land was completed.

Ver. 2. They have kept their obligations to Moses (Num. xxxii. 20 ff.) and to Joshua himself (ch. i. 16 ff.).

Ver. 3. Still further, they had kept what was to be kept, the commandment of Jehovah. On <sup>וַיִּשְׁמְרֵם מִצְוַת יְהוָה</sup>, vid. Gen. xxvi. 5; Lev. viii. 35.

Ver. 4. Comp. ch. i. 15, <sup>וַיִּשְׁמְרֵם מִצְוַת יְהוָה</sup>, vers. 9,

10; Gen. xxxvi. 43; Lev. xiv. 34; xxv. 24, and often.

Ver. 5 recalls Deut. iv. 2, 29; vi. 5; viii. 6. On the infin. form. <sup>וַיִּשְׁמְרֵם</sup>, cf. Gesen. § 133; Ewald, § 238 a; Knobel on Deut. i. 27.

Ver. 6 properly closes in its first half the account of the sending away of the two and a half tribes, while ver. 7 adds a notice which was given in a similar way ch. xiv. 3, xviii. 7, and was therefore not necessary. Keil, in his earlier commentary on Joshua, noticed it quite sharply. He says (p. 462), "in ver. 7 we find again a notice, characteristic of our author, as Maurer rightly observes, in which he, from a mere desire to be perfectly explicit, sometimes falls into redundancy and superfluous repetitions." He now (*Bibl. Com.* in loc.) says more mildly, "in ver. 7 the author, for the sake of perspicuity, inserts the repeated observation, that only half of Manasseh had received their inheritance at the hand of Moses in Bashan, while the other half, on the contrary, had received theirs through Joshua west of the Jordan, as in ch. xiv. 3 and xviii. 7. To us this repetition appears redundant; it agrees, however, with the fullness, abundant in repetitions, of the ancient Hebrew style of narrative." The second half of the verse now repeats what is known already from ver. 6.

Since it begins with the words <sup>וְכָל הָעָם</sup>, it would almost seem that something immediately preceding had fallen out or "been omitted."

Ver. 8 presents a continuation of the foregoing in the demand not previously made, that they should share the rich booty with their brethren. This booty consisted in cattle, silver, gold, brass, iron, and clothing, and these all in very large quantities (Ex. iii. 22; xi. 2; xii. 36). By the brethren are meant the members of their tribes who had remained at home, to whom, according to Num. iii. 27, one half belonged. Although we cannot, with Knobel, recognize three original elements of the section, namely, vers. 1-4 and 6 from the War-book, ver. 5 from the Deuteronomist, vers. 7, 8 from the Law-book, we may not suppress the remark that ver. 7 b. and 8 appear to have sprung from a different source, the statements of which are not fully communicated. Whoever put the finishing hand to the whole work, has added that portion of its contents which offered a new thought, as a valuable complement.

wherein they had taken possessions (MINE), as in Gen. xxxiv. 10; xlvii. 27; Num. xxxii. 30; prop., "wherein they had been held fast," or established themselves), according to the command of Jehovah by Moses. That they departed from Shiloh, favors the view that this return took place not till after the division of the land. From ver. 9 we see that only the country west of the Jordan is regarded as the land of *Canaan*; that on the east of that river is called here simply Gilead, although it embraced Gilead and Bashan, the kingdoms of Sihon and Og. *The command of Jehovah by Moses*, see Num. xxxii. 20 ff.

גִּלְיוֹת הַיַּרְדֵּן. As in ch. xiii. 2 and Joel iv. 4, the circles of the Philistines (הַפְּלִשְׁתִּים) or גִּלְיוֹת (גִּלְיוֹת) are mentioned, so here the הַיַּרְדֵּן (בֵּית הַיַּרְדֵּן), which, Gen. xiii. 10, 11; 1 K. vii. 47, are designated as הַיַּרְדֵּן (Matt. iii. 5, ἡ περὶ τοὺς τοφθάρους), then, Gen. xiii. 12; xix. 17, simply, as הַיַּרְדֵּן; now the Ghor. The west side of the Ghor is intended, as appears from the addition, which is in the land of Canaan, — on the west bank of the Jordan. Here they built an altar on the Jordan, an altar great to behold. Hebrew, גִּדּוֹל לְפָנָיו, i. e., an altar so high and broad that it could be seen from a great distance [or, great in appearance, great as compared with other altars, quasi "great-looking"]. Since Moses had once raised such an altar to commemorate his victory over Amalek (Ex. xvii. 15), they believed they were acting in good faith, as also they afterwards with a good conscience testify (ver. 24 ff.).

(צַדְיָמָל אֶרֶץ כְּנָעַן), i. e., on its eastern side, Knobel), in the circles of the Jordan (אֶרֶץ הַיַּרְדֵּן), i. e., in the Ghor), at the side of the sons of Israel (אֶרֶץ בְּנֵי יִשְׂרָאֵל), as in Ex. xxv. 37; xxxii. 15). It is the east side [Zunz: at the side (of the river) turned toward the children of Israel. But comp. Textual Note].

Ver. 12 repeats that the children of Israel had heard of this, but adds that the whole congregation of the children of Israel gathered themselves together at Shiloh, to overrun the two and a half tribes with war. Knobel regards this verse as an interpolation, and out of the War-book. It is noticeable, indeed, that the beginning of ver. 11 is repeated here, and that ver. 13 might perfectly well follow ver. 11. But, on the other hand, the verse contains nothing at all which could disturb the connection or would be improbable in itself, since in view of Lev. xvii. 8, 9 (comp. Ex. xx. 24) such an excitement appears so much the more intelligible, as the tabernacle had been a short time before (ch. xviii. 1) erected for the first time in

and a half tribes ought not to have undertaken the building of this altar without the consent of Joshua, or of the high-priest."

according to Gesen. = brazen mouth, פֶּה־נְחָשׁ (הַשֵּׁת), son of Eleazar and one of the daughters of Putiel (Ex. vi. 25), is named (Num. xxv. 6 ff.) as zealous for discipline and morality in Israel, as a victorious leader of the people (Num. xxxi. 6 ff.) in the strife with the Midianites, and was therefore very well suited, on account of the high respect which he undoubtedly enjoyed, to be the head and spokesman of the embassy. Afterwards, he was, as related Judg. xx. 28, himself high priest. The ten princes who were sent with him represented the nine and a half tribes west of the Jordan, and in ver. 30 are called נְשֵׂאֵי הָעֵדָה קְשִׁיָּה. Each of them was head of a chief (father) house among the thousands of Israel. On the relation of the chief houses, or, as De Wette translates family houses (Stammhäuser), to the whole tribe, cf. ch. vii. 14, 16-18. The אֲלֵפֵי יִשְׂרָאֵל are the families of Israel, as appears from 1 Sam. x. 19, 21, where אֲלֵה is exchanged with מְשֻׁפְּחָה. The expression is often met with, e. g., Judg. vi. 15; Num. i. 16; x. 4; in our ch., ver. 30, and above all in the famous passage Mic. v. 1.

Vers. 15-20. The messengers come to the children of Reuben, and the rest, in the land of Gilead, and make to them earnest representations. As their speaker we have to imagine to ourselves Phinehas, the man of the brazen-mouth, whose words sound vehemently and as instinct with feeling. He assumes from the first that the altar was built *mala fide* by the two and a half tribes, that the question is one of rebellion against Jehovah (vers. 16, 22), and then asks whether the iniquity of Peor was not enough, of which the people were not yet purified, that they should call forth against them the wrath of Jehovah anew (vers. 17, 18). Rather, he admonishes them in the second part of his discourse, if the land of their possession seemed to them unclean, should the brother tribes cross over into the land of Jehovah's possession, where his dwelling was, and there take possession, but not rebel against Jehovah and apostatize by building them an altar besides the altar of Jehovah (ver. 19). With an impressive reference to the crime of Achan who perished not as an individual man, but likewise brought God's anger on the entire congregation, the noble zealot concludes his discourse (ver. 20).

Vers. 15, 16. What trespass is this—to turn away—that ye might rebel against Jehovah. The expressions here chosen are to be particularly noted: (1) **פָּשָׁע**, used ch. vii. 1 and ver. 20 with **פָּ**, of the thing, to commit a trespass in respect to something; but here with **פָּ**, of the person, and he the most exalted person, Jehovah; “to deal with him as he dealt with others.”

treacherously, with concealment, underhandedly," in consistency with the probable ground signification; "to cover," whence *קָלַעַל*, mantle. For

strengthening, the substantive *כִּזְעַל* is added to the verb, as [ch. vii. 1] 1 Chron. v. 25; x. 13; 2 Chron. xii. 2. (2) *לִשְׁכַּח מִן־יְהוָה*, as vers. 23, 29 (cf. ch. xxiii. 12), to turn away from Jehovah. In that consists the treacherousness in general, that they turn away from Jehovah. But since they have so far forgotten themselves as even to build an altar, so (3) the strongest expression is chosen, namely, *קָלַעַל*, to be disobedient, refractory, to rebel (Gen. xiv. 4; 2 K. xviii. 7, 20; xxiv. 1), first, against human rulers, as the passages quoted show, but here, as in Ezek. ii. 3; Dan. ix. 9, against Jehovah.

Ver. 17. Is the iniquity of Peor too little for us? That is, the iniquity which we committed (Num. xxv. 3; xxxi. 16) in the worship of Baal Peor, consisting in the offering of young maidens (Winer, *Realw.*, art. Baal [Smith's *Bibl. Dict.*]). At that time twenty-four thousand of the people died as a punishment. To the zeal of Phinehas the people owed the cessation of the plague (Num. xxv. 9-12). Of him God said to Moses, "he has turned away my anger from the children of Israel" (Num. xxv. 11). So much the more remarkable must it appear that Phinehas himself here still designates the iniquity as one from which we are not cleansed until this day. He is thinking, perhaps, that, as in his opinion the case of the two and a half tribes shows, the inclination to idolatry still exists among the Jews. So explained already, after the example of R. Levi ben Gerson, C. a Lapide, and Clericus: "*A quo nondum satis abhorremus; multi enim videntur fuisse, qui nondum delicti magnitudinem intelligebant.*" Vid Prov. xx. 9. "*Non deerant etiam, qui clam Cananeorum et Chaldaeorum deos colerent, ut liquet ex oratione Josue, cap. xxiv. 14, 23*" (ap. Keil, *Com. on Josh.* in loc.). With this agree Keil and Knobel.

Ver. 18. And ye turn away this day from following Jehovah. The sense is: so little do you think of that plague which once came upon the congregation, that you are to-day ready again to turn away from Jehovah [comp. Textual and Gram. Note].

And it will be, since ye rebel . . . will be wroth. The construction is the same as in Gen. xxxiii. 13, *אָמַם הַמָּרְדִּי* = *אָמַם אֶת*. Meaning: "Consider well, for if you rebel to-day against Jehovah, to-morrow he will be angry with the whole congregation of Israel." The judgment of God comes quickly, and it comes not alone on the two and a half tribes, but upon the whole people. In the latter circumstance lies, for Phinehas, at the same time, a sort of warrant for his speaking so earnestly to his transjordanic countrymen.

Ver. 19. Proceeding in a milder tone, Phinehas proposes to them, that if their land seemed unclean to them they should go over to the others in the land where Jehovah has his dwelling, only they should build no separate altar. Knobel: "And, indeed (*וְעַתָּה*), as Gen. xxvi. 9; xxix. 14; xlv. 28), if the land which they have taken were unclean, they could cross over into the land of Jehovah's possession, where the dwelling of Jehovah had its seat (*שָׁכַן*), as ch. xviii. 1), and there settle; only they should not, through such building of a special altar besides the true altar of Jehovah, rebel against

the Lord, and bring their brethren into hostility, i.e., draw down mischief on the whole people from God."

If the land . . . be unclean, etc., i. e., because Jehovah had not his abode there, and because many heathen dwelt among them.

Land of your possession . . . land of the possession of Jehovah. The antithesis is worthy

of careful notice. *כִּלְכֵּל*, with the accus. as Job xxiv. 13, *כִּלְכֵּל אֶדֶר*.

Ver. 20. Finally, Phinehas reminds them of the crime of Achan (ch. vii. 1 ff.), which was yet fresh in memory, and which, as once the iniquity of Peor, had involved in its consequences, not only the particular man, but also his children (ch. vii. 24), and, through the unfortunate attack on Ai (ch. vii. 1-5), the entire people. Keil: "Phinehas argues a *minore ad majus*. Yet the antithesis of *minus* and *maius* is not, with Calvin, to be sought in the *clandestinum unius hominis maleficium* and the *manifesta idololatria*, but to be understood with Masius, thus: '*Si Achan cum fecisset sacrilegium, non solus est extinctus, sed indignatus est Deus universae ecclesiae, quid futurum existimatis, si vos, tantus hominum numerus, tam graviter peccaveritis in Deum*'" (p. 381).

d. Vers. 21-31. Defense of the Two and a Half Tribes against the Reproach on Account of this Altar. With a solemn appeal to God, and that as the God Jehovah, whom Israel worshipped, these tribes declare that they have built the altar, not in treachery, to turn away from Jehovah and establish a new worship (vers. 21-23), but rather from solicitude lest the posterity of those who dwelt in Canaan proper should say to their posterity: You have no part in Jehovah! and should so restrain their children from worshipping Him. This had led them to think of building an altar, not as an altar of sacrifice, but as a witness to their common worship of Jehovah, even to future generations, that, if ever the case before supposed should occur, they might point to this altar fashioned after the pattern of the altar of Jehovah (vers. 26-28). In conclusion, they again repeat that rebellion or apostasy was furthest from their thoughts (ver. 29). With this frank reply, evidently springing from a good conscience, Phinehas and the princes declare themselves satisfied; for to-day have they learned that Jehovah is among them, from whose hand the children of Reuben, Gad, and Manasseh have saved Israel (vers. 30, 31).

Vers. 21-23. The answer of the Eastern tribes begins with much solemnity: God (*יְהוָה*), God Jehovah (*יְהוָה יְהוָה*), God (*יְהוָה*), God Jehovah (*יְהוָה יְהוָה*), he knoweth it (*יָדַעַתְּ*), and let Israel also know. "The combination of the three names of God, *יְהוָה*, the strong, *יְהוָה*, the Supreme Being worthy to be feared, and *יְהוָה*, He who truly is, the covenant God (ver. 22) serves, as in Ps. l. 1, to strengthen the appeal, which is intensified by the repetition of the three names" (Keil).

If it be in rebellion, etc. The apodosis to this follows at the close of ver. 23, let Jehovah require it. Interpolated into the asseveration is the imprecation, proceeding from an excited feeling, and addressed immediately to God, save us not this day! This day, *הַיּוֹם הַזֶּה* = to-day. He should to-day not help them, to-day not stand by

them, to-day forsake them if they have reared the altar in rebellion or in trespass. Knobel: "In case of our unfaithfulness, help thou us not in our present trouble, but leave us to destruction! A parenthetic clause, in which the excited feeling passionately invoking evil upon itself passes into the appeal to God." On the different kinds of sacrifice, in vers. 23 and 27, see Winer, *Realw.*, art. "Opfer"; Herzog, *Realenc.* x. 614 ff. [Smith's *Dict. of the Bible*, art. "Sacrifice"].

Vers. 24, 25. And if not rather from anxiety, for a reason, we have done this thing, saying,

etc. From anxiety, *מִדָּאָנְיָהּ*, from *דָּאָנָה*, to fear, to be concerned, 1 Sam. ix. 5; x. 2; Ps. xxxviii. 19. The substantive occurs Ezek. iv. 16; xii. 18, 19;

Jer. xlix. 23; Prov. xii. 25. — For a reason, *מִדָּבָר*,

comp. ch. v. 4, as also *עַל דָּבָר*, Gen. xii. 17; xx. 11. — *Saying*, i. e., saying to themselves, and so = thinking.

Ver. 25. *יָרָא*. "This infin. form, instead of the shortened, *לָרָא*, 1 Sam. xviii. 29, has analogies in *יָצָא*, Ezek. xxiv. 3, and *לִישׁוֹן*, Cant. v. 11, whereas in the Pentateuch only *יָרָאָה* is used" (Keil). The anxiety was not unfounded, in so far as in the promises only Canaan was spoken of, therefore only the land west of the Jordan according to the clear signification of ver. 10. Comp. Gen. xii. 7; xiii. 15; xv. 18; xvii. 8, and in particular, Num. xxxiv. 1-12.

Vers. 26-28. Let us now do for ourselves to build the altar, not . . . but that it may be a

witness, etc., *נִצָּנְתָה לָנוּ לְבָנוֹת*. Either to be taken, according to the examples cited by Knobel, Gen. ii. 3; xxx. 30, as we have aimed to express it in our translation, or as Keil prefers: "We will make us to build an altar (an expression out of the language of common life for: We will build us an altar)." Both explanations afford a good and apposite sense; which Luther renders with pregnant brevity: "*Lasset uns einen altar bilden*" (let us build an altar), doubtless following the Vulg.: "*Exstruamus nobis altare*." The LXX. refer the *נִצָּנְתָה* not to the building in itself, but to the design of the altar to be built: *καὶ εἰσάμεν ποιῆσαι, οὗτος τοῦ οικοδομησάι τὸν βωμὸν τούτων, οὐκ ἔνεκεν μαρτυρίαν . . . ἀλλ' ἵνα ᾖ μαρτύριον τοῦτο*, etc.

Ver. 27. The altar, therefore, should serve not for sacrifices, but to be a witness (cf. Ex. xvii. 15) between the generations on both sides, in the present and future times, that we might do [or that we do] the service of Jehovah before Him (*לִפְנֵי*) (*לְעֵבֶד אֶת־יְהוָה*) with our burnt-offerings, etc. The offerings were not to be made upon this altar, but before Him, before Jehovah, in Canaan. There would they perform the service of Jehovah.

Ver. 28. Simply for that should the altar be built after the pattern of the altar in the Tabernacle, that it might be a witness to which posterity also might point. *תִּבְנֶינָה* from *בָּנָה*, is the model, Ex. xxv. 9, 40; 2 K. xvi. 10, after which anything is built; but then also here, as Deut. iv. 16-18; Ezek. viii. 10, copy, image of anything. This sense is expressed by the LXX. quite correctly by *ὁμοίωμα*, by Luther by "likeness." The Vulgate does not translate *תִּבְנֶינָה*; De Wette's *Bau* (structure) is too indefinite.

Ver. 29. Another asseveration of their innocence. "The speakers conclude with the expression of their horror at the idea of forsaking Jehovah, *הֲיִלֵּיָה לָנוּ מִיְהוָה*, far be it to us from

Him, i. e., from God (*מִיְהוָה* = *מִיְהוָה*, 1 Sam. xxiv. 7; xxvi. 11; 1 K. xxi. 3), that we should rebel against Jehovah," etc. ["The sense is: 'profane or accursed be it from Jehovah,' *God forbid*, LXX., *μή γένοιτο*; or, the primary signification being neglected; 'woe to me' [or us] 'from Jehovah,'" etc., Gesen. in v., *הֲיִלֵּיָה*].

Ver. 30. It was good in their eyes, namely, in the eyes of the ambassadors, who had heard these words of the two and a half tribes. The sense of *בְּעֵינֵיהֶם* is very correctly given by the LXX. by *καὶ ἡρεσεν αὐτοῖς*.

Ver. 31. In his explanation Phinehas gives the glory to God alone, when he says: This day we perceive that Jehovah is among us, because (*וְהָיָה*, in this sense, as Gen. xxx. 18; xxxi. 49; xxxiv. 13, 27; Eccl. iv. 9; viii. 11, more completely *וְהָיָה וְלֹא־נִשְׁכַּח*) ye have not committed this trespass against Jehovah. God himself, as Phinehas rightly assumes, hindered that. Now (*אָז*) before conclusions = then or now, Job ix. 31; Prov. ii. 5; Ps. cxix. 92) have ye rescued Israel from the hand of Jehovah. "On *הַצִּיל מִיָּד*, comp. Gen. xxxvii. 21; Ex. ii. 19" (Knobel). This was realized in so far as otherwise a punishment like that in Num. xxv. 8 would have again fallen on the whole people.

e. Vers. 32-34. Return of the Embassy. Naming of the Altar. Phinehas and the princes return from the land of Gilead to Canaan, and bring back word which is universally acceptable, so that the people thank God, and all thought of going to war against the eastern tribes is dropped (vers. 32, 33). The chapter concludes with the mention that the children of Reuben and Gad had named the altar: It is a witness between us that Jehovah is God (ver. 34). In ver. 32 the children of Reuben and Gad alone are named, and so in ver. 34, merely for brevity's sake.

Ver. 34. By the giving of this name the two and a half tribes distinctly professed themselves worshippers of Jehovah as the true God. The first *כִּי* stands like the Greek *ὅτι*, as sign of the quotation of direct discourse (cf. Gen. iv. 23; xxix. 33; Ruth i. 10; 1 Sam. x. 19), and is therefore not to be translated.

#### THEOLOGICAL AND ETHICAL.

1. As Israel was to honor only one God, Jehovah, who truly was (Ex. iii. 14; xx. 2), so should there be in Israel only one place of sacrifice (Lev. xvii. 1-9); for to the *שְׂעִירִים* (Lev. xvii. 7), prop. goats, then, probably, shepherd deities, whose worship the apostate Jeroboam, according to 2 Chron. xi. 15, brought in again with that of the calves, to these they should not sacrifice. Considering the strong inclination of the people to turn aside to heathenish idolatry, which had shown itself repeatedly (Ex. xxxii; Num. xxv.) on their march through the wilderness, the leaders of Israel must

1 [Perhaps, rather, simply: "then (sc., when ye adopted the pious course)." — Tr.]

have felt, now that the people had received their dwelling-place, and the tabernacle been reared at Shiloh, and the land divided, the supreme necessity of establishing the unity of the worship. This could be truly instituted with a people that needed to be educated through the law (Gal. iv. 23, 24), only by absolutely prohibiting the offering of sacrifices on any other altar than the altar in the tabernacle. *One God, one house of God among the one people chosen by him: one altar of sacrifice before the door of this one habitation, — all this belonged together in the Old Testament, precisely as in the New, one Lord, one faith, one baptism, one God and Father of all* (Eph. iv. 5, 6).

2. The zeal which animated a Phinehas already once before (Num. xxv.), and now again, was a holy zeal for the honor of God, manifestly springing from a deep moral aversion to the shameful Peor-worship which threatened to bring Israel into destruction. Altogether in the same spirit as Phinehas, Elijah acted at a later period (1 K. xviii.). If this involved the shedding of blood, we must consider that, according to Lev. xvii. 4, idolatry was regarded exactly as if a murder had been committed, and was therefore to be punished with death. The spirit of Jewish zealotry, as it was developed at the time of the destruction of the city by Titus, was a caricature of that which Phinehas and Elijah cherished. How Christ stood related to it appears from the account of the purification of the Temple (John ii. 13 ff.; Matt. xxi. 12 ff.; Mark xi. 15 ff.), which teaches us how in Him holy zeal was blended with temperate self-restraint (John ii. 15, 16), as an impressive admonition to *blind* zeal in all ages. True, holy zeal is in all respects different from the wild excited passion of fanaticism. That resembles the flame which purifies the noble metal from the dross, this is the torch which, wherever it is hurled, sets all in flames, destroys everything, not in *majorem Dei gloriam*, but in *majorem insanie gloriam*. If our times in ecclesiastical matters show again a very strong tendency to that false zealotry, this sign of the times is to be esteemed one of the worst, a sign in which no one will conquer, but many certainly perish.

3. How a good conscience might appeal to God, the two and a half tribes show in their reply to the ambassadors of Israel. On the ground and foundation of Christianity also, the same appeal is still allowable, as the asseverations employed by Christ and his Apostles prove, comp. e. g., John iii. 5; v. 24, 25; vi. 53; xiii. 16, 21; Luke xxiii. 43; Rom. i. 9; ix. 1, 3; Phil. i. 8. Such affirmations are not thoughtlessly ejaculated assertions, but they spring immediately from the temper of the soul filled with the spirit of God, which temper they evince.

4. To have no part in the Lord is the worst thing which can befall a people, a congregation, an individual. How deeply Peter once felt this we learn from John xiii. 8, 9.

5. In all that men do or leave undone constantly to recognize the hand of the Lord, therefore the control of his providence (ver. 31), is an altogether peculiar result of earnest religious meditation. The eye of the ancient Israelites for this, as the passage before us shows, and 1 Sam. iii. 8 very impressively, was sharpened in an unusual degree. The more clearly this ultimate causality of God is discerned, so much the more intelligible appears to

us all human history, and that as the hypothesis of divine control and human conduct, or of divine appointment and human freedom.

#### HOMILETICAL AND PRACTICAL.

The release of the brother tribes from Gilead, by Joshua. (1) How he acknowledges the fraternal help which had been afforded; (2) admonishes to faithful compliance with the commands of God; (3) dismisses them, with his blessing, to their tents (vers. 1-8). — The return of the tribes to the country east of the Jordan, and the erection of the altar on the border of Canaan (vers. 9, 10). — Israel's embassy to their brethren beyond the Jordan, (1) occasion (vers. 11-14); (2) the message of Phinehas and the princes (vers. 15-20); (3) the answer to this (vers. 21-31); (4) the return of the messengers (vers. 31-33). — Phinehas the holy zealot for the honor of God (vers. 15-20, with appropriate and skillful use of Num. xxv. 1 ff. — So let the whole congregation of the Lord say to you — a powerful, solemn word (ver. 16)! — How people with a good conscience speak. (1) They may appeal to God as their witness; (2) they may, however, also state clearly and frankly what they have done, without being obliged to conceal anything (vers. 21-31). — Monuments of historical events are dumb and yet eloquent witnesses (ver. 28 compared with vers. 9, 10, and 34). — How brethren can understand each other (vers. 30, 31). — To-day we perceive that the Lord is among us! Can we not also frequently say so, when God keeps us that we commit no trespass against Him (vers. 31). — A joyful return home (vers. 32, 33). — What joy good tidings may spread abroad (ver. 33). — In all things be the honor God's (ver. 33, comp. Ps. cxv. 1).

STARKE: It is not enough to begin well, but we must also continue in that way and persevere even to the end, Heb. iii. 12, 14; Matt. x. 22; xxiv. 13. — When God releases us from our service we may go but not before, Ps. xxxi. 16; xxxix. 5; Luke ii. 29. — A Christian zeal for religion is not wrong. — It is certainly allowable in important cases, with moderation to answer, and with adjuration by the name of God to manifest truth and innocence. — Altars and images are not in themselves wrong and forbidden: only we must not practice superstition with them, 2 K. xviii. 4.

OSIANDER: By this it is manifest and known that we love God if we keep his commandments, John xiv. 23; xv. 14. — Whenever we hear concerning Christian believers that they stand fast in the faith, we ought to thank God for such a benefit [1 Thess. i. 1-3; ii. 6-9]. — We should, as far as possible, guard beforehand that none be offended (ver. 34).

HEDINGER: Precipitate blood-thirstiness is not consistent with true religion; for how can he who himself would not break the bruised reed, allow us either to bruise that which is whole, or break that which is bruised, or burn up the broken? Is. xliii. 3. — In cases which are ambiguous and uncertain, it is better to let the judgment stand suspended than to act contrary to love, 1 Cor. xiii. 7. — As good householders plant trees of which only their children and children's children will eat the fruit, and sit under the shadow, so should Christian parents strive still more earnestly that true godliness may be propagated to their children.

## 2. Joshua's Parting with the People. His Death and that of Eleazar.

## CHAPTERS XXIII., XXIV.

## a. The First Parting Address.

## CHAPTER XXIII.

a. Promise that Jehovah will still fight for his people, and help them to the complete possession of the land.

## CHAPTER XXIII. 1-11.

1 And it came to pass, a long time [many days]<sup>1</sup> after that the Lord [Jehovah] had given rest unto Israel from all their enemies round about, that Joshua waxed  
 2 old and stricken in age. And<sup>2</sup> Joshua called for<sup>3</sup> [omit: for] all Israel, and [omit: and] for their elders, and for their heads, and for their officers [overseers], and said unto them, I am old and [omit: and] stricken in age [far gone in years]:  
 3 And ye have seen all that the Lord [Jehovah] your God hath done unto all these nations because of you; for the Lord [Jehovah] your God is he that hath fought  
 4 for you. Behold [See], I have divided unto you by lot these nations that remain, to be an inheritance [as a possession] for your tribes; from [the] Jordan, with  
 5 [and] all the nations that I have cut off, even unto [and] the great sea westward [toward the going down of the sun]. And the Lord [Jehovah] your God, he shall expel them from before you,<sup>4</sup> and drive them from out of your sight;<sup>4</sup> and ye shall possess their land, as the Lord [Jehovah] your God hath promised [spoken] unto  
 6 you. Be ye therefore very courageous [And be ye, or, ye shall be, very strong] to keep and to do all that is written in the book of the law of Moses, that ye turn  
 7 not aside therefrom to the right hand or [and] to the left; That ye come not among these nations, these that remain among [with] you; neither make mention of the name<sup>5</sup> of their gods, nor cause to swear by them [it], neither serve them, nor bow  
 8 yourselves unto them: But cleave unto the Lord [Jehovah] your God, as ye have  
 9 done unto this day. For [And] the Lord [Jehovah] hath driven out from before you great nations and strong: but as for [and] you, no man hath been able  
 10 to stand [hath stood] before you unto this day. One man of you shall chase [chaseth] a thousand: for the Lord [Jehovah] your God, he it is that fighteth for  
 11 you, as he hath promised [spoken] unto you. Take [And take] good heed therefore [omit: therefore] unto yourselves [your souls], that ye love the Lord [Jehovah] your God.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. מִיָּמִיִּם, prop. after, or following, many days. This is taken by our version rather as modifying the following clause, "at the end of many days after," etc., than as parallel to it (De Wette, Fay), and meaning the same thing: "after many days, after Jehovah had given," etc. The latter is preferable. — Tr.]

[2 Ver. 2. וַיִּקְרָא] should introduce the apodosis to ver. 1, and the translation be (ver. 1), "and it came to pass . . . after that Jehovah . . . and Joshua was old, far gone in years (ver. 2), that Joshua called all Israel," etc. — Tr.]

[3 Ver. 2. Lit. "called to," but the "to" is superfluous in consistency with the usage generally; so that "for" should be omitted throughout this verse. — Tr.]

[4 Ver. 5. Our version rightly, although perhaps too strongly marks the variety in מִצְרַיִם and מִצְרַיִם, which De Wette and Fay neglect. — Tr.]

[5 Ver. 7. לֹא תִשָּׁבַח. To indicate exactly the construction of the prep. בְּ with both verbs, is scarcely possible in English. We have to adopt some such substitute as, "and not make mention of, and not cause to swear by the name of their gods." — Tr.]

## β. Warning against Apostasy from God.

## CHAPTER XXIII. 12-16.

12 Else [For] if ye do in any wise go back [return], and cleave unto the remnant of these nations, even [omit: even] these that remain among [with] you, and shall

- make marriages with them, and go in unto them, and they to you [and come among them, and they among you]:<sup>1</sup> Know for a certainty that the Lord [Jehovah] your God will no more drive out *any of* [omit: any of] these nations from before you: but [and] they shall be snares [a snare] and traps [a trap] unto you, and scourges [a scourge] in your sides, and thorns in your eyes, until ye perish from off this good land [ground אֶרֶץ] which the Lord [Jehovah] your God hath given you.
- 14 And behold, this day I *am* going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing [word] hath failed of all the good things [words] which the Lord [Jehovah] your God spake concerning you; all are come to pass unto you, *and* [omit: and] not one thing [word] hath failed thereof. Therefore [And] it shall come to pass, *that* as all good things are [every good word is] come upon you, which the Lord [Jehovah] your God promised [spoke to] you; so shall the Lord [Jehovah] bring upon you all evil things [every evil word], until he have destroyed you from off this good land [ground] which the Lord
- 16 [Jehovah] your God hath given you. When ye have transgressed [transgress] the covenant of the Lord [Jehovah] your God, which he commanded you, and have gone and served [go and serve] other gods, and bowed [bow] yourselves to them; then shall the anger of the Lord [Jehovah] be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 12. The idea is that of general intercourse. The verb "come" is used for brevity's sake, instead of saying fully: "and you go among them and they come among you." — Ta.]

## b. The Second Parting Address. Renewal of the Covenant. Conclusion.

## CHAPTER XXIV.

## a. The Second Parting Address.

## CHAPTER XXIV. 1-15.

- 1 And Joshua gathered all the tribes of Israel to Shechem, and called for [omit: for<sup>1</sup>] the elders of Israel, and for their heads and for their judges, and for their
- 2 officers [overseers]; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord [Jehovah] God of Israel, Your fathers dwelt on the other side of the flood [river] in old time, *even* [omit: even] Terah, the
- 3 father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood [river], and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.
- 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but [and] Jacob and his children [sons] went down into Egypt. I sent [And I sent] Moses also [omit: also] and Aaron, and I plagued Egypt, according to that
- 6 which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after
- 7 your fathers with chariots and horsemen unto the Red Sea. And when they cried unto the Lord [Jehovah], he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen [saw] what I have done [did] in Egypt: and ye dwelt in the wilderness a long season [many
- 8 days]. And I brought you into the land of the Amorites [Amorite], which [who] dwelt on the other side [of the] Jordan; and they fought with you: and I gave them into your hand, that ye might possess [*or*, and ye possessed] their land; and I destroyed them from before you. Then [And] Balak the son of Zippor, king of Moab, arose and warred [fought<sup>2</sup>] against Israel, and sent and called Balaam the son of
- 10 Beor to curse you: But I would not hearken unto Balaam; therefore [and] he blessed you still:<sup>3</sup> so [and] I delivered you out of his hand. And ye went over [the] Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites,<sup>4</sup> and the Perizzites, and the Canaanites, and the Hittites, and the
- 11 Gergashites, the Hivites, and the Jebusites, and I delivered [gave] them into your



- 12 hand. And I sent the hornet before you, which [and it] drove them out from before you, *even* the [omit: even the] two kings of the Amorites: *but* [omit: but] not with thy sword, nor with thy bow. And I have given you a land for [or, in] which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards [trees] which ye planted not do ye eat. Now therefore [And now] fear the Lord [Jehovah], and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood [river], and in Egypt; and serve ye the Lord [Jehovah]. And if it seem evil unto you to serve the Lord [Jehovah], choose you this day whom ye will serve, whether the gods which your fathers served that *were* on the other side of the flood [river] or the gods of the Amorites [Amorite] in whose land ye dwell: but as for me [and I] and my house, we [omit: we] will serve the Lord [Jehovah].

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. Omit "for" throughout this verse as ch. xxiii. 2. — Tn.]

[2 Ver. 9. לִמְלָחָה, although capable of meaning "to war," "wage war," is, with one exception, translated throughout our book, "to fight." — Tn.]

[3 Ver. 10. The emphatic force of the infin. abs. here might be variously expressed: "he kept blessing you;" "he must *ain* bless you;" "he did nothing but bless you." Equivalent is the intent of "he blessed you still."

[4 Ver. 11. These names are all singular in the Hebrew throughout the verse, and are best so read in English.

β. *The Renewal of the Covenant.*

## CHAPTER XXIV. 16-28.

- 16 And the people answered and said, God forbid [Far be it from us] that we should forsake the Lord [Jehovah], to serve other gods; For the Lord [Jehovah] our God, he *it is* that brought us up, and our fathers, out of the land of Egypt, from [out of] the house of bondage [lit. of bondmen], and which [who] did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people [peoples] through whom we passed: And the Lord [Jehovah] drove out from before us all the people [peoples], even [and] the Amorites [Amorite] which [who] dwelt in the land: *therefore* [omit: therefore] will we also [we also will] serve the Lord [Jehovah]; for he *is* our God.
- 19 And Joshua said unto the people, Ye cannot serve the Lord [Jehovah]: for he *is* an holy God: he *is* a jealous God; he will not forgive your transgressions, nor [and] your sins. If [when] ye forsake the Lord [Jehovah], and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.
- 21 And the people said unto Joshua, Nay; but we will serve the Lord [Jehovah].
- 22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the Lord [Jehovah], to serve him. And they said, *We are* witnesses.
- 23 Now therefore [And now], *said he*, put away the strange gods which *are* among you, and incline your heart unto the Lord [Jehovah] God of Israel. And the people said unto Joshua, The Lord [Jehovah] our God will we serve, and [to] his voice will we obey [hearken].
- 25 So [And so] Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an [the] oak that *was* by [in] the sanctuary of the Lord [Jehovah]. And Joshua said unto all the people, Behold, this stone shall be a witness [for witness לְעֵדוּת] unto [against ver. 22] us; for it hath heard all the words of the Lord [Jehovah] which he spake [hath spoken] unto [with] us: it shall be therefore [, and shall be] a witness unto [against] you, lest ye deny your God. So [And] Joshua let the people depart, every man [one] unto his inheritance [possession].

## γ. Death of Joshua and Eleazar. The Bones of Joseph.

## CHAPTER XXIV. 29-33.

- 29 And it came to pass after these things, that Joshua the son of Nun the servant  
 30 of the Lord [Jehovah] died, *being* an hundred and ten years old. And they buried  
 him in the border of his inheritance [possession] in Timnath-serah, which *is* in  
 31 mount Ephraim, on the north side of the hill of [of mount] Gaash. And Israel  
 served the Lord [Jehovah] all the days of Joshua, and all the days of the elders that  
 over-lived [lit. prolonged days after] Joshua, and which [who] had known [knew]  
 all the works of the Lord [Jehovah] that he had done for Israel.
- 32 And the bones of Joseph, which the children [sons] of Israel brought up out  
 of Egypt, buried they in Shechem, in a parcel of ground [portion of the field]  
 which Jacob bought of the sons of Hamor the father of Shechem for an hundred  
 pieces of silver [kesita]; and it became the inheritance of [they were for a pos-  
 session to] the children [sons] of Joseph.
- 33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained*  
 to [in Gibeah of] Phinehas his son, which was given him in mount Ephraim.

## EXEGETICAL AND CRITICAL.

These two closing chapters of the book are intimately related, containing the two farewell addresses of Joshua to the people, an account of the renewal of the covenant in connection with the latter of those addresses, and the report of the death of Joshua and Eleazar. They give information also concerning the last transactions of Joshua, and the closing circumstances of his life so full of activity, and so significant with reference to the establishment of the religious character of the people of Israel.

Particularly to be considered here, from the first, is the relation between the two farewell addresses in respect to differences and agreement of their subject-matter; and manifestly, *the first presents to the Israelites what Jehovah will do for them to bring them into full possession of the land, while the second in powerful words calls to mind in detail what Jehovah, since the time of the patriarchs, has already done for them.* Admonitions to fidelity towards Jehovah, warnings against backsliding from him, are found in both addresses (ch. xxiii. 6, 7, 8, 11, 12, 13, 15, 16; xxiv. 14, 15), and are repeated, at the renewal of the covenant, in a lively dialogue between Joshua and the people (ch. xxiv. 19, 20, 27).

a. Ch. xxiii. *The First Farewell Discourse.* This, after the introduction, vers. 1, 2, falls into two sections, vers. 3-11 and 12-16. a. In the first section Joshua announces that Jehovah will continue to fight for his people, and help them to the entire possession of their land; β. in the second he warns them vehemently against apostasy from him, lest, instead of help, the judgment of God, consisting in their expulsion from Canaan, shall come upon them.

Vers. 1, 2. Introduction, recalling ch. xiii. 1, as well as ch. xxi. 42. Where Joshua held this discourse, is not said; perhaps at his residence in Timnath-serah (ch. xix. 50), perhaps, and this is more probable, at Shiloh. He first begins by reminding them that he is become old, but that they have seen all that Jehovah has done to all these nations before them, for he has fought for them. Of his own merits toward Israel the modest hero boasts not a word. He only remarks (ver. 4) that he has divided by lot for them the remaining nations also, from the Jordan, and all

the nations which I have cut off, and the great sea toward the going down of the sun. The sense is, In the country lying between the Jordan on the east and the great sea on the west, have I distributed to you by lot as well the still remaining peoples, therefore to be driven out (comp. ch. xvii. 15), as those already destroyed (comp. ch. xi. 12), that you may possess their land.

Ver. 5. These nations, viz., the *בְּנֵי הַנִּשְׁכָּרִים*, will Jehovah himself expel, thrust out (*הִדְרִיכָם*), comp. Deut. vi. 19; ix. 14, likewise used of the expulsion of the Canaanites) before them, and drive them off (*הִדְרִיכָם*), and they (the Israelites) shall possess the land (ch. i. 15) as Jehovah has spoken (ch. xiii. 6; Ex. xxiii. 23 ff.). That will Jehovah do, as is afterward repeated in ver. 10. But they must, as Joshua admonishes, ver. 8, be very strong to keep and to do all that is written in the book of the law of Moses, etc., comp. ch. i. 7.

Vers. 7, 8. Especially they are warned against all intercourse with those nations, and above all, against participation in their idolatry. "On *הַזֵּבֶךְ* *הַזֶּה*, to mention any one by his name, i. e., to make him the object of a call and proclamation, comp. Is. xlviii. 1; Ps. xx. 8; *הָרָא בַיָּסֶס*, Is. xii. 4; xli. 25" (Knobel). Keil aptly remarks further, that, "to mention the names of the gods (Ex. xxiii. 13), to swear by them, to serve them (by offerings), and to bow down to them (call upon them in prayer), are the four expressions of divine worship," see Deut. vi. 13; x. 20.

Ver. 9. A fresh reminiscence of God's help, who has driven out before them great and strong nations, cf. ver. 3. And you—no man hath stood before you unto this day. Meaning: and you were so powerful through his assistance that you conquered everything before you, comp. ch. xxi. 44.

Ver. 10. To be understood neither with the LXX., who render *הַיְּהוָה יִלְחָם* by *διὰ τῆς χάριτος*, of the past, nor with the Vulg., which translates *persequetur*, of the future, but rather of the present; one man of you chaseth a thousand, for Jehovah your God, he it is who fighteth for you as

he hath spoken to you. So De Wette rightly translates, for it must be the actual present state of the people, and their actual present relation to Jehovah, in which the sure guarantee of their future complete extirpation of the Canaanites will consist. Deut. xxxii. 30; Num. xxvi. 8, should be compared.

Ver. 11. A repeated admonition to love Jehovah their God. There follows  $\beta$ , in vers. 12-16, the warning against apostasy from God, which is closely connected by  $\text{וְ$  with the last words of the admonition.

Vers. 12, 13. For if ye do in any wise turn back ( $\text{וְיָשׁוּבִים$ ), and cleave ( $\text{וְיִצְּתוּ$ ) to the remnant of these nations, these that remain with you, and make marriages with them (contrary to the prohibition, Ex. xxxiv. 16;  $\text{וְיִתְּנָתָם$ ), from  $\text{וְיִצְּתוּ}$ , prop. to cut off, then =  $\text{וְיִתְּנָתָם$ , to determine, make fast; to betroth, as in old Lat. *festa* for bridegroom [ $\text{וְיִתְּנָתָם$ ] or the father of the bride [ $\text{וְיִתְּנָתָם$ ], Ex. xviii. 1 ff.; Judg. xix. 4 ff. Hithpaël: to intermarry, to contract affinities by marriage, and that either by taking another's daughter, or giving him one's own, with  $\text{וְ$  as here (Deut. vii. 3; 1 Sam. xviii. 22, 23, 26, 27; Ezra ix. 14. Gesen.), and ye come among them and they among you, know for a certainty ( $\text{יָדוּעַ$ ) that Jehovah your God will no more drive out these nations from before you, and they will be for you a trap ( $\text{לִפְתָּא}$ ), in the same tragic sense as in Ps. lxxix. 23 and Is. viii. 15, where also  $\text{לִפְתָּא}$  is connected with  $\text{וְיִצְּתוּ}$ , as likewise in the N. T., Luke xxi. 35, *rays*), and a snare and a scourge ( $\text{וְיִשְׁמָטוּ$ , commonly  $\text{שׁוֹט$ , e. g., Prov. xxvi. 3: 1 K. xii. 11) in your sides, and thorns ( $\text{וְיִצְּתוּ$ ),

Num. xxxiii. 55, from  $\text{וְיִצְּתוּ}$ , in the signif. to be interwoven, entangled) in your eyes, until ye perish from off this good ground ( $\text{וְיִצְּתוּ$ ) which Jehovah your God hath given you. The declaration of Joshua is much more severe than that of Moses, Num. xxxiii. 55, which speaks only of  $\text{וְיִצְּתוּ}$  (thorns), parallel to  $\text{וְיִצְּתוּ}$ . But here Joshua threatens that the Canaanites shall be to them a trap and snare for their feet; a scourge—in their sides; thorns—in their eyes, so that they shall be endangered by them and plagued on every side of the body, as it were. Keil: Joshua multiplies the figures to picture the inconvenience and distress which will arise from their intercourse with the Canaanites, because, knowing the fickleness of the people, and the pride of the human heart, he foresaw that the falling away from God, which Moses had in his day predicted, will only too soon take place; as indeed it did, according to Judg. ii. 3 ff., in the next generation. The words  $\text{וְיִצְּתוּ}$ , repeat the threat of Moses, Deut. xi. 17; comp. ch. xxviii. 21 ff."

Ver. 14. Joshua, as in ver. 3, calls to mind his approaching end: I am going the way of all the earth, i. e., on the way to death, which a man goes and returns not, into the land of darkness and the shadow of death (Job x. 21; 1 K. ii. 2). This way all the earth, the whole world must take.

The lesson which he connects with these words teaches them to perceive that, as was said ch. xxi. 45, God has fulfilled to them all his promises, in which Joshua thinks particularly of the conquest of Canaan.

Vers. 15, 16. Reiterated warning against backsliding (comp. ver. 13). As God has fulfilled the good words concerning them, so will Jehovah bring ( $\text{וְיָבִיֵא$ ) upon them also every evil word (Lev. xxvi. 14-33; Deut. xxviii. 15-68; xxix. 14-28; xxx. 1, 15; comp. Josh. viii. 34, 35), until he destroys them ( $\text{וְיִשְׁמָדוּם$ , as Deut. vii. 34; xxviii. 48, Keil). Nay, if they transgress the covenant of Jehovah, to serve other gods and worship them, then his anger will burn against them, and they will quickly ( $\text{וְיִשְׁמָדוּם$ ) perish out of the good land, which he has given them. The second part of ver. 16 occurs word for word in Deut. xi. 17, the first in part.

b. Ch. xxiv. The Second Farewell. Renewal of the Covenant. Conclusion. a. Vers. 1-15. The discourse, the general character of which has been described, falls, after the exordium, into two divisions; vers. 2-13 a recapitulation of what God, since the time of the patriarchs, has done for his people; vers. 14-16, a demand to abstain entirely from idolatry, and to cleave to Jehovah, whom Joshua, at all events, and his family, will serve.

Ver. 1. The assembly gathered not in Shiloh but in Shechem, where the solemn transaction related ch. viii. 30-35, had taken place. On this account particularly, to recall that transaction, were the people summoned thither. A second reason is found by Hengstenberg (*Beiträge*, iii. p. 14 ff.) and Keil, in the fact that Jacob had dwelt here after his return from Mesopotamia, here purified his house of strange gods and buried their images under the oak at Shechem (Gen. xxxiii. 19; xxxv. 2, 4). An opinion intrinsically probable, but neither in the context of our chapter nor elsewhere in the book is it mentioned. The  $\text{וְיִצְּתוּ}$ , as ch. i. 10; iii. 2; viii. 33; xxiii. 2.

And they presented themselves before God ( $\text{וְיִתְּנָתָם$ ), as in Job i. 6; ii. 1,  $\text{וְיִתְּנָתָם$  [על יי]. Joshua had, ch. viii. 31, raised an altar on Mount Ebal, on which at that time, before the building of the tabernacle, sacrifices were offered. Of offerings there is no mention here.

Ver. 2. God of Israel; significant, so ver. 23. In this verse, as in vers. 3, 4, Joshua, in the name of Jehovah, holds up to the people what He has done for Abraham, Isaac, and Jacob; the first proof of his divine grace. The fathers dwelt of old ( $\text{וְיִצְּתוּ}$ ) beyond the stream, i. e., the Euphrates, namely, in Ur in Chaldea, and then in Haran (Gen. xi. 28, 31).

Terah ( $\text{וְיִצְּתוּ}$ , LXX.:  $\Theta\epsilon\rho\alpha$ , from  $\text{וְיִצְּתוּ}$ , in Chald. to delay, comp. also Num. xxxiii. 27) the father of Abraham, and the father of Nahor, and served other gods. And I took your father Abraham . . . Isaac. The gods which Terah revered were, as appears from Gen. xxxi. 19, 34, Teraphim, Penates (see Winer, *Realw.* s. v. *Theraphim*, [Smith's *Dict. of Bible*, art. "Teraphim."]) It is worthy of notice that it is not said distinctly of Abraham that he served other gods, on which account we agree with Knobel, who says: "Whether, according to our author, Abraham also was originally an idolater, is rather to be denied than affirmed, comp. Gen. xxxi. 53." Dangerous

even for him certainly were the idolatrous surroundings, wherefore God took him (לקח) and caused him to wander through Canaan. According to a tradition preserved in the Targum Jonathan (Keil, *Com. ub. Jos.* 169, Ann. 1), and which recurs in the latter Rabbin, Abraham had to suffer persecution on account of his aversion to idolatry, and to forsake his native country; while an Arabic story (Hottinger, *Hist. or.* 50 ap. Winer, *Realw. s. v. Abraham*) makes him wander as far as Mecca, and there lay the first foundation of the Caaba. According to this, therefore, it must be assumed that he was a Sabæan.

Of Abraham's life nothing further is mentioned, ver. 3, than that Jehovah caused him to wander through all the land of Canaan, and multiplied his seed and gave him Isaac.

Ver. 4. To Isaac gave Jehovah Jacob, and Esau, who received Mount Seir (Gen. xxvi. 6 ff.) for a possession. Jacob alone was to have Canaan for himself and his posterity, of which, however, nothing further is here said. Rather, there is added only the remark, which leads to ver. 5, that Jacob and his sons went down into Egypt, as is told Gen. xlv. 1 ff.

Vers. 5-7. The second proof of the Divine favor: *Israel's deliverance out of Egypt*, the chief incidents of which are succinctly enumerated, namely, (1) the sending of Moses and Aaron and the infliction of the plagues upon Egypt (Ex. iii.-xii.); (2) the destruction of the Egyptians in the Red Sea (Ex. xiv.).

Vers. 5, 6. The words in ver. 5, according to that which I did in the midst of them (בְּאֶשְׁרֵי בְּקִרְבִּי), occasion some difficulty. The LXX., without doubt, read בְּאֶשְׁרֵי, for they translate the whole verse, "freely it is true: *καὶ ἐνταῦθα ἡν Ἀλγυπτὸν ἐν σημείοις, οἷς ἐποίησα ἐν αὐτοῖς, καὶ μετὰ ταῦτα ἐξήγαγον.*" The Vulgate also, following them, offers no sure standing ground when it renders: "*Et percussi Ægyptum multis signis atque portentis eduxique vos.*" Knobel, appealing to the translation of the LXX., would read בְּאֶשְׁרֵי instead of בְּאֶשְׁרֵי; but even בְּאֶשְׁרֵי, gives not a bad sense, if we paraphrase the very curtly spoken sentence thus: "As you, according to all that which I did in the midst of them, *sc.* the Egyptians, perfectly well know." Bunsen: "So as you know that I did among them." We retain בְּאֶשְׁרֵי, therefore, because it is the more difficult reading.

Red sea, see on ch. ii. 10.

Ver. 7. A poetical, noble description. The Israelites cried to Jehovah. Then he placed darkness (לְחֹשֶׁךְ, LXX.: *νεφέλην καὶ γνόφος*, from בָּשָׁר, to go down [of the sun], to become dark, *ἀπ. λεγ.* In Jer. ii. 21, we meet again with the compound כְּחֹשֶׁךְ, as a designation of the wilderness, *i. e.*, the pillar of cloud (Ex. xiii. 21 ff.; xiv. 19 ff.) between them and the Egyptians, brought the sea upon the latter and covered them. But the eyes of the Israelites saw what Jehovah did to the Egyptians. The change between the third and the first person is to be noticed. While we find the first person in vers. 5, 6, Jehovah is spoken of at the beginning of ver. 7 in the third person, and then proceeds in the first. *Ye dwelt in the wilderness many days.* Transition to ver. 8, comp. ver. 5 b.

Vers. 8-10. The third proof of God's favor: *Victory over the Amorites* (Num. xxi. 23), and *turning away of Balaam's purposed curse from Israel* (Num. xxii. 22-24).

Ver. 8. They fought with you, namely, under the command of their kings, Sihon, who was slain at Jahaz (Num. xxi. 23), and Og, who was slain at Edrei (Num. xxi. 33).

Ver. 9. When it is said of Balak that he, the king of the Moabites, warred against Israel, we learn from the following words, and sent and called Balaam the son of Beor to come and curse you, how this is meant by the author. Balak contended not with arms against the Israelites, but would have them cursed by the false prophet Balaam, the לִיִּם (ch. xiii. 22), in which the terrified king at least staked his gold (Num. xxii. 7), although it did not win. He lacked the courage for warfare with arms.

Ver. 11. The fourth proof of God's favor: *The passage of the Jordan, capture of Jericho, victory over the Canaanites.* The בְּקִרְבִּי יִרְדֵּן are not, as Knobel supposes, appealing to ch. vi. 2, the king and his heroes, since the author in this case would have chosen the same expression; but, according to the example of 2 Sam. xxi. 12; 1 Sam. xxiii. 11; Judg. ix. 6, the citizens of Jericho.

Vers. 12, 13. Summary conclusion of the first division of Joshua's speech, in which he again emphasizes the fact, that it was God who inspired the Canaanites, particularly Sihon and Og, with terror, and who has given the Israelites a rich and well cultivated land.

Ver. 12. And I sent the hornet (בְּצִרְקֹה) before you. (So had it been promised by God, Ex. xxiii. 28; Deut. vii. 20, and now also fulfilled, comp. Wisd. xii. 8). בְּצִרְקֹה is not to be understood literally, nor of plagues generally, but with Knobel and Keil, and most of the recent authorities, in such figurative sense as to be compared with Deut. ii. 25; Josh. ii. 11, where it is stated that Jehovah began, on the day of the victory over Sihon, to spread among all peoples, fear and terror, trembling and quaking and anguish, on account of Israel. The swarm of hornets is a terror and consternation to those against whom it turns, to fall upon them; before it they cannot stand but hurry away in distress. Like this is the consternation which, after their first great battle, preceded the Hebrews, and, like a heaven-sent spiritual plague, fell upon the peoples so that they fainted before Israel. Elsewhere the bees appear as an image of terrible foes (Deut. i. 44; Ps. cxviii. 12; Knobel, on Ex. xxiii. 28). It ought also to be considered that in Ex. xxiii. 27, the next preceding verse, terror is spoken of (אֶת-יִמְתֵּי אֱשֵׁלָה). The same conclusion follows if we compare Deut. vii. 20 with ver. 19, ver. 21 (end), vers. 23, 24.

Not by thy sword and not by thy bow. The same thought as in Ps. xlv. 4.

Ver. 13. Thus Israel has, through God's goodness, without merit on his part, received a glorious land, a land which he has not worked with the sweat of his brow (לֹא-יִצְרְקָהּ בֶּהָ), *i. e.*, made productive, cities which he has not built, vineyards and olive-trees which he has not planted, but of which he shall eat. The LXX. render יִצְרִי by *ἐλαίωτας*, the Vulgate, by *olivea* = olive plan-

tations, olive-yards, as Luther and De Wette translate; rightly, no doubt, for the sense. If the Hebrew language had a special word for this, as it had in **קֶדֶשׁ** for vineyard, it would certainly have made use of it here. This all happened as Jehovah had promised, Deut. vi. 10.

Vers. 14–16. A demand to forsake idolatry entirely, and cleave to Jehovah alone, whom Joshua at least with his house will serve.

Ver. 14. And now fear Jehovah (cf. Ps. ii. 11; v. 8; especially Prov. i. 7; Job xxviii. 28) and serve him (**עֲבַדְיָהוָה**, LXX.; *λατρεύσατε*, comp. Rom. i. 25) in sincerity and in truth (**בְּיֵשׁוּעַ וּבְאֵמֶת**, cf. Judg. ix. 16, 19, and on **בְּיֵשׁוּעַ**, in the N. T. *εὐαγγελία*, 1 Cor. v. 8; 2 Cor. i. 12; ii. 17), and put away the gods which your fathers served on the other side of the river and in Egypt (comp. Lev. xvii. 7; Amos v. 26; as well as Ezek. xx. 7 ff.; xxiii. 3, 8), and serve Jehovah.

Ver. 15. Finally, Joshua challenges the people to decide with the utmost freedom: "if it seem evil in your eyes, if it please you not (LXX.: *εἰ μὴ ἀπέσκει*), he calls to them, to serve Jehovah, then choose you (for yourselves, **בְּיָהוָה לָכֶם**) this day whom ye will serve; whether the gods which your fathers served on the other side of the river, or the gods of the Amorites, in whose land ye dwell." He gives them the choice, therefore, between the old worship of the Penates practiced by their fathers and the Baal-worship of the inhabitants of the land, if they will not serve Jehovah. The latter will he for his part and his family do, in any case, for he adds: but I and my house will serve Jehovah.

β. Ch. xxiv. 16–28. *The Renewal of the Covenant.* Struck by the words of Joshua the whole people with one consent reply, that they will not forsake Jehovah: "We also will serve Jehovah, for he is our God" (vers. 16–18). Being reminded further by Joshua how hard this is, since Jehovah is a holy and a jealous God (vers. 19, 20), the people persist in their former declaration (ver. 21) whereupon the choice of Jehovah is, solemnly made (vers. 22–24), and the covenant renewed (ver. 25). All these things Joshua writes in the law-book of God (ver. 26), raises a monument of stone as a witness of what has taken place (ver. 27), and then dismisses the people (ver. 28) each to his possession.

Vers. 16–18. *The People's Reply to Joshua's Speech.* Ver. 16. The idea of forsaking Jehovah and serving other gods, is rejected with expressions of the deepest aversion (**חָלִילָה לָנוּ וְגו'**) to idolatry, comp. ch. xxii. 29.

Ver. 17. The reason: Jehovah was their God, he who had brought them up (**מִצְרָיִם**), for which, in Ex. xx. 2, we have (**הוֹצֵאתֵנוּ מִצְרָיִם**) out of the land of Egypt, out of the house of bondage (**בֵּית עֲבָדִים**, as Ex. xx. 2), and had done these great signs, i. e., the wonders mentioned by Joshua (vers. 8–12) before their eyes, and had kept them in all the way wherein they went, etc.

Ver. 18. Among the deeds of Jehovah they recall especially the expulsion of the original inhabitants of the land, and then add, in allusion to Joshua's last word, "we also will serve Jehovah, for he is our God."

Vers. 19, 20. Joshua still calls the people to notice how difficult it was to serve Jehovah, by showing that he was a holy God (**אֱלֹהִים קְדוֹשִׁים**),

as 1 Sam. xvii. 26; **אֱלֹהִים חַיִּים**, where also the adj. is in the plural; in respect to the sense, comp. Ex. xix. 6; Lev. xxi. 6, 7, 8; 1 Pet. ii. 9, as well as the numerous passages in Isaiah, where God is designated as the **קְדוֹשׁ יִשְׂרָאֵל**, e. g., ch. v. 19, 24; xii. 6; xxx. 11, 12; xli. 14, 43, etc.), a jealous God (**אֱלֹהִים קַנָּא**; Ex. xx. 5, **אֱלֹהִים קַנָּא**; Nah. i. 2, **אֱלֹהִים קַנָּא**, as here), who will not forgive

transgressions (**חַטֹּאת**) and sins. "**רַחֲמֵינוּ**", spoken of the forgiveness of sins, is commonly construed with *acc. rei*; less frequently with *? rei*, besides this passage in Ex. xxiii. 21; Ps. xxv. 18, with slight modification of meaning — to award forgiveness to sin" (Keil).

Ver. 20. This jealousy of the holy God will show itself in this, that if they should forsake him and serve strange gods (**אֱלֹהֵי זָרָה**, as Gen. xxxv. 4, while in ver. 16, as in ch. xxiii. 16, we found **אֱלֹהֵי זָרָה**) he will turn (**וְהִטָּה**) and do them harm and consume (**וְהִכָּה**), finish, abolish) them, after that he has done them good, i. e., without any regard to the fact that he had done them good.

Ver. 21. The people adhere to their resolution to serve Jehovah. On **לֵא**, *minime*, comp. ch. v. 14.

Ver. 22. Joshua calls them now to witness against themselves, that they have chosen Jehovah as their God, to serve him, i. e., they will, if they ever fall away, be obliged to admit that they once chose Jehovah, and that he now has a right also to punish them for their unfaithfulness. To this, too, they assent, replying, as with one mouth: witnesses (are we).

Ver. 23. Still another exhortation of Joshua, resting on that assent, to put away the strange gods (as ver. 20, **אֱלֹהֵי זָרָה**) which were in the midst of them, and incline their heart to Jehovah, the God of Israel (as ver. 2). Keil, following the example of R. Levi ben Gerson, Augustine, and Calvin, takes **בְּיָהוָה בְּעֵינֵינוּ**, figuratively = in your hearts, because the people, with all their willingness to renounce idolatry, yet deliver to Joshua no images to be destroyed, as was done in the similar cases, Gen. xxxv. 4; 1 Sam. vii. 4. He thinks, further, that although the people, as Amos represents to his generation (Am. v. 26, comp. Acts vii. 43), carried about with them idols in the wilderness, yet with the dying out of the generation condemned at Kadesh, gross idolatry would have disappeared from Israel. We may grant that so long as Joshua lived, Israel publicly served the true God, but hold it very probable that, as he might full well know, many a one in secret worshipped the idols which he now demanded that they should put away, using the same word (**וְהִכָּה**) which Jacob had used before, and Samuel used after him. As regards the actual removal of the images, this may have followed, although we are not so informed. Finally, **בְּיָהוָה בְּעֵינֵינוּ** here certainly is used precisely as much in the proper sense as in Gen. xxxv. 2, **בְּיָהוָה בְּעֵינֵינוּ**, and 1 Sam. vii. 8, **בְּיָהוָה בְּעֵינֵינוּ**.

Ver. 24. For the third time (vers. 16, 21) the people aver that they will serve Jehovah and hearken to his voice.

Ver. 25. Upon this, Joshua made a covenant with them that day, i. e., he renewed the covenant concluded on Sinai by God with Israel (Ex. xix. 20), in like manner as Moses had done (Deut. xxviii. 69) in the field of Moab. When it is said further concerning Joshua, that he set them a statute and an ordinance (or judgment) in Israel, these words are in allusion to Ex. xv. 25, where, in connection with the change (not by this, Keil) of the bitter water into sweet, God himself established for Israel a statute and right. Here, it was precisely through the renewal of the covenant that statute and right for the people were established and determined,—"what in matters of religion should be with Israel law and right" (Knobel).

Vers. 26-28. After this had been done, Joshua wrote these things, (prop. words, *וַיִּכְתֹּב יְהוֹשֻׁעַ*), i. e., all which had happened there at Shechem, the whole transaction between him and the people, in the book of the law of God. He wrote a document—a protocol, so to speak—concerning the matter, and introduced it into the book of the law. At the same time he took a great stone and set it up there under the oak which was in the sanctuary of Jehovah (*וַיִּתֵּן יְהוֹשֻׁעַ אֶת הַבֵּית*). The sanctuary is not the tabernacle (Ex. xxv. 8; Lev. xii. 4; xix. 30; xx. 3; xxi. 12; Num. iii. 38; xix. 20 ap. Knobel), since this, according to ch. xviii. 1, stood in Shiloh, but a consecrated space, a sacred spot; and this place, indeed, within whose limits stood the oak, where the great stone was set up by Joshua (cf. Gen. xxviii. 18; Josh. iv. 20-22; 1 Sam. vii. 12), had been hallowed by the altar which Abraham and Jacob had formerly built there (Gen. xii. 7; xxxiii. 20). We may add with Knobel, that according to ch. viii. 30, Joshua himself had built an altar on Mount Ebal, therefore in close proximity to Shechem, which, like Gilgal (ch. iv. 20 ff.; xv. 7), became a holy place.

Ver. 27. Joshua finally explains the significance of the stone, which is to be a witness against the people in case they deny God, since it has heard all the words of Jehovah (ver. 2). In a vivid imagination the stone is regarded as a person, so to speak, which has seen and heard every thing, comp. ch. xxii. 34.

Ver. 28 relates the dismissal of the people. Every one returns to his possession.

γ. Ch. xxiv. 29-33. *Death of Joshua and of Eleazar.* Vers. 29, 30. It is probable that immediately thereafter Joshua died, one hundred and ten years old, at the same age precisely as that which Joseph reached, Gen. i. 26. He was buried at Timnath-serah (ch. xix. 50). The mountain of Gaash, mentioned here as well as in Judg. ii. 9; 2 Sam. xxiii. 30; 1 Chr. xi. 32, cannot be identified. Its name, *גִּישׁ* from *שָׁשׂ*, to push, thrust, signifies, according to Gesenius, perhaps the same as fore-thrust, foreshadowing.

Ver. 31. So long as Joshua and the elders, who with him had led the people, lived, and those who had known (*וַיִּדְעוּ*), i. e. experienced, all the works (*וַיַּעֲשׂוּ*) of Jehovah, which he had done for Israel, Israel served Jehovah, as is likewise related Judg. ii. 11 ff.

Ver. 32 contains an additional statement concerning the bones of Joseph, which suited the con-

clusion here, especially as the discourse in vers. 1-28 had been concerning Shechem, where they were buried, in the piece of ground which Jacob had once bought for one hundred kesita (Gen. xxiii. 19) of the sons of Hamor the father of Shechem. We learn from Ex. xiii. 19, that the Israelites had, in conformity with a last wish of Joseph, recorded Gen. i. 25, brought these bones out of Egypt, and this circumstance is mentioned by our author in the beginning of this verse.

Ver. 33. After Joshua, died Eleazar also, the son of Aaron. How long afterward we cannot determine. They buried him at Gibeah-phinehas, the city of his son, which had been given to the latter on Mount Ephraim. Since it is expressly said that this Gibeah-phinehas lay on mount Ephraim, we agree with Robinson, von Raumer (p. 155), and Knobel, who regarded it as being the present Geeb in Maundrell, p. 87, or Jibia in Rob. iii. 80, 81, or Chirbet Jibia in Ritter, *Erdk.* xvi. p. 559 f., the *κώμη*, villa Geba of Euseb. and Jerome. It stood five miles, i. e., two hours, north of Guphna, toward Neapolis or Shechem. Keil, however, thinks of the Levitical city Geba (ch. xviii. 24), to which view the position "on Mount Ephraim" need not, in his opinion, be an objection, because this mountain, according to Judg. iv. 5 and other passages, reached far into the territory of Benjamin (!).

The Hebrew original of our book closes with this notice of the death of Eleazar. The LXX. have added a supplement, combining Judg. ii. 6, 11 ff., and iii. 7, 12 ff., which, however, is nowhere found in the MSS. and editions of Joshua. We give it according to the Polyglott Bible of Stier and Theile: *Ἐν ἐκείνῃ τῇ ἡμέρᾳ λήγοντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τοῦ θεοῦ περιεφέροντες ἐν ἑαυτοῖς, καὶ φησὶς ἱεράτευσε ἀπὸ Ἐλεάζαρ τοῦ πατρὸς αὐτοῦ ὡς ἀπέθανε, καὶ καταπόνην ἐν Γαβαὰ τῇ ἑαυτοῦ. Οἱ δὲ υἱοὶ Ἰσραὴλ ἀπῆλθον ἕκαστος εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν. Καὶ ἐβόηον οἱ υἱοὶ Ἰσραὴλ τὴν Ἀσθάρτην καὶ Ἀσθαὶ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλων αὐτῶν. Καὶ παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας Ἑλλάνων βασιλέως Μωαβιτῶν, καὶ κατεκρίνευσεν αὐτῶν ἐπὶ δάκα δακτύ.*

#### THEOLOGICAL AND ETHICAL.

1. Joshua's noble character, his deep insight into God's leadings of his people, his accurate knowledge of the inconstancy of the human heart, his beautiful treatment of religious occasions, all appear in his last two addresses at parting with the people. As far as possible he keeps his own personal merit in the background. It is God who has fought for Israel (ch. xxiii. 3) and will still further fight for him (ch. xxiii. 10), the God of Israel (ch. xxiv. 2, 23), who from ancient times (ch. xxiv. 2) to the present day has wonderfully manifested himself to his people, shown them much favor, and finally given them a beautiful dwelling-place (ch. xxiv. 13). Of himself he says repeatedly that he is old and must go the way of all the earth (ch. xxiii. 2, 14), therefore a mortal man subject to the lot of all earthly existence, a man who, having fulfilled his task and distributed the land to the people (ch. xxiii. 4), must now retire from the theatre of his activity, but who, as long as he lives, will with his family serve Jehovah (ch. xxiv. 15). How nobly, on the other hand, he sketches in large features, particularly in the second discourse, the works of God; Abraham's call (ch. xxiv. 2 ff.), the mission of Moses and Israel's deliverance out

of Egypt (ch. xxiv. 5 ff.), the conquest of the Amorites beyond the Jordan, the turning away of the curse of Balaam, the capture of Jericho, the conquest of the land (ch. xxiv. 8 ff.). Since he knew, however, the human heart in its fickleness, and in particular understood accurately the want of steadfastness on the part of Israel, he repeatedly admonishes them to fidelity towards God (ch. xxiii. 6, 7, 11; xxiv. 14, 15), warns them likewise, and in part with words of sharp severity, against all apostasy (ch. xxiii. 12-16; xxiv. 14, 20), and puts them a third time to the test whether they will really serve Jehovah (ch. xxiv. 15, 19, 20, 22). In this, however, appears at the same time Joshua's excellent understanding of the treatment of religious concerns, for he will employ no constraint, but leaves entirely to their own choice the decision whether Israel will serve Jehovah or the strange gods of whom they had knowledge (ch. xxiv. 15, 19, 20). But then, after the people have decided for Jehovah, although Joshua has very emphatically pointed out that He is a holy and a jealous God (ch. xxiv. 19), who will not forgive transgressions and sins, he demands of them also so much the more pointedly that they shall put away all strange gods.

2. In respect to this putting away of strange gods, we take the liberty of adding Gerlach's remark on ch. xxiv. 23, which still more definitely supports our explanation of the passage. "It is remarkable," he says, "that, after Achan's trespass in the matter of things devoted, and after the Israelites had not long before been ready to avenge so signally the supposed crime of their transjordanic brethren in erecting a rival altar, idolatry could still have been secretly practiced among them. In this, however, we must fairly consider how hard it was for the thought of the one, almighty, omnipresent God to find lodgment in the mind of the heathen-spirited people, how, with this faith they stood alone among the nations of the whole contemporary world, how they, therefore, were continually overcome anew and taken captive by the spirit of the world and of the age, and incessantly turned away to other helpers from the divinely appointed means of grace which seemed not to satisfy their carnal desires; how, in particular, they still afterwards worshipped partly the true God under images, partly the divining household gods (teraphim) in secret; and how the judgment of God might indeed seize upon and hold up one example (Achan, ch. vii.), without, therefore, at a later period, in like manner, extirpating the sin. That in the wilderness the people in secret worshipped idols Amos declares (ch. v. 25; comp. Acts vii. 43), that there were household gods even in David's house, is shown by 1 Sam. xix. 13, 16. No apostasy from the true God followed from that, but a partial and ever renewed corruption of his service through superstition." Analogous examples are found in Grimm's *Mythology*, from the history of our German people.

3. Similar representations of the benefits of God to his people may be read in many passages of the Psalms, partly abridged, partly in more full accounts. Thus Ps. xlv. 1-4; lxxviii. 8 ff.; lxxviii.; lxxx. 9 ff.; lxxx. 11; xcix. 6, 7; cv.; cvi.; cxxxv. 8 ff.; cxxxvi. 10, 11, 19. Touching the deliverance from Egypt the tenderly winning representation of Hosea (ch. xi. 1 ff. [and of Jeremiah, ch. ii. 1 ff.]) may be compared.

## HOMILETICAL AND PRACTICAL.

Joshua's first farewell discourse considered in the two sections above given, for comfort and admonition (ch. xxiii. 1-15).—As the Lord once brought Israel into rest, so will He also bring us to rest, for "there remaineth a rest for the people of God" (ch. xxiii. 1).—Joshua, in his humility and modesty, set before us as a pattern, that we should in all things give God alone the honor, while we know and feel ourselves to be weak and dying men.—The Lord has fought also for you. (1) The Lord has fought; (2) the Lord has fought for you (ch. xxiii. 3; sermon for victory).—Depart neither to the right hand, nor to the left from the commands of God; a text suitable for confirmation addresses.—God gives victory only when the combatants most diligently keep their souls and love him.—Bad men will be, as the heathen were for the Israelites, a trap and a snare and a scourge in the sides, and thorns in the eyes for those who live in intercourse with them.—Ver. 14, a very beautiful text for a farewell sermon for a preacher who is obliged to lay down his office from advanced age, also for a funeral discourse when a father, for instance, to whose family God has shown much kindness, is deceased.—Vers. 15, 16. Suitable for a sermon on a day of fasting and prayer. (1) Think to-day of all the good which you have received, according to what God has spoken to you; but (2) be warned against the transgression of his covenant, lest his judgment come upon you.

Joshua's last congress at Shechem. (1) His discourse (ch. xxiv. 1-15); (2) the answer of the people (vers. 16-18); (3) the final decision and renewal of the covenant (vers. 19-25).—Joshua's second farewell discourse treated by itself, and that as a review of the history of Israel from the days of the patriarchs to his own, in its most important incidents as above stated (ch. xxiv. 1-15).—Of the terror of God upon nations doomed to destruction (ver. 12).—Not by thy sword nor by thy bow!—God's surpassing benefits proved by what He bestowed upon Israel.—Earnest exhortation to give up all the idolatry still remaining among them.—In matters of religious conviction the decision must be altogether free; all constraint is to be condemned. That Joshua teaches once for all.—I and my house will serve the Lord!—A text of inexhaustible richness for weddings; yet rightly employed only when the individual dispositions correspond,—a thing which in occasional services should never be wanting. That Frederick William IV., king of Prussia, at the opening of the United Diet in 1847, declared this word of Joshua to be his own maxim, is well known.—Such deep horror of all idolatry becomes us also, as it once became Israel. Only our aversion must be more permanent than it was with that people.—We also will serve Jehovah, for He is our God.—God a holy, and a jealous God.—How the thought that God is holy, pure from all evil, and jealous, zealously intent on his proper glory, should restrain us from all evil, and especially from all idolatry.—When does God not spare (forgive)? (1) When transgression and sin is wilfully committed, and when (2) forgiveness would, as He foresees, lead to no amendment.—When we forsake the Lord He forsakes us also, and turns away from us although He may have done us ever so much good.—Ver. 22 also may be employed as a text for discourses

at confirmation [and at all receptions into the church], in which it is to be impressed upon the candidates that their "yes" will testify against them if they prove unfaithful to the Lord. — In what must the true and sincere conversion (repentance) of an entire people consist? (1) In their putting away their strange, often very secretly worshipped gods; (2) in the inclination of their hearts to the Lord God of Israel. — The God of Israel (vers. 2, 23). — The repeated profession of the people that they will serve the Lord, regarded (1) in reference to its import, (2) to the responsibility which the people thus took upon them. — It is easily said: I will serve the Lord and obey his voice; but actually to keep the promise when the world allures to its altars, is quite another thing. — Israel's resolution to serve the Lord was wholly voluntary. So should it be also with us. There should be no compulsion. — Men may well hearken to God's voice, for (1) it always warns against the evil, (2) always admonishes to the good. — O! how peaceful is it in the heart when we really serve the Lord our God in sincerity, and hear nothing in preference to his friendly voice, that we may joyfully obey it. — The renewal of the covenant at Shechem; to be treated in such a way that (1) Joshua, (2) the people, (3) the matter of the covenant (law and rights of God), (4) the place where it was accomplished — keeping in view the historical recollections so richly associated with Shechem, (5) the memorial of the covenant, shall all receive due attention. — Joshua's death, the end of a faithful servant of the Lord who had proved himself such (1) already in Moses' time (Num. xiii.; xxvii. 15-23); (2) in the conquest and partition of the land, in which (a) his trust in God, (b) his bravery, (c) his unselfishness (ch. xvii. 14-18; xix. 49, 50) are to be signalized; (3) even to the end (comp. ch. xxiii. 1-11; xxiv. 1-15). — Vers. 29, 30. How beneficially the good example of a pious and true leader may influence a whole people, illustrated by the case of Joshua, Eleazar, Phinehas, and the other elders of Israel. — The burial of Joseph's bones, an act of grateful respect, and the conscientious fulfillment of a dying wish. — Eleazar's death the end of a priest after God's heart (Ex. vi. 23, 25; xxviii. 1; Lev. viii. 24; Num. iii. 32; xx. 26; xxvii. 18 ff.; xxxiv. 17; Josh. xiv. 1).

STARKE: Peace and rest is also a favor from God, therefore we may well pray: Graciously grant us peace, etc., and, From war and bloodshed preserve us, merciful Lord God, etc. — Although God alone, in all things which happen, deserves the honor, and He it is also who is and remains the one who effects all good, yet we must not leave anything wanting in our own fidelity. — A Christian must not walk in his own way, but order all his conduct by God's word. — Soul lost, all lost! Therefore watch, make haste and save thy soul! — God demands not merely an outward but an in-

ward obedience to his law. — By our might nothing is done, by God's might everything. — To serve the true God is the highest propriety and our duty; O that all might recognize it as such and serve God from the heart! — The service which one renders to God must be unconstrained.

CRAMER: Faith is an assured confidence and excludes doubt (Heb. xi. 1; Jas. i. 6) even where one cannot see (John xx. 29). — The promises of the law are conditioned on obedience (Deut. xxviii. 1). — There is, however, none other who could fight for us, etc., Ps. liii. 6; lxxix. 10 (ch. xxiii. 10). — With the froward God is froward. — Death knows no difference in person, age, sex, condition, or country. — By repeating and meditating on the great deeds of God we should strengthen ourselves in faith, and press on towards obedience to his commands (Ps. xlv. 2; lxxxv. 2; cv. 5; cvi. 6).

OSIANDER: Whoever desires to live in accordance with the prescribed word of God, so as to add nothing thereto and take nothing therefrom, he is on the right road and walks most safely. — It is not enough to have made a good beginning, but he who perseveres to the end shall be saved, Matt. xxiv. 13. — To God must we ascribe the victory, and not to our own might and strength. — The church of God is never without hypocrites and apostates. — God can put up with no mixed religion; with him it is "all mine or let it alone altogether," Matt. iv. 10.

BIBL. TUB.: The precious covenant which we have made with God we should have constantly before our eyes.

[MATT. HENRY; on ch. xxiii. 1, 2: When we see death hastening toward us, that should quicken us to do the work of life with all our might. — On ch. xxiv. 1: We must never think our work for God done, till our life is done; and if He lengthen out our days beyond what we thought, we must conclude it is because He has some further service for us to do. — *Ibid.* ver. 15: When we cannot bring as many as we would to the service of God, we must bring as many as we can, and extend our endeavors to the utmost sphere of our activity; if we cannot reform the land, let us put away iniquity far from our own tabernacle. — Those that lead and rule in other things, should be first in the service of God, and go before in the best things. — Those that resolve to serve God, must not mind being singular in it, nor be drawn by the crowd to forsake his service. — Those that are bound for heaven, must be willing to swim against the stream, and must not do as the most do, but as the best do. — *Ibid.* vers. 29-33: This book which began with triumphs here ends with funerals, by which all the glory of man is stained. — How well is it for the Gospel church that Christ our Joshua is still with it, by his Spirit, and will be always, even unto the end of the world!]



THE  
BOOK OF JUDGES.

BY  
PAULUS CASSEL, D. D.,  
PROFESSOR IN BERLIN.

*TRANSLATED FROM THE GERMAN, WITH ADDITIONS,*

BY  
P. H. STEENSTRA,  
PROFESSOR OF BIBLICAL LITERATURE IN THE PROTESTANT EPISCOPAL DIVINITY SCHOOL  
AT CAMBRIDGE, MASS.

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# THE BOOK OF JUDGES.

## INTRODUCTION.

### § 1. *Contents and Plan.*

1. THE Book of Judges is in a special sense the first historical book of Israel. It does not, like the Book of Joshua, relate the deeds of one man, nor does it, like the last four books of Moses, revolve around the commanding figure and lofty wisdom of a prophet. To a certain extent, this book also is a Genesis. The first book of the Pentateuch describes the opening period of the primitive patriarchal family; the Book of Judges relates the earliest history of the people of Israel in Canaan. "The children of Israel asked the Lord," is its opening sentence. It rehearses the fortunes, deeds, and sufferings of the people, as they occurred after the death of Joshua. For this personage was only the testamentary executor of the prophet who remained behind on the other side of the Jordan (cf. on ch. i. 1). When he also died, Israel, the heir, deprived both of the authoritative direction of Moses and the executive guidance of Joshua, entered upon the independent management of its acquired possession. The Book of Joshua is the history of a conqueror; the Book of Judges that of a people for the first time in possession. Hitherto, Israel had always been in a condition of unrest and movement, first enslaved, then wandering in the desert, finally undergoing the hardships of the camp and conquest; the Book of Judges exhibits the nation in the first period of its life as a settled, possessing, and peaceable people. Hitherto, the nation, like a minor, had been authoritatively directed by its guardian and friend; the Book of Judges opens at the moment in which the people itself is to assume the administration of its affairs in accordance with the sacerdotal and civil constitution which has been framed for it. This is indicated, from various points of view, by the name which our Book bears in the Canon: *Shophetim*, Judges. The same title is borne by the Synagogue pericope which begins, at Deut. xvi. 18, with the command, "Thou shalt make thee Judges (*Shophetim*) in all thy gates which the Lord thy God giveth thee." Since Moses no longer exercised his legislative, nor Joshua his executive functions, these *Shophetim* constituted the highest civil authority (cf. on ch. ii. 16), who in conjunction with the priesthood, were to watch over the observance of the law. The Book of Judges, accordingly, recounts the history of the times, after the death of Joshua, in which the governing authority in Israel was to be exercised by the *Shophetim*.

2. The Biblical books are throughout books of instruction. For this purpose, and this alone, were they written. Their design is to show the relations, first of God, and through God of Israel, to history. In their view, all history, and that of Israel especially, is a continuous fulfillment of the truth and purposes of God. The achievements and the fortunes of all nations are the consequences of their moral relations to God. But the preëminence of Israel consists in this, that the God of nature and of time was first revealed to it, and that in the Law which it received from Him, it has a clear and definite rule by which it can order its relations to God and know the moral grounds of whatever befalls it. Upon the observance of this law, as the evidence and expression of faith in the living God, the freedom, well-being, and peace of Israel repose. This had been made known to the people, before under Joshua's direction they left the desert and addressed themselves to the conquest of Canaan. If after victory, they shall observe the law, and be mindful of their calling to be a holy People of God, prosperity will follow them; if not, they shall fall into bondage, poverty, and discord (Deut. vii. 1 ff.). The Book of Judges is a text-book of fulfillment to this prediction. The twenty-one sections of which it consists are organically put together for this purpose. It may, indeed, be said that there are three principal divisions recognizable: first, chap. i. and

ii.; secondly, chaps. iii.-xvi.; thirdly, chaps. xvii.-xxi. But the lessons which these three divisions respectively contain, evince precisely the organic connection in which the whole narrative stands with all its parts, as the necessary fulfillment of what was promised in the law. The first two chapters are a pragmatic introduction to the history of the book as a whole. They explain the possibility of the events about to be related. Not in the history of Joshua could the germs of the subsequent conflicts lie; for Joshua stood in the spirit of the law, and moved in the steps of Moses. It was only in what the tribes did after his death, that their foundation was laid. Accordingly, when ch. i. relates the prosecution of the conquest by Israel, its main object in so doing is not to tell what was conquered and how, but rather to show that in violation of the Mosaic command the tribes failed to expel the Canaanites. In consequence of this failure, the forewarnings of the law (Deut. vii.) went into fulfillment. Peace endured only so long as the elders yet lived who remembered all the great works that were done for Israel at their entrance into Canaan (Josh. xxiv. 31). The younger generation soon fell into the snares of temptation, and consequently into spiritual and political servitude. In distress, indeed, they sought after God, and then heroes rose up among them, who were truly their Judges, and who, acting in the spirit of God, regained their liberty. Their deeds are reported in chaps. iii.-xvi. But the root of the evil was not thereby removed. Heathenism continued to exist in the bosom of Israel. The occasion of apostasy afforded by the idolatry of the Canaanites was permanent, but the institution of the judgeship was transient. The service of Baal perpetuated itself from generation to generation; but the strength and energy of the Judge expired with the person in whom they dwelt. So also all those judges whom according to the law Israel was to elect for the administration of its local affairs (Deut. xvi. 18 f.), were invested with merely personal, not hereditary, dignity. The permanent evil was not confronted with any equally permanent institution. To this fact ch. ii. already alludes; for it says, ver. 19, that "when the Judge was dead, they turned back."

3. In consequence of this, the Book of Judges is the book of fulfillment from yet another point of view. It teaches that by reason of the fact just alluded to, the hereditary kingly office had to be set up. In Deuteronomy (xvi. 18 f.), the institution of Judges in all the gates of Israel is immediately followed by this provision (ch. xvii. 14 ff.): "When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me, then shalt thou set him king over thee whom the Lord thy God shall choose." The Book of Judges shows that this result was unavoidable. The government of the Judges, it points out already in ch. ii., has no traditional strength. The authority of the greatest among them ceases when he dies. Each one of the great heroes who are portrayed from ch. iii. onward, affords proof of the want of the hereditary kingly office, albeit in different ways. When Othniel died, no second hero of Judah was forthcoming to restrain Israel from sin. Ehud was a deliverer (ch. iii.), but he is not even called a Judge. After him, the work of delivering and judging devolved on a woman, and Barak was willing to fight only if she went with him (chaps. iv., v.). Gideon became inspired with courage only through great wonders on the part of God (ch. vi.); and however pious and great, he himself occasioned confusion in Israel (ch. viii. 27). Jephthah had no legal descent of any kind. Samson was an incomparable hero; but he fought single-handed, without a people to support him.

The Judges were indeed deliverers; but their authority was not recognized throughout all Israel. The call of Deborah was answered by only two tribes. Gideon's leadership was at first opposed by Ephraim. Jephthah fell into sanguinary discord with the same tribe. Samson was bound to be delivered up to the Philistines by the terror-stricken tribe of Judah itself.

The judgeship did not even maintain itself within the same tribe. Of the six principal heroes, three belonged to the south, — Othniel, Ehud, Samson, — and three to the north, — Barak, Gideon, Jephthah; none to Ephraim, the tribe of Joshua, and two to Manasseh.

The title of the hero was *Shophet*, Judge. But judges there were always. In every tribe, the judge was the local magistrate. The hero who rose up to conquer bore no new title. And his authority was merely the authority of the common *Shophet* territorially extended by virtue of his mighty deeds. But whatever unity he might have formed during his activity, dissolved itself at his death. The tribes then stood again under their separate *Shophetim*. Permanent organic connection could be secured only through a king. Without this common

and permanent centre, the interests of the several tribes diverged, and each section became indifferent to whatever occurred in the others. National interest decayed, and with it, of course, national strength. The narratives of chaps. xvii.-xxi. form, it is true, a division by themselves, but a division that stands in organic connection with the whole Book. The events there related do not follow after the last judge of whom ch. xvi. speaks. They belong to much earlier times, and yet the position assigned them is well considered and instructive. They demonstrate by new and striking illustrations the necessity of the kingly office to strengthen Israel, within and without, over against the existing idolatry, which could maintain itself only by reason of the divisions and want of unity between the tribes of Israel. The events of these last five chapters do not seem to have occurred under the tyranny of any hostile king. So much the more strikingly do they set forth the weakness of the form of government which Israel had at that time, — a weakness which, to be sure, had its ultimate ground in the weakness of the people itself. They show the decay both of religion among the people and of the priesthood. The first two of these chapters (xvii. and xviii.) teach us what sins in spiritual matters and what deeds of civil violence were possible in Israel, without causing the whole nation to rise in remonstrance. The last two show the reverse of this, namely, the fanaticism of self-righteousness with which the whole people proceeded against one of the brotherhood of tribes, reducing it even to the verge of extinction. Both kinds of sins were possible only because the hereditary, general, and authoritative kingly office was wanting, which everywhere interposes with the same comprehensiveness of view, because it everywhere governs with the same strength. For that reason the narrator several times adds the remark (ch. xvii. 6, xviii. 1, xix. 1): "There was no king in Israel." It is the last sentence he writes: "In those days there was no king in Israel; every man did that which was right in his own eyes." But the whole Book points to this conclusion. It is the essence of its special teaching. It is that which makes its title doubly significant. The civil authority of the Shophetim would have sufficed, if Israel had been obedient, and had not retained the Canaanites in its borders. As it was not obedient, it needed extraordinary Shophetim to effect its deliverance. But their sporadic activity could not prevail against a permanent evil. This the concentrated strength of the kingly office alone could overcome; just as, according to the gospel, every evil to which the children of men were subject, has been dissolved by the true kingship of the Son of God.

### § 2. *Time of Composition.*

The doctrinal tendency which we thus perceive in the Book is of great importance; for it undoubtedly furnishes a clew to the time in which it was edited. The idea of explaining the possibility of such events as are related in chaps. xvii.-xxi. by the remark, "There was no king in Israel," could be entertained only at a time when perfect political unity and order were still expected to result from the kingly office. No such explanation could have been appended to the account of Micah in ch. xvii., if the division of Israel, and the institution of Jeroboam's political idolatry, had already taken place. After the reigns of various sinful kings of Judah and Israel had become matters of history, and after the rebellion against David and the sanguinary conflicts between Judah and Israel had taken place, the want of a king could not have been offered in explanation of the civil war between Israel and Benjamin. This could only be done while people yet looked with confidence to the kingly office for certain victory without, and divine peace and order within. On the other hand, the prominence with which the lack of hereditaryness in the judgeship, and the want of any guaranty against apostasy are set forth, is explainable only if done at a time when the judicial office had ceased to inspire confidence. There is but one period in the history of Israel in which both these conditions meet, namely, when the people desired a king from Samuel, and he consecrated Saul, and the victories of the latter afforded peace within and without. The Book might be called a text-book for the people, collected and written to instruct and establish them in the new kingly government.

The desire for a king appears as early as Gideon's time. After that hero's victory, the people come and wish to have him for a king. But Gideon declines, and our author manifestly approves his course. Abimelech's disgraceful kingship is minutely related; but the parable of Jotham sets in a convincing light the wrongfulness of the manner in which the trees, i. e. the people, seek to make a king. A king so made can be of no service to Israel. It is written (Deut. xvii. 15): "Thou shalt make *him* king whom the Lord shall choose."

In Samuel's time, also, the people wish a king, but they do not undertake to choose one themselves. They pray Samuel to select one for them; and it is only at God's command that Samuel complies.

Samuel, as chronologically he stands between King Saul and the Judges, so as Prophet and Priest he mediates the transition from the judicial to the kingly office. His *prophetic* exercise of the judicial office first teaches the people how rightly to desire and ask for a king. It is on that account that the Book of Judges closes with the heroic deeds and death of Samson. The age of heroes is past. The age of kings can begin only when a *prophet* enjoys respect as a judge throughout all Israel, which had never been the case before Samuel. Hence, this prophet's history forms the introduction to the history of the kingship, since without his consecration no king could exist. This is why the Septuagint and the Vulgate call the Books of Samuel the First and Second of Kings.

The extreme points of time between which the composition of our Book must have taken place, may easily be indicated. It must have been later than the great victory of Samuel over the Philistines, the reformation of Israel, and the return of the ark of the covenant from exile (cf. on ch. xviii. 30). One consequence of the reformation was that, notwithstanding Samuel's protest at first, the people desired a king; for in this promised office they sought security both against their enemies and against themselves and their own unbelief. Another consequence, probably, was the composition of this manual of penitence and instruction.

On the other hand, our Book must have been written before the reign of David. Jerusalem was still called Jebus, and the Jebusites had not yet been expelled (ch. i. 21, xix. 10). But if 2 Sam. v. 6 ff. is to have any meaning at all, it must refer to the utter destruction of the Jebusites' power by David, a conclusion which the whole history confirms. Moreover, if our Book had not been written before the time of David, references to his reign could not be wanting. From Othniel's time, the tribe of Judah, David's tribe, falls into the background. The mention of it in the history of Samson, is far from honorable. The relatively copious treatment of affairs in which *Benjamin* figures, points to the time of King Saul. While the history of Othniel is quite summarily related, that of Ehud is drawn out to the minutest detail. Similarly rich is the flow of tradition in the narrative concerning Gibeah (ch. xix. *seq.*). Saul says of himself that he is "of the smallest of the tribes" (1 Sam. ix. 21). This history of Gibeah explains the cause of Benjamin's smallness, and traces it to the savage war made on him by Israel.

### § 3. The Sources.

1. The author did not command materials in equal abundance from all the tribes. A full supply flowed in upon him out of the traditions of the tribes bordering on Ephraim, namely, Benjamin, Manasseh, and Dan. The story of Deborah describes the heroic exploit of Naphthali and Zebulun; but Deborah herself resided between Ramah and Bethel, on Mount Ephraim, near the confines of Benjamin. Of the tribes at the extremities of the land, of Reuben (Gad is included in Gilead), of Simeon (only the incident in ch. i.), of Asher, the author's sources afforded scarcely any information. Concerning Judah's preëminence, only ch. i. (cf. ch. xx. 18) communicates anything. Toward Ephraim (for ch. i. 22 ff. refers to the *whole* house of Joseph), the sources nourish an unfavorable disposition. No hero, properly speaking, came out of Ephraim; for of Abdon nothing but his name and wealth is mentioned (ch. xii. 13). Ephraim originates the sinful opposition to Gideon and Jephthah. In Ephraim Abimelech plays his rôle as royal usurper. There Micah sets up his false religion. Thence also sprang that Levite who was the cause of the civil war. It must not be overlooked that for the author and his times all this was of great significance. When the king demanded of Samuel is appointed, he is not chosen out of Ephraim, but out of Benjamin. The author, who favors the institution of the kingship, brings the moral incapacity which Ephraim as leading tribe has hitherto shown, into prominence. The priesthood, it is true, had their seat at Shiloh. But the whole history of the Judges shows the powerlessness of the priesthood in times of danger. The facts related in the last five chapters of our book, by way of supplement to the deeds of the heroes, are sufficiently indicative of the fall of the priestly tribe. Such things, also, as are told of Levites, occurred only "because there was no king." Ephraim, it is true, gave Samuel to the nation, the restorer of Israel's spiritual strength, and the reformer of the priesthood; but even he could give no guaranty for his children, who when in old age he transfers his office to them, do not walk in his steps.

2. As to the authorship of the Book of Judges, the traditions which ascribe it to Samuel are ancient; but if in such obscure matters one were to risk a conjecture, he would hardly attach himself to these traditions. The Book apparently presupposes the reign of Saul, just as in the Books of Samuel the reign of David is presupposed. To record the deeds and instructions of God, as brought to view in the history of the nation, was certainly a well-considered, and, as the extant sacred writings show, a fearlessly and honestly executed office. If this was the office held by the *mazkir* at the courts of David, Solomon, and the kings in general (cf. 2 Sam. viii. 16, 1 Kings iv. 3, etc.), it would be natural to ascribe our Book to a Benjaminite of the court of Saul. This man had before him narratives, extending over a period of 400 years, which must have been written by contemporaries of the events related. Local and material details such as the histories of Ehud, Gideon, Abimelech, Jephthah, Samson, as also those of Micah and the priest at Gibeah, exhibit, can only proceed from narrators who stood personally near the events. Nevertheless, as has already been remarked, an organic recasting of the materials extends through the whole Book, by means of which the doctrine it is designed to teach is brought prominently to view, and the arrangement of the individual narratives determined. To this it is owing that the record of the great deeds achieved by the Judges closes with Samson, although it is not certain that the death of that hero is the latest event of the Book, and also that the narratives concerning Micah and Gibeah stand at the end, although, as the author himself does not conceal, the events occurred much earlier (cf. ch. xviii. 12, xiii. 25; also, xx. 28). The lesson conveyed in the introduction of the Book, especially in ch. ii., that sin and apostasy are the cause of servitude, and that apostasy in turn is the consequence of the people's disobedience in not expelling the Canaanites, is brought out in similar turns of thought and expression throughout the work (cf. ch. ii. 11, iv. 1, vi. 1, x. 6, xiii. 1; ch. ii. 14, iii. 8, x. 7; ch. ii. 17, viii. 33, x. 13 ff.). The objection that chaps. xvii.-xxi. do not contain such expressions, testifies only to the clearness and order which everywhere pervade the simple narrative. Until the story reaches the age of Samson, these expressions occur because they indicate the moral links in the historical connection. But chaps. xvii. - xxi. are placed outside of this connection. They present occurrences out of times in which the formulae, "the sons of Israel continued to do evil" (cf. ch. iv. 1, etc.), or, "they did evil" (cf. ch. ii. 11, etc.), were not properly applicable, since they were times of "rest" to the land, in consequence of the victories of one great Judge or another (cf. ch. iii. 11, etc.). Accordingly, these chapters find the ground of the evils they set forth not in the want of a Shophet but of a king. Their unity with the Book as a whole, appears clearly on a comparison of them, as to style and diction, with the introduction, chaps. i. - iii.; as again similar philological characteristics testify to the unity of chaps. i. - iii. with iv. - xvi. (cf. Keil, *Lehrb. der hist. krit. Einleit.*, § 47, notes 4 and 5).

3. Notwithstanding this, it is plain that the different narratives of the Book exhibit a difference of coloring among themselves. This could not be otherwise. From the earliest times down to the Middle Ages, it has ever been the manner of the chronicler to tell his story, for the most part, in the very words of his sources. Precisely the Christian historiography of pious men in mediæval times abounds with proofs and instructive illustrations of this fact. To this practice the numerous *hapax legomena* of our Book, found nowhere else, are due (cf. ch. i. 15, iii. 22, iv. 4-19, v. 10, 28, vii. 3, xiv. 9-18, xv. 8, xviii. 7, etc.); while in many places traces of abridgment by the author might be pointed out (cf. ch. iv. 15, xvi. 13 ff., xx.). The communication of invaluable contemporary documents like the Song of Deborah and the Parable of Jotham not only confirms this explanation, but also makes it probable that in other parts of his work too the author made use of popular and heroic songs, although the fact that his prose account of the victory of Deborah and Barak is manifestly independent of the Song of Deborah shows that this conjecture is to be applied with great caution.

The author was acquainted with the contents of the Book of Joshua and of the entire Pentateuch. His first chapter becomes intelligible only when viewed in connection with the Book of Joshua. In the 13th chapter of that Book, the Lord says to Joshua that while he is so much land remains still to be possessed. The territories yet to be conquered are indicated, and orders are given for the division of the whole land among the tribes. With this account ch. i. of our Book connects itself. It shows what conquests remained to be made, from what necessary exertions the people still shrank, and where contracts of toleration were still made with the heathen inhabitants. The enumeration of places, especially in ch. i. 27-36, presupposes familiarity with chaps. xiii.-xix. of Joshua so necessarily, that without it it would

be altogether unintelligible. Only those places are named which were not fully subdued; consequently, the knowledge of what formed the entire territory allotted to each tribe is presupposed. But this knowledge could only be obtained from the above-mentioned chapters in Joshua, since the territorial possessions of the respective tribes had nowhere else been defined.

In fact, the Book of Judges as a whole sets forth the fulfillment of what was contained in the Pentateuch and Joshua: its author must therefore have been acquainted with the contents of both. Chapter ii. is largely made up of sentences found in the last four books of Moses [cf. Hengst. *Pentateuch*, Ryland's ed., ii. 24 f.]. The history of the exodus is evidently known to the author in the very words of the Biblical narrative (cf. ch. ii. 12, vi. 13). The song of Deborah speaks in like manner of the journey through the desert and of Sinai. The narrative of the discord in Shechem (ch. ix. 28), reminds one of the story of Dinah (Gen. xxxiv.); and the deed in Gibeah is related in phraseology similar to that used in the history of Lot (Gen. xix.). We must here glance at a misunderstanding emphatically maintained by Bertheau in several passages of his Commentary. The Book of Judges, he asserts, contains references to matters that occurred under Solomon, and therefore its author must have lived after this king. In support of this, he refers to 1 Kgs. iv. 7-19 compared with Judg. i. 27, 28; but the reference proves nothing. The passage in Kings relates, to be sure, that Solomon appointed twelve officers over all the realm, whose duty it was to provide for the royal household. Of course, the districts mentioned Judg. i. 27 fell under the charge of some one of these officers. But in Judg. i. 28, it is stated that Manasseh did not drive out the Canaanites of these districts, but let them remain on condition of paying tribute, and in that we are to find a reference to Solomon!! As if Solomon had not appointed these officers over the *whole* kingdom! or as if their appointment had any reference to the Canaanites or to "tribute," neither of which are so much as named in connection with it! A measure necessary in every regal government for the existence of the state, we are to identify, forsooth, with a measure of subjugation against enemies in a district! The very passage in 1 Kgs. ix. 15-22, which Bertheau connects with 1 Kgs. iv. 7-19, should have shown him the true nature of the appointment of these officers. For these verses, while they state that Solomon made serfs of the still remaining heathen, expressly add that he did not make servants of any Israelites. But this action of Solomon toward heathen is not the subject of discourse at 1 Kgs. iv. 7-19, where officers are appointed over all Israel; and as little in Judges i. 28, which speaks of the time when Israel *grew strong* (which it certainly had been long before Solomon's day), and imposed tribute<sup>1</sup> upon the Canaanites. This is the very thing for which Manasseh is blamed, that when it grew strong, instead of expelling the heathen inhabitants, it made them tributary, thus sowing the seeds of future sin. The whole passage, if it referred to Solomon, would be senseless. And why, if the author thought of Solomon, did he not name him?

Yet more singular is another conjecture put forth by Studer and Bertheau. Judg. i. 29 states that Ephraim did not drive the Canaanites out of Gezer, but that they continued to dwell there. Now, we read in 1 Kgs. ix. 16 ff., that an Egyptian Pharaoh conquered Gezer, and slew the Canaanites, after which Solomon rebuilt the city. To this conquest, now, we are to suppose the author of Judges alludes in ch. i. 29! But the author manifestly knows only this, that the Canaanite still dwelt in Gezer! Had he alluded to the conquest of Gezer and its rebuilding, he must have told of the destruction of the Canaanite; for at the time of Solomon's rebuilding, the Canaanite was no longer there! Of such grounds as these for bringing down the date at which our book was written, Bertheau has *four* more (p. xxix.): 1. His interpretation of ch. xviii. 30, which he thinks may refer either to the Assyrian or Babylonian conquest, on which see the commentary below. 2. The expression "until this day" (ch. i. 21, 26, vi. 24, x. 4, etc.), implies a long lapse of time between the occurrence and the author. But even fifty years would suffice, and the author had a period of four centuries under review. 3. The author was acquainted with regal government in Israel (ch. xvi. 6, xviii. 1, etc.). Undoubtedly, because he lived under Saul, and therefore also, 4. Shiloh had ceased to be the seat of the priesthood. But how all this can be made to prove the composition of the Book of Judges in the Assyrian period, it is hard to say. Bertheau (after others) speaks of a cycle of twelve judges; but to justify this, either Barak or Abimelech must be omitted. The Jews counted fourteen. The number seven can only be got by force; for the Book contains eight extended biographical sketches, to which Othniel is to be added.

1 מָסַח, the difference between which and מָסַח לְכָר, 1 Kgs. ix. 21, is also to be noted.



All such play on numbers, which if the author had intended or found, he would have unquestionably set forth clearly and boldly, can at best neither prove nor disprove anything.

4. But it is precisely the traces by which the author's use of earlier narratives is indicated, that testify to his freedom and originality. They show a natural and living appropriation of sacred history and its teaching, not a slavish and mechanical borrowing. The language of our Book, too, contains expressions not found in the Pentateuch and in Joshua (cf. on ch. ii. 14 and 18, xx. 26, and Keil, *l. c.*). The manner in which earlier history records occurrences analogous to those which our author has to relate, is recalled with freedom, without servile imitation. Compare, *e. g.* the account of the appearance of the angel to Gideon and the kindling of his present, with that of the visit of the angels to Abraham (Gen. xviii.) and the kindling of his sacrifice (Gen. xv. 17); the story of Jephthah's vow with Abraham's offering up of Isaac (Gen. xxii.).

Very significant is the clearly discriminating use of the divine names Jehovah and Elohim, the former of which constantly designates the absolute God who has revealed himself to Israel, while the latter expresses the general conception of Deity, as recognized also by heathenism. The nations of Canaan were not without Elohim on whom to call. But Baal and Ash-taroath were false Elohim. Israel had the true Deity, the only Elohim (יהוה-אלהים): the living Jehovah. This God of Israel the heathen, and with them the apostate Israelites themselves, did indeed consider and speak of as an Elohim; but he was no nature-deity, but the God of Israel's history, Jehovah, the Deliverer from Egypt, the mighty wonder-worker, the Creator of all men. The use of the names Jehovah and Elohim is indicative of the difference between Israel and the nations in their relations to the true God and in their views of the universe. It implies not different documents but different spiritual conditions; and the profound subtlety of the narrative is shown nowhere more strikingly than in the alternation of these names. When the heathen Adonibezek speaks, in ch. i., he uses Elohim. Ehud, when he addresses King Eglon, says Elohim; but when he speaks to Israel, Jehovah (cf. ch. iii. 20, 28). Micah's private chapel is merely called a house of Elohim (ch. xvii. 5), although he himself pretends to serve Jehovah. To sinning Ephraim Gideon speaks only of Elohim, just as this name only occurs in the history of Abimelech. The name used corresponds with the spirit of those by whom or in whose ears it is spoken. In Micah's idolatrous temple, in the Shechem of Abimelech's time, and in Ephraim's pride, the fear of the true God of Israel does not manifest itself.

Occasionally, Jehovah and ha-Elohim (האלהים), the God, *sc.* of Israel, are used interchangeably; but yet not altogether as equivalents. Even the heathen Midianites may speak of the God of Israel as ha-Elohim (ch. vii. 14), but not as Jehovah. The latter is only put into the mouths of such as worship the Holy One in full faith. Very instructive in this respect is the alternation of the divine names in the accounts of the angelophanies to Gideon and the parents of Samson. The angels appear in human form, but their exalted nature shines through the lowlier appearance. On this account, an angel (ch. xiii. 6), as also a prophet, may be called an *Ish ha-Elohim*, a godlike man; but no one is ever called *Ish Jehovah*, a Jehovah-like man. That description can be applied to neither angel nor man. The divine appearance in the human form under which the angel comes, can only be described by the term Elohim, or, in so far as its source in the God of Israel is to be specially indicated, by ha-Elohim.<sup>1</sup> True, the expression "Angel of Jehovah" may be used as well as "Angel of ha-Elohim;" but still, in ch. vi. 20, 21, these expressions seem to be distinguished from each other in such a way, that the latter designates the angel simply in his appearance (ver. 20), the former as the possessor of supernatural powers (ver. 21). When Gideon once more hesitates, and desires to assure himself whether he be really the chosen deliverer, and therefore longs to have the reality of the angelic appearance already enjoyed confirmed, he addresses himself to ha-Elohim (vers. 36, 39). It may indeed appear strange that in connection with the answer in ver. 40 simply Elohim is used; but the explanation is that the meaning being plain, the article is omitted as unnecessary.

[1 The author seems to take the genitive in *איש האלהים*, as a gen. of quality, as in *איש דברים*, "an eloquent man." But this is certainly incorrect. The expression "man of God," does not indicate subjective character or nature, but objective official relations. First applied to Moses (Deut. xxxiii. 1), it was commonly used to designate a prophet. It denotes a man whom God has taken into relations of peculiar intimacy with himself in order through him to instruct and lead his people. The genitive may be defined as the gen. of the principal, from whom the "man" derives his knowledge and power, and for whom he acts. — Tr.]

5. These discriminations between the divine names are not to be ascribed to our author in any such sense as if the earlier times which he describes, and the sources which came down to him out of them, had not yet possessed any clear perception of them. All tradition, in whatever form he used it, narrative and song, was pervaded with the same consciousness as that which lives in Biblical books and doctrines, from which indeed it had derived them. The Song of Deborah, the documentary character and genuineness of which are undoubted, celebrates with prophetic power the Jehovah of the generations of Israel. The document which Jephthah sends to the king of Ammon shows a living knowledge of the contents and language of the Books of Moses, although it treats both with great freedom. If Gideon did not live in the consciousness of the authoritative God, who revealed himself in the law, and led Israel through the desert into Canaan, he could not say, while refusing an offered crown, "Jehovah shall rule over you" (ch. viii. 23). When Jephthah makes a vow, he makes it not after the model of any heathen usage, but in the language, form, and spirit of the Israelitish vow, as regulated by Moses. The story of Samson becomes intelligible only by the light of the Nazaritic institute of the Pentateuch (Num. vi.). The priestly body comes to view in the service with Urim (ch. i. 2, xx. 18). Respect for the priesthood shows itself plainly, albeit in a perversion of it, in the conduct of Micah (ch. xvii. 13). The officiating Levite is known by his priestly dress, furnished with the prescribed bells (ch. xviii. 3). It is undoubtedly true that the circumstances of the Levites, as they come to view here and there, as also the story in ch. xix., indicate a wretched condition of the order; but decay implies vigor, just as caricature implies truth. The false ephod points to the true; the idol altar of Gideon's father, to that which his son erects in the place of it. The Book of Judges treats of great international conflicts. But these wars are waged by the nations of Canaan not only against the strange people, but against that people's God. No conflict had ever arisen, but for Israel's *Jehovah*, from whom his people derived their national existence and character, — and, indeed, it was only the *living* Jehovah, who would not suffer himself to be represented by dead images, that could produce this deep and lasting antagonism. Without him, Israel could not have maintained itself in a struggle of four hundred years, to be finally victorious, and to find itself in possession of solid foundations for future civil and religious life.

Of course, the Book of Judges does not aim at giving a history of the general culture of the age, after the manner of modern times. That it says so little of the priestly institutions and the law, proves only that it presupposes them as known. It is certain, at least, that the discourses of the prophetic messengers (chaps. ii. and x.), like the whole Book, explain the several apostasies of the nation out of the decay of their religious and spiritual life.

To infer from the abnormities that come to view, as the idolatry in Ophrah, the sin of Abimelech, the discord between the tribes under Jephthah, the abomination in Gibeah, and the wretched condition of the Levites, that the law, in all the fullness of its instructions, was not yet known or published, would be a singular procedure. As if during the times succeeding Clovis there had been no churches, no bishops, no Christian people, in Gaul, notwithstanding the horrible deeds of the kings and their helpers! Or as if in our own day and land, in which the Christian Church and Christian doctrine are unquestionably prevalent, the presence and existence of these might nevertheless be denied, because of the abominations of apostasy which come to light, as to morals, in police-reports, and as to doctrine in the myriad books of modern idolatry! It is the nature of Biblical historiography to disclose the truth, without regard to men and without flattery. It does not, in modern fashion, glorify in breathless declamations the dutiful deeds of the "faithful"; it mentions them in few words. But it brings the disgrace and punishment of sin into the foreground, in order to warn against transgression and induce repentance. That it has become common, especially since the rationalistic period, to represent the age of the Judges as wild and barbarous, only shows that men are prone to overlook the vices and bloodshed peculiar to their own day. Our Book covers a space of four hundred years. Now, as the periods of servitude are characterized as times of apostasy, while those of independence are represented as times of order, it is not unimportant to observe that apostasy prevailed during but one third of the time described.

§ 4. *Chronology.*

1. The Book of Judges contains also chronological data in connection with the occurrences which it records. It is a suggestive fact, with reference to the peculiarities of his sources, and the manner in which he used them, that the first numerical statement of time given by the author refers to the duration of the oppression of Israel by Chushan Rishathaim, king of Aram. Concerning the occurrences between the death of Joshua and the time of Chushan, related in the introductory chapters, no dates are given, and their duration can only be approximately ascertained. The table of chronological data is conveniently divided into two parts: from Chushan to the domination of Ammon, and from that to the death of Samson.

Israel served Chushan . . . . .	8 years.	
Had rest under Othniel . . . . .	40 "	
Served Moab . . . . .	18 "	
Had rest under Ehud . . . . .	80 "	(40 ?)
Served Jabin . . . . .	20 "	
Had rest under Barak . . . . .	40 "	
Served Midian . . . . .	7 "	
Had rest under Gideon . . . . .	40 "	
Was ruled by Abimelech . . . . .	3 "	
Had Tola for Judge . . . . .	23 "	
Jair, Judge . . . . .	22 "	
Total . . . . .	301 years.	(261 ?)

Among these numbers, only the statement that after Ehud's victory there followed eighty years of rest, excites special attention. The number forty is by no means an unhistorical, round number. Nevertheless, it seems manifestly to express the duration of a period, particularly that of a generation. In forty years the generation of the desert died out (cf. Num. xiv. 33). The statements that after the achievements of Othniel, Deborah, and Gideon, respectively, a period of forty years passed in rest, bring to light the internal ground of renewed apostasy, already indicated in the introduction (ch. ii. 10), namely, that after the death of the generation which had witnessed the deeds of the heroes, another rose up which had no living remembrance of them. So much stress may properly be laid on this internal ground, as to make the number eighty after Ehud's exploit very remarkable in its singularity; so remarkable, in fact, as to incline one to suppose that the original reading was forty. Apart from every other consideration, this supposition would have much in its favor, if it were certain — which, however, despite the statement in ch. iv. 1, it is not — that the number in question was also intended to give the length of Ehud's subsequent life. It would also give a clearness unusual in chronological matters to the statement of Jephthah that three hundred years had passed since Israel gained a firm footing in Heshbon, beyond the Jordan (ch. xi. 26). For from the year in which Jephthah says this, backward to the first year of Chushan, would on this reckoning be  $261 - 18 = 279$  years. Twenty years would very satisfactorily fill up the gap between the last of Joshua's conquests and the commencement of the Aramæan domination. For although the kings of Sihon and Og were defeated by Moses seven years earlier, the two and a half trans-Jordanic tribes came into *possession*, properly speaking, only after the conquest of Canaan (Josh. xxii.). If the number eighty be left untouched, we get a period of three hundred and nineteen years from Jephthah back to Chushan's domination, to which the interval of twenty (or twenty-seven) years must be added, for this length of time must in any case have elapsed between the entrance into Canaan and the invasion of Chushan (cf. ch. ii. 10, iii. 7). But it is natural to suppose that Jephthah in his letter to the king of Ammon would use the larger, not the smaller, number of which the case admitted, in order to prove the right of Israel to its land. The change of eighty into forty is also of importance with reference to other chronological combinations, as will appear farther on.

2. In ch. x. 7 the historian states that God, by reason of Israel's renewed apostasy, delivered them into the hands of the Philistines and Ammonites. The statement gives the impression that this domination of these nations over Israel was contemporaneous, but exerted over different parts of the land. The narrative then proceeds to speak first of the tyranny of Ammon, which lasted eighteen years, and then of that of the Philistines, which continued forty years. From the first of these oppressors, Jephthah delivered the eastern tribes; against the other, Samson began the war of liberation.

It certainly seems as if the author of our Book wished to convey the lesson that, as time went on, the condition of kingless Israel became continually worse. At first, hostile attacks had come from one side only; a great victory was then won, and "the land rested." After Gideon, this expression no longer occurs. Moreover, it is never said of subsequent heroes that "they judged;" and the duration of their official activity no longer reaches to forty years. These facts are not to be neglected in our chronological survey.

The combination of the chronological data of the Book of Judges with those found elsewhere, and especially with the well-known statement in 1 Kgs. vi. 1, according to which four hundred and eighty years intervened between the exodus from Egypt and the building of the temple, is still attended with difficulty. Doubtless, the difficulty is itself a most striking proof of the antiquity, originality, and independence of our Book. Had it been composed at a late period, by the same hand that wrote the Books of Kings, would not its author have attempted to get rid of these remarkable difficulties? But the fidelity of the Old Testament tradition never shows itself more clearly than in cases in which, according to modern notions, it had been so easy for an editor to remove all occasion for resorting to hypotheses. For without these, it is at this day impossible to produce agreement. We know that agreement must exist, — for, surely, ancient authors were not incapable of arithmetical addition! — but coercive, scientific proof of it, we do not possess. The opinions of even the oldest Jewish chronologists were divergent. In support of our hypothesis we adduce the passage 1 Sam. xii. 11, where it is said that "Jehovah sent Jerubbaal, and Bedan, and Jephthah, and Samuel," and delivered Israel from their enemies round about. Now, Bedan is, without doubt, to be understood of Samson, the hero out of Dan. The passage, therefore, presents the peculiarity that it places Samson before Jephthah. Keil insists that the Ammonitish and Philistine oppressions occurred, not successively, but simultaneously: It is undoubtedly correct to say, that we are not first to sum up the numbers relating to the occurrences set forth in chaps. xi. and xii. thus: —

Ammon . . . . .	18 years.
Jephthah . . . . .	6 "
Ibzan . . . . .	7 "
Elon . . . . .	10 "
Abdon . . . . .	8 "
<hr/>	
Total . . . . .	49 years.

and then add the years of the Philistine domination and those of Samson. Just as in 1 Sam. xii. 11, Samson stands before Jephthah, so in Judg. x. 7 the Philistines are named before the Ammonites: "Jehovah gave Israel into the hands of the Philistines and of the sons of Ammon." That notwithstanding this Jephthah's deeds are first related, has its ground in the fact that in this way the achievements against the Philistines connect themselves with the principal wars of Israel in the days of Samuel and Saul. According to ch. xiii. 1, the Philistine domination lasted forty years. After Samson's great victory at Lehi, it is remarked, ch. xv. 20, and afterwards repeated, that "he judged Israel twenty years." These twenty years cannot be included in the forty. It is against the spirit of the Book, after such a victory to speak of Samson's "judging," and yet to suppose that at the same time Israel continues to be given "into the hands of the Philistines." Therefore, when the prediction concerning Samson (ch. xiii. 5) only says that "he shall begin to deliver Israel," the meaning is that he will not thoroughly subdue them, as was done in the days of Samuel and David, for after the death of Samson their power again became dominant. Now, if this be undoubtedly correct, the supposition that the Ammonitish and Philistine servitudes commenced exactly at the same time, would compel us, notwithstanding 1 Sam. xii. 11, to place Jephthah long before Samson; for the Ammonitish domination lasted only eighteen years, and Jephthah ruled only six. The following conjecture is therefore to be preferred: With Gideon's death the land ceased "to have rest." Judges of forty years' service appear no more; but a servitude of forty years begins. The Philistine attack occurred perhaps soon after Abimelech, induced probably by reports of the discord that prevailed in Israel. While in the North and East Tola and Jair judged forty-five years, the Philistine servitude began in the southwest; and while Ammon oppressed Gilead in the East, Samson smote the Philistines in the southwest. The Gileadites make Jephthah their chieftain "because he had begun to smite the enemy" (cf. on ch. xi. 1, 2); for Samson also had become Judge when he had commenced to put down the Philistines (cf. on ch. xv. 20).

The combination of the chronological data of our Book with those of Samuel and especially the important one in 1 Kgs. vi. 1, is further facilitated by the fact that in 1 Sam. xii. 11, Eli is not named between Jephthah and Samuel. The inference from this omission is, that the forty years during which he ruled, are not to be separately taken into account. He was high-priest during the occurrence of the events in the North and South. The following additional conjectures may therefore be regarded as probable: The war spoken of in 1 Sam. iv. 1, commenced by Israel against the Philistines, may be held to indicate the new vigor which the victories of Samson and the terrible catastrophe at Gaza had infused into the people. About thirty years had probably elapsed since the death of Samson. Then follow twenty years of penitence on the part of Israel (1 Sam. vii. 2), dated from the exile of the ark and its restoration to Kirjath-jearim, that great event with which the Book of Judges is also acquainted. If next, according to ancient tradition, we add forty years for the time of Samuel and Saul, and forty for the reign of David, we arrive at the number four hundred and eighty in a manner sufficiently satisfactory and historically probable, as shown by the following tables:—

Wanderings in the desert . . . . .	40	Chushan . . . . .	8	ABIMELECH . . . . .	3				
Conquest of the land . . . . .	7	OTHNIEL . . . . .	40	TOLA . . . . .	23	} = {	Philistines . . . . .	40	
Until Chushan . . . . .	20	Moab . . . . .	18	JAIR . . . . .	22		SAMSON . . . . .	20	
		EHUD . . . . .	40	Ammon . . . . .	18	} = {	From death		
	67	Jabin . . . . .	20	JEPHTHAH . . . . .	6		of Samson to		
		BARAK . . . . .	40	IBZAN . . . . .	7		Sam'l, about 30		
		Midian . . . . .	7	ELON . . . . .	10				
		GIDEON . . . . .	40	ABDON . . . . .	8				
				213	97				
SAMUEL before the victory (1 Sam. vii. 10)	20	Therefore, From Exodus to Chushan . . . . .	67						
SAMUEL and SAUL . . . . .	40	Chushan to Gideon . . . . .	213						
DAVID . . . . .	40	Abimelech to Abdon . . . . .	97						
SOLOMON . . . . .	3	Samuel to Solomon . . . . .	103						
				103					480 years.

Those who accept the eighty years of Ehud, as has hitherto been done, are obliged with Keil to reduce the interval from the death of Moses to Chushan to seventeen years, and that from the death of Jair to Solomon to one hundred and twenty-three, whereby Samson's judgeship vanishes, and no account is taken of the twenty years preceding the victory under Samuel.

3. In conclusion, we remark that in the historical sketch of the Apostle Paul, Acts xiii. 18–20, where he says, ver. 18, “and God nourished (*τροφοφόρησεν*) them forty years in the wilderness;” ver. 19, “and destroying seven nations in the land of Canaan, he divided their land to them by lot;” ver. 20, “and after that he gave them Judges for about four hundred and eighty years, until Samuel the prophet,” the reading four hundred and eighty can scarcely be the original one. The apostle evidently had his eye on our canonical books: in vers. 17 and 18, on the Books of Moses; in ver. 19, on the Book of Joshua; in ver. 20, on the Book of Judges; for this is followed by references to the Books of Samuel. As he was undoubtedly acquainted with the number four hundred and eighty in Kings, he could not assign four hundred and fifty years to the period from Joshua to Samuel, with which moreover no ancient tradition coincided. The conjectural reading, three hundred and fifty, appears therefore to be preferable; and it is certainly not a matter of indifference that, adding the numbers one after another as was done by Jewish tradition in general, three hundred and fifty years would actually represent the period from Chushan to the end of the Philistine domination. True, it would show that Paul also read only forty years in connection with Ehud. The objection that Paul also assigns a definite period of forty years for the reign of Saul, for which the Old Testament gives no authority, is destitute of force. For the Book of Samuel gives no information at all concerning the length of this king's reign, and the Apostle followed the view, entertained also by Josephus (*Ant.* vi. 14, 9), according to which the reign of Saul, during and after the lifetime of Samuel, lasted forty years. It was sought in this way to explain 1 Sam. xiii. 1.

[NOTE BY THE TRANSLATOR. Keil and Bachmann, both of whom have repeatedly investigated the chronology of the Book of Judges, have come to conclusions somewhat different

from those of our author. As their schemes essentially agree, it will be sufficient to indicate that of Bachmann, the latest published and the least accessible to the English reader. It may be found in his commentary, *Das Buch der Richter*, vol. i. pp. 53-74. Its turning points so far as they differ from our author's, may be briefly stated as follows: (1.) It adheres in every instance to the numbers given; hence, the period from Chushan to Gideon inclusive (cf. the table above), becomes two hundred and fifty-three years. (2.) It makes the forty years' Philistine servitude come to an end with the victory near Mizpeh. (3.) While it makes the Ammonitish and Philistine servitudes synchronistic in the main, as required by ch. x. 7, it supposes the beginning of the Philistine to fall from three to five years later than that of the Ammonitish oppression. If they began simultaneously, it would follow that a new Judge, Abdon, was somewhere recognized *after* Samuel had already assembled *all* the house of Israel, and had shown himself the Judge and deliverer of *all* Israel (cf. 1 Sam. vii. 3, 5, 6), which is not likely. Abdon, however, having once been recognized as Judge, before the victory under Samuel, might continue to be regarded as such until his death. It is only necessary, therefore, to bring down the beginning of the Philistine servitude far enough to allow of this previous recognition. (4.) It includes the twenty years of Samson in the "days of the Philistines," according to ch. xv. 20. It supposes Samson to begin his work as a young man of eighteen or nineteen years of age (cf. ch. xiv. 4 ff.), and thus allows his birth to fall after the beginning of the Philistine servitude, as demanded by ch. xiii. 5. (5.) As to Eli, since his pontificate ended twenty years before the victory of Mizpeh, its beginning must antedate the commencement of the Philistine oppression by twenty, and the Ammonitish by from fifteen to seventeen years. And, in fact, the earlier years of Eli's pontificate afford no traces of hostile oppression. The people journey to the great festivals regularly and securely (1 Sam. i. 3, 7, 21, 24; ii. 19); and even the sins of the sons of Eli, by which the people also are led astray (1 Sam. ii. 17, 24), are such as bespeak a time of careless security and prosperity. The following table exhibits the results thus obtained, for the time beginning with the Ammonitish and ending with the Philistine oppression. The figures at the left denote years after the death of Jair:—

1 Ammonitish servitude begins in the East, and continues eighteen years.	Eli is in the seventeenth year of his pontificate.
4 . . . . .	In this year or one year earlier or later, the Philistine servitude begins in the West.
18 Jephthah breaks the Ammonitish yoke, and judges six years.	
22 . . . . .	Samson begins his career, as a young man of eighteen to nineteen years.
24 Ibzan, Judge, seven years.	Eli dies. Samuel.
31 Elon, Judge, ten years.	
41 Abdon becomes Judge, and rules eight years.	
42 . . . . .	Samson dies.
44 The third year of Abdon's Judgeship.	The victory near Mizpeh, under Samuel, ends the Philistine servitude, 1 Sam. vii.

Now, allowing ten years, instead of Dr. Cassel's twenty, for the interval between the division of the land and the invasion of Chushan, and retaining the eighty years of Ehud, we get,—

From the Exodus to Chushan, . . . . .	57 years.
From Chushan to Gideon, . . . . .	253 "
From Abimelech to Mizpeh, . . . . .	92 "
Samuel and Saul, 40; David, 40; Solomon, 3, . . . . .	83 "
Total, . . . . .	485 years.

This total, which it would be more proper to express variably as four hundred and eighty-four to four hundred and eighty-six, is not so far away from four hundred and eighty as to occasion any difficulty. In the first place it may be questioned whether the three years of Abimelech ought to be reckoned in; and in the second place, it is highly probable that some of the periods include fractional years, so that the last year of one and the first of the next properly form but one, whereas in the process of addition they come to stand for two. But are not ten years too short to cover the interval between the division of the land and the inroad of Chushan-Rishathaim? No, says Bachmann, p. 72 ff., "for, 1. Nothing demands a

lengthened period between the death of Joshua and the beginning of the Mesopotamian servitude. The passage at ch. ii. 11 ff. does not describe an earlier visitation than the Mesopotamian, but merely gives a general view of the causes and consequences of all the visitations about to be related. Under the *דור אחר*, the "other generation," cf. ch. ii. 10, neither a chronological generation of forty years (Bertheau), nor a *familia eminens*, that placed itself at the head of the nation (M. Hartmann), is to be understood. Nor does the remark of ch. ii. 7, about the elders who "outlived Joshua," require any considerable number of years. It merely affirms that they outlived him, without saying that they outlived him long. If in the second year of the Exodus these elders were eighteen or nineteen years old (Num. xiv. 29), at the division of the land, that is 38 + 7 years later, they would be sixty-three or sixty-four; and ten years more, until the first hostile oppression, would suffice fully to bring them to that age which according to Ps. xc. 10 constituted the highest average of human life even in the time of Moses. Nor, finally, is it necessary to assign much time to the process of moral deterioration in Israel (ch. ii. 6 ff.); for this began and went on progressively in and even before the days of the elders, and it was only the completed apostasy to idolatry that ensued after their death. 2. From Josh. xiii. 1, compared with xiv. 10 ff. it is evident that Joshua cannot have continued to live long after the division of the land. While the second of these passages represents Caleb, at the age of eighty-five years, still full of youthful strength and perfectly ready to undertake the conquest of his inheritance, the first gives the great age of Joshua as the reason for the command to divide the land, although the conquest was yet far from complete. And since exactly the same expression recurs in ch. xxiii. 1, 2, it is impossible to suppose that the farewell gatherings of chaps. xxiii. and xxiv., which were held shortly before the death of Joshua (ch. xxiii. 14), took place many years later. Neither the *ימים רבים*, "many days," of ch. xxiii. 1, nor the circumstance that, according to ch. xix. 50, Joshua built a city and lived in it, can prove the contrary; for a few years' time satisfies them both. Nor is there any ground in Ex. xxxiii. 11 and Num. xi. 28 for inferring that Joshua must have lived a considerable time after the division of the land; for the term *נָצַר* denotes office, not age, and *מִבְּדָרָיו*, even if we explain it "from his youth" ("of his chosen ones," is probably to be preferred, cf. the Sept. and Vulg.), does not assert that Joshua was *then* a young man. On the other hand, it is only when we assume that Joshua died at a relatively early date, that the contents of Judg. i. 1-21 appear in their true light. But especially decisive for the utmost possible reduction of the length of the interval in question is the passage Judg. xi. 26. According to this passage, three hundred years had elapsed since Israel took possession of the land on the east of the Jordan. Now, between the Mesopotamian invasion and the death of Jair, there lies a period of three hundred and one, or, excluding Abimelech, two hundred and ninety-eight years. It is evident, therefore, that, reckoning Jephthah's three hundred years from the dismissal of the eastern tribes (Josh. xxii.) to the attack of the Ammonites (Judg. x. 7), the shorter the preceding period be computed, the closer becomes the agreement between the historical fact and the approximate number of Jephthah. It is manifestly more likely that three hundred and eight to three hundred and eleven, than that three hundred and thirty to three hundred and forty or more years, should be roundly represented as three hundred. We hold, therefore, with Lightfoot (*Opp.* i. 42), S. Schmid, Vitringa, Keil, and others, that an interval of about ten years, as left at our disposal by our computation of the chronology of the whole period, is in fact fully sufficient for the events between the division and the first subjugation of the land; and we accordingly reject, as wholly groundless extensions of the chronological frame, the assumption, since Josephus (*Ant.* v. 1, 29; vi. 5, 4) almost become traditional, that twenty-five years are to be allowed for Joshua, and eighteen for the "elders;" the computation of various Rabbins (*Sed. Olam*, Isaaki, Abr. Zakut, and others), which assigns twenty-eight years to Joshua and the "elders" together; and every other similar hypothesis."—TR.]

### § 5. Critical and Exegetical Helps.

1. In the criticism and translation of the Hebrew text, constant use has been made of the large *Rabbinic Bible* published at Venice, 1617-1618 by Petrus and Laurentius Bragadin, after the Bomberg edition. Compare the preface by Judah Arjeh of Modena, corrector of the work. Use has also been made of the *Biblia Universa*, published in 1657, at Leipzig, by Christian Kirchner, after the edition of B. A. Montanus. Compare the preface prefixed to

the work by the Dean and Theological Faculty of the University of Leipzig. Also of the *Biblia Hebraica* of Joh. H. Michaelis, Halle, 1720; the *Biblia* of Döderlein and Meisner, as edited by Knapp, 1819; and the edition of the *Book of Judges*, with a German translation and commentary, by Mair Obernik, Fürth, 1805.

A treatment of the text such as has recently again been attempted by the wild theories of Geiger, Dozy, and others, is at variance with the laws of objective scientific criticism, and renders textual tradition, language, and contents so many footballs for subjective caprice. Its application is the more to be lamented, since it also increases the difficulties of such criticism as is both necessary and in accord with the spirit of Holy Scripture. But we must not be hindered by excesses of this kind from acknowledging, that it is more in keeping with piety toward the sacred volume to venture upon textual emendations in a few passages than to reject them. This conviction has governed us in the exposition of several passages (cf. on ch. ii. 3, iv. 15, v. 11, vii. 6 and 8), and especially in the treatment of ch. xviii. 30, where it is shown that the antiquity of the current reading is by no means a guaranty of its correctness, but only a proof of the fidelity of the Masoretic tradition.

It is unfortunately impracticable here to institute a closer collation of the Hebrew text with the LXX. and the Targum, as also with Josephus, than has been incidentally done in the exposition. It is, however, a matter sufficiently necessary, not to be neglected hereafter. The beginnings made by Ziegler (*Bemerkungen über das Buch d. Richter*, in the *Theol. Abhandl.*, Göttingen, 1791) and Frankel (in his *Vorstudien zur Septuaginta*, Leipzig, 1841) are certainly still in want of a thorough continuation.

The Syriac version of the Books of Judges and Ruth by Paul of Tella (beginning of the 7th century), has been published at Copenhagen, by Th. Skat Rørdam: *Libri Judicum et Ruth, secundum versionum Syriaco-Hexaplaem*, Havniæ, 1859. The exposition of the Midrash on the Book of Judges, is given in the *Jalkut Shimeoni*, by R. Simeon, of Frankfurt, Venice edition, printed by Bragadin, tom. ii.

For assistance in gaining acquaintance with Talmudic expositions, the following works may be consulted: *Nachalath Shimeoni*, by R. Simeon, of Lissa, ed. Wandsbeck; *Toledoth Jakob*, by R. Jakob Sasportas, Amsterdam, 1657, 4to; *Sepher Mareh Kohen*, by R. Isachar, Cracow edition, 1689, 4to. The Jewish expositors of the Middle Ages, R. Solomon Isaaki (i. e. Raschi, frequently but improperly called Jarchi), R. David Kimchi (Radak), R. Levi ben Gerson (Ralbag), and other expositions, are found in the large Rabbinic Bibles. The commentary of R. Isaak Abarbanel on the *Prophetæ Priores* appeared at Leipzig, 1686.

Expositions, partly excellent, of passages of our Book, by the Karaite Aaron, are found in Wolff's *Bibliotheca Hebræa*, Hamburg, 1715-43. A Jewish German translation in rhyme is found in *Koheleth Jakob*, Prague, 1763, but with expositions and legends intermixed. A better, older, and literal Jewish German translation appeared at Amsterdam, 1679, fol. In more recent times several synagogue versions of the Holy Scriptures have been printed. Of these that which appeared under the conduct of Dr. Zunz adheres most closely to the Masoretic text, cf. *Orient. Literaturbl.*, 1840, p. 618.

The Book of Judges as a whole did not receive separate and special treatment at the hands of the earlier Christian exegesis. We must here refer to the general introductions to the O. T. for information concerning editions and expositions which include our Book. Jerome, Theodoret, and, later, Rhabanus Maurus and Rupert von Deutz, might be particularly mentioned.

Among the later Roman Catholic expositors Serarius stands preëminent on account of his diligence and voluminousness: *Commentarii in libros Judicum et Ruth*, Paris, 1611, Moguntiae, 1619. Among Protestant expositors Brentius, Bucer, P. Martyr, Chyträus, Seb. Schmid, Osiander, Starke, and Drusius, are still worthy of attention. The commentary of Le Clerc began the rationalistic mode of exposition, and has furnished it with most of its materials. It is only forty years since the Book began again to receive any real attention. For ten years the commentary of Studer, *Das Buch der Richter, grammatisch und historisch erklärt*, Bern, 1835, almost entirely controlled the exposition. Valuable matter was contributed by Hengstenberg, *die Authentie des Pentateuchs* [translated into English by Ryland, under the title *Dissertations on the Genuineness of the Pentateuch*, Edinburgh, 1847. — Tr.]. Still longer than Studer did Bertheau's exposition, *Das Buch der Richter und Rut*, Leipzig, 1845, maintain its prominence, to which for that reason special attention is given in the present work. The first volume of C. R. Keil's *Biblischer Commentar über die Prophetischen Geschichtsbücher des A. T.*, containing Joshua, Judges, and Ruth (Leipzig, 1863), appeared



after the greater part of our Book was finished. The author's theological attitude, diligence, and erudition are in no need of special characterization in this place. [Since the publication of Dr. Cassel's work, the first volume of a new commentary by Dr. Joh. Bachmann, Professor at Rostock, has appeared, entitled, *Das Buch der Richter, mit besonderer Rücksicht auf die Geschichte seiner Auslegung und kirchlichen Verwendung erklärt*, etc., Berlin, Ersten Bandes erste Hälfte, 1868, Zweite Hälfte, 1869. Theologically, the author stands on substantially the same ground with Cassel and Keil. His work is thorough and exhaustive. For English works on the whole Bible, cf. the commentary on Matthew, p. 19. We here add: Bush, *Notes Critical and Practical on the Book of Judges*, New York; and the *Books of Joshua, Judges, and Ruth; with Notes and Introductions* by Chr. Wordsworth, D. D., London, 1865, forming Part I. of vol. ii. of *The Holy Bible; with Notes*, etc., by the same author. Dr. Wordsworth is learned and devout, but somewhat too much given to allegorizing. — TR.]

It cannot be desirable to enumerate here all the exegetical introductions and other writings more remotely connected with the business of exposition. For such enumeration we refer to Danz's *Universalwörterbuch*, to the works named by Dr. Lange in the commentary on Genesis, and to the older general commentaries of Starke, Lisco, and Gerlach. It is sufficient here to mention the *Introductions* of Hävernick and Keil, Ewald's *Geschichte Israels*, and Stähelin's *Untersuchungen über den Pentateuch, die Bücher Joshua, Richter*, etc., Berlin, 1843. Much that is excellent — to confine ourselves to what specially belongs here — is contained in the little work of Prof. Wahl, *Ueber den Verfasser des Buches der Richter*, a "programme" of the Gymnasium and Realschule at Ellwangen, 1859. Compare also Nägelsbach, s. v. *Richter*, in Herzog's *Real Encyclopädie*, vol. xiii.; and in general, the articles of this encyclopædia on the several Judges.

On the chronology of the Book, the following works deserve to be mentioned: Jewish — the *Sepher Juchasin*, by Abraham Sacuto, Amsterlam, 1717; *Tsemach David*, by David Gans, in the edition of Vorstius, Hebrew and Latin, 1644, 4to; and *Seder Haddoroth*, by R. Jehiel, of Minsk, 1810, fol. Herzfeld, *Chronologia Judicum et primorum Regum Hebræorum*, Berolini, 1836; and Bachmann, *Symbolarum ad tempora Judicum recte constituenda specimen* (Rostock University "Programme" for 1860). The very latest conjectures may be found in Rockerath, *Bibl. Chronologie*, Münster, 1865.

2. Of writings treating single parts of the Book of Judges, the number is larger. The Song of Deborah has been especially favored. We mention the following: <sup>1</sup> Lette, *Animadversiones Sacrae*, L. Bat. 1759. Ruckersfelder, *Sylloge comentt. et observatt. philol. exeget.*, Deventræ, 1762. Wilh. Abrah. Teller, *Uebers. des Segens Jakobs und Moses, insgleichen des Liedes der Israeliten und der Debora*, etc., Halle and Helmst., 1766. Schnurrer, *Diss. in Deboræ-Canticum*, Tüb. 1775 (cf. his *Dissertt. Phil. Criticae*, Gothæ, 1790). Köhler, *Nachlese einiger Anmerk. über das Siegeslied der Deb.*, in Eichhorn's *Repertorium* for 1780, p. 163 ff. Hollmann, *Comment. phil. crit. in Carmen Deboræ*, Lips. 1818. Köhler, in the *Studien und Kritiken* for 1831, pp. 72-76. Kemink, *Commentatio de Carmine Deboræ*, Traj. ad Rhen., 1840. Kalkar, *Questionum Biblic. Specimen*, I., Othinæ, 1835. Böttger, in *Käuffer's Biblischen Studien* (only to ver. 23), Dresden and Leipzig, 1842-44. Gumpach, *Alttestamentlichen Studien*, Heidelberg, 1852. Sack, *Die Lieder in den historischen Büchern des A. T.*, Barmen, 1864. Among translations, that of Herder, in his *Geist der Hebräischen Poesie*, ii. 196 (Cotta's edition of his works, 1852), still holds its merited rank. Little known, and yet not unimportant, is that of J. C. W. Scherer, in *Irene*, a monthly periodical by G. A. v. Halem, Münster, 1804, i. 44. Less valuable is *Debora, a Portrait of Female Character*, by E. Münch, in *Minerva*, an annual, for 1828, p. 339. Many excellent remarks on the Song of Deborah are found in Lowth's celebrated book on Hebrew Poetry; but the annotations of Schmidt (in *Auszüge aus Lowth's Vorlesungen*, Dantzig, 1793) are worthless.

In the exposition of the Song below, compression has been so much sought after, that its brevity, in view of the many new explanations that are offered, may be deemed a fault. Some improvement may perhaps be made in this respect hereafter.

The history of Jephthah has experienced an equally abundant treatment. To the literature mentioned in the exposition below, we here add the following: Reinke, *Beiträge zur Erklärung des A. T.*, Münster, 1852. Very sensible remarks against the assumption that Jephthah's daughter was sacrificed are found in Schedius, *Syngramma de Diis Germanis*, Halæ, 1728. A discourse on "Jephthah's Sacrifice," with special reference to the importance of vows of

<sup>1</sup> The Jewish traditions concerning Deborah are given in a popular form in *Brit Israel*, Amsterdam, 1724.

homage, may be found among the *Discourses* of the Stolberg Chancellor, Joh. Titius, Halberstadt, 1678. F. Ranke, also, in his *Klaglied der Hebräer*, felt himself obliged to follow the old view. It is a curiosity of uncommon ignorance that in the French Opera *L'Enfant Prodigue*, of Sue and Auber, the bride of the Prodigal, that is to say, a woman, is named Jephthah.

Roskoff, in his work *Die Simsonssage, nach ihrer Entstehung, Form, und Bedeutung, und der Heraklesmythus*, Leipzig, 1860, gives the literature of those writings in which Samson is put on a parallel with Hercules. The author's own zeal for the parallelism is far more moderate than that of E. Meier, for instance, in his *Gesch. der poetischen Nationalliteratur der Hebräer*, Leipzig, 1856. But even his admissions we have not been able to consider well founded and trustworthy. We cannot believe, for instance, that there is such similarity between the answer to Samson's prayer, after his exploit at Lehi, and the myth which recounts how Hercules, when unable to sleep on account of crickets, got rid of them, as to make it a safe foundation for scientific results. And it is only the thorough-going establishment of the historical and moral as well as ideal *difference* between the two characters that can give any real significance to other analogies that may exist, and that appear to suggest themselves so plainly. In the commentary on the narrative we have engaged in no polemics, but have attempted a positive exposition of the ideas contained in it.

Single parts of Samson's life were formerly frequently treated. As against the boundlessly insipid and wretched views of the so-called rationalistic exposition, which reached its acme in Baur's *Biblicher Moral*, 1803, i. 195 ff. the modern mythical apprehension is, to a certain extent, a real advance. But it is only by setting aside the subjective party opinions of the day, and by adopting a mode of apprehending the narrative that shall be at once objective, historical, and congenial to its contents, that exegesis can claim to be scientific or be capable of advancing science. A beautiful eulogium of Samson as compared with Hercules is found in Petri Labbe *Elogia Sacra*, Lips. 1686, p. 667:—

"Herculi cœtaneus versus Hercules fuit;  
Quæ in illo fabula, in hoc fuere miracula."

"Samson's Foxes" are treated of by Paullini, in his *Philosoph. Luststunden*, i. 147. Essays on the jawbone in Lehi are named below. Schiller, perhaps, had the miracle of Lehi in mind in his ballad *Der Bürgschaft*, verses twelve and thirteen, where Möros in answer to prayer is delivered from thirst by water issuing from the rock. In the *Wiltinasage* (ed. Peringskiöld, p. 272), Sigurd, who has freely allowed himself to be bound, at the right time rends all his cords asunder. Thackeray relates (in his *Four Georges*, ch. vii.) that when George III. of England was blind and mentally diseased, he nevertheless selected himself the music for sacred concerts, and always from the *Samson* of Milton and Händel, and all his selections had reference to blindness, imprisonment, and suffering. There is a dramatic poem in three acts, by Sack, entitled *Simson*, Zurich, 1854.

The narrative in Judg. i. 17 is supposed to be improved and supplemented in the work of the Leiden Professor, Dozy: *De Israeliten te Mekka, van Davids tyd tot in de vyfde eeuw onser tydrekening*, Haarlem, 1864. German translation, Leipzig, 1864. If any book can bring contempt and ridicule on philological and ethnographical investigations and expositions, it is this volume. Few books can ever have been written whose authors presumed, to such an extent, and with such naive boldness, to substitute subjective arbitrariness for objective tact and moderation in the treatment of history and language. It is here made clear how little a knowledge of Arabic literature implies a fitness for historical investigation and conjecture. It happens unfortunately too often that some knowledge of technology imagines itself to be master of art, and that some acquaintance with grammatical forms deems itself proficient in exegesis. Let it not be thought that this judgment is here written down because Prof. Dozy holds the freest views of the Bible, considers Abraham and Sarah to be myths, and subscribes to Geiger's opinion that the Jews falsified Scripture. For Prof. Dozy, the credibility of Scripture is conditioned by the necessities of his hypothesis. If a passage suits him, it is by all means to be accepted; if it does not suit him, the reasons for rejecting it are at once apparent. The book, likely to dazzle and deceive by reason of its unequaled audacity and the splendor of its exterior, deserves the severest censure, because it treads under foot all lawful methods of scientific and philological research. A few sentences, having reference to the above-mentioned passage will show this.

We pass over his identification of the fact recorded at Num. xxi. 2, 3, with that related in

Judg. i. 17, for therein he follows others. But he thinks that the reading of the Syriac and Arabic versions, "Simeon went with Judah his brother," is better than that of the Hebrew text (which the Sept. has also), "Judah went with Simeon his brother." The Hebrew text, he thinks, was altered by the Jewish doctors, "who begrudged Simeon the first rôle." Now, the matter stands thus: In ver. 3 Judah invites Simeon to assist him to subjugate the territory allotted to him, promising that he will afterwards help him (Simeon) to take possession of his also. Simeon consents, "and," says the writer, "Simeon went with him (Judah). Simeon therefore stands first in this instance, and yet the envy of the Jews did not alter the clause. When the turn came to Simeon's territory, to which Zephath belongs, Judah rendered assistance to Simeon; consequently ver. 17 says, "and Judah went with Simeon." If rank comes into consideration at all in this expression, it belongs to the second named, to whom he who goes with him merely renders assistance. If the Peshito reversed the order in ver. 17, it was only to bring about a verbal agreement with ver. 3 b.

Simeon and Judah had smitten the Canaanites in Zephath, inflicted the ban upon them, and given to Zephath the name Hormah (prop. Chormah) from *cherem*, cf. below on ch. i. 17. Now this putting under the ban was not anything peculiar to these two tribes. Moses had done it in behalf of all Israel (Num. xxi. 3). Its infliction throughout the conquest was expressly enjoined, Deut. vii. 2. Joshua executed it in Jericho, in Ai, and everywhere else (cf. Josh. vi. 17, vii. 10, etc.). But Dozy finds in the ban (*cherem*) something peculiar to the tribe of Simeon; and combining this assumption with the narrative in 1 Chron. iv. 24-43, where (ver. 41) we read of a ban executed by the tribe of Simeon, he arrives at the following conclusion: "Since the sons of Simeon made and inflicted the ban (וַיִּחְרֹם), it follows that they made a *herem*." The place therefore "was called Herem or Hormah." But what place in Arabia—for that the place was in Arabia similar reasonings have previously proved—could be called Herem but Mecca! For Herem means also a "place consecrated to God," and Mecca is called Haram, which is equivalent to Herem. Therefore, the battle of the sons of Simeon took place in Mecca; and even the name Mecca dates from it; for *maka raba* signifies a great defeat, to wit, that which the enemy there suffered at the hands of Simeon. The Simeonites came to the entrance of Gedor, on the east side of the valley (1 Chron. iv. 39). Now, of course, the walls of the old temple in Mecca were called *al gadr* (*al gidar* = the wall); consequently, Gedor is to be read Geder, and signifies the temple in Mecca, to which they came. It must, however, be read Geder Baal, although the second word be wanting; for 2 Chron. xxvi. 7 speaks of Arabians who dwelt in Gur Baal, and *Gur* is to be read *Geder*. The LXX. at this place speaks of Arabians dwelling ἐν τῇ πέτρᾳ. Common sense would think of Petra; but Dozy knows that they mean the black stone in Mecca, etc.

Dozy says at the beginning, that exegesis requires so much learning only because it deals with "Hebrew books." Unquestionably! for where but in Hebrew exegesis would one dare to be guilty of such scientific folly! Had one ventured to do this in the domain of classical philology, he would have experienced the fate with which the philosophers menaced Homer when they threatened to drive him from the stadium with scourges.

All science becomes impossible, when credible objective tradition is made the plaything of subjective caprice. We cannot here enter farther into details; these must be left for other places. For those who know, it is enough to say, that if such arguments are valid, the next thing will be, instead of the Israelites in Mecca, a book on "the Meccans in Zion."

Science, too, needs to experience the promise written in Ezek. xxxix. 29.

### § 6. *The Course of Thought.*<sup>1</sup>

The Book derives its name from the Judges whom God raised up to guide and deliver Israel. It begins, therefore, by depicting the sins and consequent sufferings into which Israel fell after the death of Joshua, and which rendered the judgeship necessary.

[1 The following paragraphs were written by the author as "Preliminary Observations" to the "Homiletical Hints," which he gives in a body at the close of the commentary, and not, as in the other volumes of this work, after the several sections to which they refer. It was thought advisable in translating the book to alter this arrangement and make it conform to that observed in other parts of the general work. The more detailed analysis of the contents, as also the formal division of the work itself into parts and sections, together with the *resumés* placed at the head of each division throughout the work, have been added by the translator, guided for the most part by hints, and largely even in the language of the author himself. It is proper to add that these are the only additions that have not been inclosed in brackets.

—Ta.]

After this introduction follows the main body of the work, which treats of the history of Israel under the Judges themselves. The raising up of the successive heroes exhibits with ever-growing lustre the gracious guidance of God, revealing itself more and more wonderfully as the distress into which Israel falls becomes more pressing. The selection of the several judges and heroes forms a climax of divine wonders, in which the multiformity of Jehovah's saving resources shows itself in contrast with the monotonousness of Israel's sins, and the workings of His grace in the hidden and obscure in opposition to that pride of the people in which their falls originated. The histories of the Judges, especially those of Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson, through whom and their adherents the great and merciful deeds of God do show themselves in ever-increasing fullness, form the sections into which the Book may be divided. From Othniel to Samson, under whom the history returns to the tribe of Judah from which it started, every Judge illustrates a new side of God's wonderful assistance. This manifoldness characterizes the judgeship. It rests on no tradition. The changes of the persons and tribes entrusted with its functions, interrupt its efficacy. The narrative gradually indicates the want of unity, despite the abundance of strength. Hence that which peculiarly characterizes the judgeship, marks at the same time its imperfection. For even times of peace admitted of such occurrences as those which fill the closing part of the Book, after the record of Samson's death.

In the closing part of the Book, the decay of the priesthood, the arbitrariness of individuals, and the abominations of licentiousness, passion, and discord, are traced back to the want of a settled, permanent government. The close of the Book of Judges forms an introduction to the Books of Kings.

The following analysis indicates a little more in detail the course of the narrative as sketched above:—

#### PART FIRST.

Introductory delineation of the condition of Israel after the death of Joshua; sin, and the judgments entailed by it, rendering the judgeship necessary. Chaps. i.—iii. 4.

*1st Section.* The relations of Israel towards the remaining Canaanites, as forming the background of the ensuing history. Believing and obedient Israel enjoys divine direction and favor, is united within and victorious without; but faithlessness and disobedience lay the foundations of apostasy and servitude. Ch. i.

*2d Section.* The religious degeneracy of Israel which resulted from its disobedient conduct with respect to the Canaanites, and the severe discipline which it rendered necessary, as explaining the alternations of apostasy and servitude, repentance and deliverance, characteristic of the period of the Judges. Chaps. ii.—iii. 4.

#### PART SECOND.

The history of Israel under the Judges: a history of sin, ever repeating itself, and of divine grace, constantly devising new means of deliverance. Meanwhile, however, the imperfections of the judicial institute display themselves, and prepare the way for the appointment of a king. Chaps. iii. 5.—xvi.

*1st Section.* The servitude to Chushan Rishathaim, King of Mesopotamia. Othniel, the Judge of blameless and happy life. Ch. iii. 5—11.

*2d Section.* The servitude to Eglon, King of Moab. Ehud, the Judge with the double-edged dagger. Shamgar, the deliverer with the ox-goad. Ch. iii. 12—31.

*3d Section.* The servitude to Jabin, King of Canaan. Deborah, the female Judge of fiery spirit, and Barak, the military hero. Chaps. iv., v.

*4th Section.* The incursions and oppressions of the Midianites. Gideon, the Judge who refuses to be king. Chaps. vi.—viii.

*5th Section.* The usurped rule of Abimelech, the fratricide and thorn-bush king. Ch. ix.

*6th Section.* Two Judges in quiet, peaceful times: Tolah of Issachar, and Jair the Gileadite. Ch. x. 1—5.

*7th Section.* The oppression of the Midianites. Jephthah, the Judge of the vow. Chaps. x. 6—xii. 7.

*8th Section.* Three Judges of uneventful lives in peaceful times: Ibzan of Bethlehem, Elon the Zebulonite, and Abdon the Pirathonite. Ch. xii. 8—15.

*9th Section.* The oppression of the Philistines. Samson the Nazarite Judge. Chaps. xiii.—xvi.

## PART THIRD.

The conclusion of the Book, tracing the evils of the period, the decay of the priesthood, the self-will of individuals, and the prevalence of licentiousness, passion, and discord, to the absence of a fixed and permanent form of government. Chaps. xvii.-xxi.

*1st Section.* The history of Micah's private temple and image-worship: showing the individual arbitrariness of the times, and its tendency to subvert and corrupt the religious institutions of Israel. Chaps. xvii., xviii.

*2d Section.* The story of the infamous deed perpetrated at Gibeah, and its terrible consequences: another illustration of the evils that result when "every man does what is good in his own eyes." Chaps. xix.-xxi.



# THE BOOK OF JUDGES.

## PART FIRST.

INTRODUCTORY Delineation of the Condition of Israel after the Death of Joshua ; Sin, and the Judgments entailed by it, rendering the Judgeship necessary.

## FIRST SECTION.

THE RELATIONS OF ISRAEL TOWARDS THE REMAINING CANAANITES AS FORMING THE BACKGROUND OF THE ENSUING HISTORY. BELIEVING AND OBEDIENT ISRAEL ENJOYS DIVINE DIRECTION AND FAVOR, IS UNITED WITHIN AND VICTORIOUS WITHOUT ; BUT FAITHLESSNESS AND DISOBEDIENCE LAY THE FOUNDATIONS OF APOSTASY AND SERVITUDE.

*"Who shall first go up against the Canaanite?"*

### CHAPTER I. 1, 2.

1 Now [And] after the death of Joshua it came to pass, that the children [sons] of Israel asked the Lord [Jehovah],<sup>1</sup> saying, Who shall go up for us<sup>2</sup> against<sup>3</sup> the  
2 Canaanites first to fight against them? And the Lord [Jehovah] said, Judah shall go up : behold,<sup>4</sup> I have delivered the land into his hand.

#### • TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 1. — The author renders : "the sons of Israel asked God;" and by way of explanation adds the following note : "Thus do we intend constantly to render יהוה, on the ground that it expresses the absolute idea of the true God in Israel. Since יהוה is also used in connection with heathen worship, it corresponds to our 'Godhead, Deity' or 'the Gods.'" In this translation the word *Jehovah* will be inserted. — Tr.]

[<sup>2</sup> Ver. 1. — מִי־יֵעָלֶה. Dr. Cassel takes לָנוּ in a partitive sense, and translates, "who of us shall go up." It is more properly regarded as *dat. commodi* ; for, (1.) The partitive relation, though sometimes indicated by ל (apparently, however, only after numerals, cf. Ges. *Lex.* s. v. ל, 4 b), would be more properly expressed by אֶל or מִן ; and (2.) If the writer had intended to connect לָנוּ with מִי, he would not have placed the verb between them, cf. Is. xiv. 14 ; Judg. xxi. 8. As it stands, the expression is a perfect grammatical parallel with Is. vi. 8 : מִי־יֵעָלֶה. Moreover, לָנוּ, in the sense of אֵלָינוּ or מִלִּפְנֵינוּ, adds nothing which is not already implied in the words, מִי־יֵעָלֶה בְּתוֹכָם, "who shall first go up." On the other hand, taken in its natural sense, as indirect object after the verb, it expresses the thought that whoever "goes first," makes a beginning, will do it for the advantage of all. What that advantage was, may be seen from our author's exposition of the inquiry. — Tr.]

[<sup>3</sup> Ver. 1. — אֶל, properly, *towards*. Dr. Cassel has *gegen*, which means both "towards" and "against." The same preposition occurs in vers. 10, 11 ; and though translated "against," is not to be taken in the sense of אֶל. The

hostile intent in these passages is not expressed by לֹא, but appears from the context. In this verse, attention to the proper meaning of לֹא does away with the appearance of tautology which in English the inquiry presents — Ta.]

[<sup>4</sup> Ver. 2. — Dr. Cassel: "Wohlan! Up then!" On this rendering of וְהָיָה, cf. the foot-note on p. 23. — Ta.]

# EXEGETICAL AND DOCTRINAL.

Ver. 1. And after the death of Joshua it came to pass. This commencement corresponds entirely with that of Joshua, ch. i. 1: "and after the death of Moses, the servant of Jehovah, it came to pass." On account of this correspondence the usual addition, "the son of Nun," but also the designation "servant of Jehovah," elsewhere applied to Joshua (Josh. xxiv. 29; Judg. ii. 8), is omitted. A similar correspondence exists between Josh. xxiv. 29, and Deut. xxxiv. 5. Wherever Joshua is compared with Moses, care is taken to indicate at the same time the important difference between them. Joshua also is a "servant of Jehovah," but not in the same high sense as his master. Joshua also died, but not like Moses "through the mouth of Jehovah" (עַל פִּי יְהוָה). Moses was clothed with the authority of *origination and establishment*. He had been the Father (cf. Num. xi. 12), the Priest (Ex. xxiv. 8), the sole Regent (Num. xvi. 13), and Judge (Ex. xviii. 16), of his tribes. He transferred the priesthood from himself to Aaron (Ex. xxviii. 1); he selected those who assisted him in deciding minor lawsuits (Ex. xviii. 21; Num. xi. 17). He took seventy men of the "elders of the people," to bear with him the burden of governing the tribes (Num. xi. 16); he imparted of his own honor to Joshua, that the congregation

1 If in Ex. vi. 20, 23, the order is "Aaron and Moses," it is only to indicate Aaron as the first-born; hence, ver. 27 of the same chapter, as if by way of correction, says, "these are that Moses and Aaron." For the same reason Num. iii. 1 reads: "These are the generations of Aaron and Moses." As the order is everywhere Moses and Aaron, so it is naturally also "Moses and Eleazar." This difference in the relations of Moses and Joshua respectively to the Priest, it is important to notice. For it is of itself sufficient to show the unenableness of Bertheau's assertion (*Buch der Richter*, p. 9), that Num. xvii. 21 is to be so taken that Joshua is to ask, not before, but for, instead of, Eleazar, whether he shall go out: that is (as he thinks), "in a manner just as valid as if the high-priest had inquired of Jehovah." To inquire of God by means of the Urim, the Priest alone could do, for he alone had it. Moses and the prophets received revelations immediately; but when the Urim is mentioned, the Priest is the only possible medium. The passages to which Bertheau refers, speak against his assertion. The LXX. are as plain as the Hebrew text. In 1 Sam. xxii. 10, it is the Priest who inquires of God for David. Josephus, Ant. iv. 7, 2, is an irrelevant passage, and therefore cannot be cited at all. Moreover, Josephus himself puts Eleazar before Joshua, when he speaks of both (iv. 7, 8). Nor is there any good ground for doubt as to the clearness of the passage in Num. xxvii. If we find no mention anywhere of Joshua's having inquired by Urim, the foundation of this fact is deeply laid in his relations to Moses. He was called only to be the executor of the designs of Moses. His activity expends itself in continuing the work of Moses. It moves entirely within the lines prescribed by Moses, and is impelled by his inviolable authority. Joshua's deeds are but the historical outgrowth of the spirit of Moses. The Book of Joshua is but the narrative of Joshua's obedience to the word of Moses. Whatever Joshua ordains, is rendered sacred by an appeal to Moses. Even the division of the land is conducted according to this authority (Josh. xiii.-xv.). "Every place have I given you, as I said unto Moses," is the language used (Josh. i. 8). Remember what Moses commanded you, says Joshua to the tribes of Reuben, Gad, and Manasseh (Josh. i. 13). The fact is brought out

of Israel might obey him (Num. xxvii. 20.) With the death of Moses the work of legislation is closed.

After him, Joshua exercises the authority of *government and direction*. By his deeds he gains for himself respect among the people, like that which Moses had (Josh. i. 5, i. 17, iv. 14, xvii. 4, xviii. 3); similar wonders are wrought through him: but he executes only *inherited* commands; his task demands the energy of *obedience*. Moses had always been named before Aaron (Moses and Aaron);<sup>1</sup> but when Joshua and the Priest were named together, Eleazar stood first. (Thus, Num. xxxiv. 17; Josh. xiv. 1, xvii. 4, xix. 51, xxi. 1). When Moses lived, the priesthood received their commands through him; after his death, Joshua received support and aid through the Priest (Num. xxvii. 21). In accordance with this, we must understand what is said, Josh. i. 1, namely, that "the Lord spake unto Joshua." For henceforth "there arose not a prophet like unto Moses." That which Moses was, could not repeat itself in any other person. Joshua, therefore, was only the reflection of a part of the power of Moses; but as such he had conducted the first historical act of fulfillment demanded by the Mosaic law. The conquest of Canaan was the necessary presupposition of the Mosaic system. Israel, having been liberated, received a national homestead. When Joshua died, the division of the land among the tribes was completed. With the death of Moses

with peculiar emphasis in the following passages: "Be strong and very courageous to do according to all the laws which Moses my servant commanded thee: turn not from it to the right hand or the left" (Josh. i. 7). "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel" (Josh. viii. 35). "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses" (Josh. xi. 15).

Wherever, therefore, Joshua simply executes the will of God as expressed in the commands of Moses, the necessity for inquiring by Urim does not arise. It is precisely in *this* execution of the Mosaic commands that God speaks to Joshua, as Josh. iv. 10 clearly teaches: "until everything was finished that the Lord commanded Joshua to speak, according to all that Moses commanded Joshua." The direct command of God to Moses operates on Joshua who executes it.

That Joshua is the executor of the commands of Moses, cannot consistently with the spirit of the book which relates his history, be overlooked. When, however, the decision by Urim is alluded to, and it is said, "according to his mouth" (עַל פִּי), the reference is to the same (priestly) mouth which, Josh. xix. 50, assigns an inheritance to Joshua, "according to the mouth of Jehovah" (עַל פִּי יְהוָה).

This method of decision comes into play when Joshua has no instructions from Moses according to which to act. The peculiar position of Joshua, by whom, through the word of Moses, God still always speaks and acts as through Moses (Josh. iii. 7), and who nevertheless does not like Moses stand before, but after, the priest, becomes everywhere manifest. This position also is unique, and never again recurs. It is therefore at his death, and not till then, that the preponderance of the Priest as the sole possessor of the word of God, becomes fully manifest. The fact, therefore, that we now first hear of an "asking of the Lord," so far from being obscure, is full of instruction on the historical position of affairs.



the spirit revealed in the law enters upon its course through the history of the world. With the departure of Joshua, the national development of Israel in Canaan commences. The position of Moses was unique, and like that of a father, could not be refilled. When he dies, the heir assumes the house and its management. This heir was not Joshua, but the people itself. Joshua was only a temporary continuator of the Mosaic authority, specially charged with the seizure of the land. He was but the executive arm of Moses for the conquest (מִשְׁרָף, "minister," Josh. i. 1). His personality is inseparable from that of Moses. As Elijah's spirit does not wholly depart from the nation until Elisha's death, so the personal conduct and guidance of the people by Moses do not entirely cease until the death of Joshua. Joshua's activity is just as unique as that of his teacher. He is no lawgiver, but neither is he a king or judge, as were others who came after him. He is the servant of Jehovah, inasmuch as he is the minister of Moses. The correspondence between Judg. i. 1 and Josh. i. 1, is therefore a very profound one. The death of the men, which these verses respectively record, gave rise to the occurrences that follow.

The sons of Israel asked Jehovah. Literally: "And it came to pass . . . and the sons of Israel asked," etc. The first "and" (ו) introduces the cause,<sup>1</sup> the second the consequence. It is moreover intimated that the consequence is speedy in coming, follows its cause without any interval. The translation might have been: "And it came to pass . . . that the sons of Israel immediately asked;" or, "Scarcely had Joshua died, when the sons of Israel," etc. It lies in the nature of the Hebrew copula, that when it introduces a consequence, it also marks it as closely connected with its antecedent in point of time. The Greeks and Romans made similar use of *καὶ* and *et*. Cf. the line of Virgil (*Æneid*, iii. 9): *Vix prima incepit aetas, et pater Anchises dare fatis vela jubebat*. The Hebrew idiom has also passed over into the Greek of the New Testament, cf. Luke ii. 21; *καὶ ὅτε ἑπλήθυνον ἡμέραι οὐκ ὀλίγαι . . . καὶ ἐκλήθη, etc.*: "and the child was eight days old, when forthwith it was named Jesus," where the Gothic version likewise retains the double *yah*, "and." This brings out the more definite sense, both in the parallel passage, Josh. i. 1, and here. Scarcely had Moses died, is the idea there, when God spake to Joshua. The government of Israel was not for a moment to be interrupted. Scarcely was Joshua dead, when the sons of Israel asked Jehovah. As Joshua succeeded Moses in the chief direction of affairs, so the congregation of the children of Israel succeeded Joshua. The representatives of this congregation, as appears from Josh. xxiv. 31 and Judg. ii. 7, are the Elders (זִקְנֵי). Jewish tradition, accordingly, makes the spiritual doctrine pass from Moses to Joshua, and from Joshua to the Elders. These El-

ders are the seventy men chosen by Moses (Num. xi. 16) to assist him in bearing the burden of the people. The term "Elder," it is true, is applied to every authority among the people, especially civil. "Elders," as representatives of the people, are witnesses of the wonders of God in the desert (Ex. xvii. 5). The "Elders" are judges<sup>2</sup> (Deut. xxii. 16); the civil authorities of each city are "Elders" (Deut. xxv. 7). "Seventy of the Elders," with Moses and the priests, behold the glory of God (Ex. xxiv. 1, seq.). The שֹׁטְרִים, *shoterim*, officers charged with executive and police duties, become "Elders" as soon as they execute the regulations of Moses among the people (Ex. xii. 21). The seventy Elders who assisted Moses in bearing the burden that pressed upon him must, therefore, be distinguished from the authorities of the several tribes and cities. They represent the whole nation. As such, they unite with Moses, at the close of his career, in commanding the people to keep the law, and after passing the Jordan to erect a memorial of great stones (Deut. xxvii. 1, 2). During the regency of Joshua, the authorities and representatives of the people, beside the priests and Levites, consist of Elders, heads of tribes, judges, and magistrates (*shoterim*). Such is the enumeration after the conquest of Ai, and particularly in Josh. xxiii. 2, where, in order to give his last instructions to Israel, Joshua calls all the representatives of the people together. Again, in ch. xxiv. 1, it is stated that Joshua "called for the Elders of Israel, and for their heads, judges, and magistrates." If no distinction were intended here, it had been sufficient to say, "elders and heads;" for judges and magistrates were also "elders." But he called together the national representatives and those of the several tribes, like two "Houses" or "Chambers." The tribal representatives and authorities he dismisses; but the "Elders," who belong to all the tribes in common, remain near him, as they had been near Moses. These, therefore are they who, when Joshua dies, step into his place. As on him, so on them, there had been put of the spirit that was on Moses (Num. xi. 17). They quickly and zealously undertake the government. They determine to begin at once where Joshua stopped, to make war on the nations who have not yet been conquered, though their lands have been assigned to the several tribes (Josh. xxiii. 4). Joshua is scarcely dead, before the Elders inquire of God.<sup>3</sup>

No father ever cared for his children as Moses, under divine direction, cared for his people. Who, then, when he is gone, shall determine what the people are or are not to undertake? The answer to this question is recorded Num. xxvii. 21: After the death of Moses, Joshua is to stand before Eleazar the priest, inquire of him after the judgment of Urim from Jehovah, and according to his answer they shall go out and come in. That Joshua ever did this, the book which bears his name nowhere records. It is characteristic of his exceptional position, as bound by the word and directions of Moses,

<sup>1</sup> [BRETHAU: "וַיִּשְׁאָל" in conjunction with the words, 'after the death of Joshua,' first connects itself with the closing narrative of the Book of Joshua (xxiv. 29-38), and secondly designates the Book of Judges as a link in the chain of books which relate, in unbroken connection, the [sacred] history of the world, from the creation to the exile of the inhabitants of the southern kingdom. The several books which contain this connected historical account are joined together by the connective וַ—Ta.]

<sup>2</sup> Cf. Josephus, *Ant.* iv. 8, 14, who states on the authority

of Jewish tradition that there were in every city seven judges, each with two Levitical assistants, corresponding to the seventy-two of the general senate.

<sup>3</sup> [BACHMANN: "The sons of Israel here are not the whole nation, but only the tribes west of the Jordan, who are spoken of in the same way, and in express contradistinction from the tribes east of the Jordan, in Josh. xii. 12, 13, 32. According to Josh. xiii. and xlii. the further conflict with the Canaanites was incumbent on the western, not on the eastern tribes. Hence, also, the following account treats only of the doings and omissions of the western Israel." — Ta.]

that the word of God comes directly to him, although he ranks after Eleazar the priest. But this is not the position of the congregation of Israel; and hence the provision made by Moses for Joshua now formally becomes of force. For the first time since Num. xxvii. 21, we find here the word **שָׁאַל**

with **פְּ**, in the signification "to inquire of Jehovah;" for the **שָׁאַל בַּחַיִּים** of that passage and the **שָׁאַל בִּיהוָה** of this are equivalent expressions. Inquiries put to the Urim and Thummim were answered by none but God. In the sublime organism of the Mosaic law every internal thought, every spiritual truth, presents itself in the form of an external action, a visible symbol. Urim and Thummim (Light and Purity) lie in the breast-plate on the heart of the priest, when he enters into the sanctuary (Ex. xxviii. 30). They lie on the heart; but that which is inquired after, receives its solution from the Spirit of God in the heart of the priest. Consequently, although in the *locus classicus* (Num. xxvii. 21), the expression is, "to inquire of the Urim," here and elsewhere in the Book of Judges it is always, "and they inquired of Jehovah." The Greeks also used the expression *ἀπορᾶν τὸν θεόν* for "inquiring of the oracle," cf. Xenoph., *Mem.*, viii. 3). The Urim also were an oracle, and a priest announced the word of God. The God of Israel, however, does not speak in riddles (Num. xii. 8), but in clear and definite responses. Israel asks:—

Who of us<sup>1</sup> shall first go up against the Canaanite to fight against him? The word "go up" is not to be taken altogether literally. The

Hebrew **עָלָה**, here and frequently answers in signification to the Greek *ἀπορᾶν*, Latin *aggredi*. It means to advance to the attack, but conceives the defense as made from a higher level. The point and justification of the inquiry lies in the word "first." The question is not whether aggressive measures shall or shall not be adopted, but which of the tribes shall *initiate* them. Hitherto, Moses, and after him, Joshua have directed the movements of the people. Under Joshua, moreover, all the tribes united in common warfare. All for one, each for all. The general war is at an end; the land is divided, the tribes have had their territories assigned them. Now each single tribe must engage the enemies still settled within its borders. This was another, very difficult task. It was a test of the strength and moral endurance of the several tribes. The general war of conquest under Joshua did not come into collision with the joy of possession and rest, for these had as yet no existence. But after the dispersion of the tribes such a common war, under one leadership, was no longer practicable. It may also have appeared unwise that all the tribes should be engaged in general and simultaneous action within their several territories. Had one tribe been defeated, the others would not have been in a position to assist it. The question therefore concerned the honor and duty of the first at-

tack. As yet no tribe held any definite priority of rank. For the sake of peace and right, it was left with God to determine who should first go up to fight against the inhabitants of the land, to *grind* them, as the word used expresses it, and thus deprive them of that power for evil which as nations they possessed. The signification "to war" of **לָחָם**, is illustrated by the meaning "to eat," which it also has. The terrible work of war is like the action of the teeth on bread, it tears and grinds its object. Hence the Greek *μάχαμα*, knife, belongs to *μάχομαι*, to fight, just as the Hebrew **כַּף**, knife, belongs to **כָּלַל**, to eat.

Ver. 2. And Jehovah said, Judah shall go up. Judah takes a prominent position among the sons of Jacob, even in the lifetime of their father. The misdemeanors of his elder brethren favor this. It is he who saves Joseph from the pit in which the wrath of the others designed him to perish; and who, by suggesting his sale into Egypt, paves the way for the wonderful destinies which that land has in store for Israel. He is capable of confessing his sins (Gen. xxxviii. 26). He pledges himself to Jacob for the safe return of Benjamin, and him the patriarch trusts. He, also, in the hour of peril, speaks the decisive word to the yet unrecognized Joseph (Gen. xli. 18); and, although he bows himself before Joseph, the blessing of Jacob nevertheless says of him (Gen. xlix. 8 ff.): "Thy brethren praise thee; the sceptre shall not depart from Judah." The tribe of Judah holds the same prominent position. It is the most numerous tribe. At the first census (Num. ii.), its military strength is greater than that of both the tribes of Joseph. In the desert, it leads the first of the four encampments,—that, namely, which faces the east (Num. ii. 3).<sup>2</sup> It began the decampment and advance (Num. x. 14). Among those appointed by Moses to allot the land, the representative of Judah is named first (Num. xxxiv. 19); and hence when the allotment was actually made under Joshua, the lot of Judah came out first (Josh. xv. 1).

But the tribe of Judah had yet other merits, by reason of which it took the initiative on the present occasion. When Moses sent twelve men to reconnoitre the land, one man from each tribe, the messengers of Judah and Ephraim alone, full of faith and courage, sought to awaken within the people a spirit pleasing to God. The messenger of Ephraim was Joshua, the son of Nun, the minister of Moses; the representative of Judah was Caleb. Both obtained great credit for their conduct. Joshua became the successor of Moses. When Joshua died, Caleb still lived. The great respect which he enjoyed, as head of the tribe of Judah, and on account of the approbation of Moses, may also be inferred from Josh. xiv. 6.<sup>3</sup>

Up then! I have delivered the land into his hand. "Up then!" the address of encouragement: *agite, macte!*<sup>4</sup> Judah may boldly attack—victory is certain. Caleb stands at the head of the tribe.

<sup>1</sup> Cf. on this rendering the note under the text on p. 28.—*Tr.*

<sup>2</sup> Cf. Ps. cxlv. 2, and the *Psalmist* and *Jehoiakim* on the Book of Judges (Ed. Amsterd.) § 37, p. 2, ch. viii.

<sup>3</sup> The history of Athens contains a similar instance. The council of war before the battle of Marathon was presided over by Callimachus, of the tribe Ajax. A preponderance of votes, exaggerating the danger, already inclined to avoid the Persian army, when Callimachus voted for the course urged by Miltiades, and turned the tide. In consequence of this, the tribe of Ajax was specially honored. Notwithstand-

ing the use of the lot, the last place in the chorus was never assigned to this tribe (Plutarch, *Qu. Symp.*, i. 10; cf. Büchli, *Staatshaushalt der Athener*, i. 743, note). It is said that Charlemagne, induced by the heroic deeds of Count Gerold, bestowed on the Swabians the right of forming the vanguard in every campaign of the empire.

<sup>4</sup> [Occasionally **עָלָה** may be properly rendered by "Up!" or "Now then!" cf. Ps. cxxiv. 1, where it is followed by an imperative; but in situations like the present such a rendering is unnecessarily free. The word is designed

He has already been assured of victory by Moses (Num. xiv. 24; Josh. xiv. 9). Josephus (*Ant.* v. 2, 1) calls the priest who officiates Phinehas. He infers this from Josh. xxiv. 33, where the death of Eleazar is recorded. According to Jewish tradition, Phinehas also wrote the conclusion of the Book of Joshua.

#### HOMILETICAL AND PRACTICAL.

Ver. 1. Israel is believing and obedient after the death of Joshua. Like a child after the death of its father, it has the best intentions. It is zealous to perform, with speed and vigor, the task imposed by Joshua. As directed by the law (Num. xxvii. 21), it inquires of God through His priest, the appointed medium for announcing His will. The recollection of benefits received from the departed hero, and the feelings of piety toward him, are still exerting their influence. So does many a child finish the period of instruction preparatory to confirmation, with a heart zealously resolved to be pious. Many a Christian comes away from an awakening sermon with resolutions of repentance. *Principium fervet.* First love is full of glowing zeal. To begin well is never without a blessing. The best inheritance is to continue obedient toward God.

STARKE: God gives more than we seek from him. — GERLACH: Not even the task which had been imposed on each individual tribe, will they take in hand, without having inquired of the Lord concerning it.

Ver. 2. God therefore vouchsafes direction and promise. Judah is to go before. When Israel is believing and obedient, Judah always goes before (Gen. xlix. 10): in the desert, at the head of the host; after the time of the Judges, when David sits upon the throne of Israel; and finally, when

to excite the attention and put it on the alert for what is coming. Of course, the assurance which here follows it, would animate and incite; but the *agite! macte!* are in the

the Lion of the tribe of Judah conquers the last enemy, which is death.

STARKE: If we also desire to war against our spiritual Canaanites, the first attack must be made, and the war must be conducted, by Christ Jesus, the Lion of the tribe of Judah (Rev. v. 5).

LISCO: The words, "I have delivered the land," are meant prophetically; with God that which is certain in the future is as if it were present.

(BUSH (combining Scott and Henry): The precedence was given to Judah because it was the most numerous, powerful, and valiant of all the tribes, and that which the Lord designed should possess the preëminence in all respects, as being the one from which the Messiah was to spring, and for that reason crowned with the "excellency of dignity" above all its fellows. Judah therefore must lead in this perilous enterprise; for God not only appoints service according to the strength and ability He has given, but "would also have the burden of honor and the burden of labor go together." Those who have the precedence in rank, reputation, or influence, should always be disposed to go before others in every good work, undismayed by danger, difficulty, or obloquy, that they may encourage others by their example.

WORDSWORTH: The death of Joshua is the date of degeneracy. So in spiritual respects, as long as the true Joshua lives in the soul, there is health. St. Paul says, "I live; yet not I, but Christ liveth in me." The true Joshua lives in the souls of his saints; but if He dies in the soul, that death is theirs; the death of their souls (*Origen*).

BACHMANN: As the Book of Joshua opens with the mention of Moses' death, so the Book of Judges with that of Joshua. The servants of the Lord die one after the other; but the history of his kingdom goes on uninterruptedly. — TR.]

words to which יְהוָה calls attention, not in יְהוָה itself. TR.]

*Judah and Simeon agree to assist each other in clearing their allotted lands of Canaanites. They defeat the enemy in Bezek, capture Adoni-bezek, and burn Jerusalem.*

#### CHAPTER I. 3-8.

- 3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may [and let us] fight [together] against the Canaanites; and I likewise will go with  
4 thee into thy lot. So Simeon went with him. And Judah went up, and the Lord [Jehovah] delivered the Canaanites and the Perizzites into their hand: and they  
5 slew [smote] of [omit: of] them in Bezek ten thousand men.<sup>1</sup> And they found [came upon, unexpectedly met with] Adoni-bezek in Bezek: and they fought against him,  
6 and they slew [smote] the Canaanites and the Perizzites. But [And] Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his  
7 great toes. And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table; as I have done, so  
8 God [the Deity] hath requited me. And they brought him to Jerusalem, and there he died. (Now [Omit the ( ), and for Now read: But] the children [sons] of Judah had fought [omit: had<sup>2</sup>] against Jerusalem, and had taken it, and smitten it [and took it<sup>3</sup> and smote it] with the edge<sup>4</sup> of the sword, and set the city on fire [gave the city up to the fire].

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 4. — "Smote them in Bezek ten thousand men" i. e. to the number of 10,000 men. Cf. ch. iii. 29, 31, etc. As for the word *נָכַח*, its proper meaning is "to strike, to smite;" here, doubtless, so far as the ten thousand are concerned, to smite fatally, to kill; elsewhere (in ver. 5, for instance), to defeat, vanquish. — Ta.]

[2 Ver. 8. — MATTHEW HENAY: Our translators judge it [the taking of Jerusalem] spoken of here, as done formerly in Joshua's time, and only repeated [related] on occasion of Adoni-bezek's dying there, and therefore read it, "they had fought against Jerusalem," and put this verse in a parenthesis; but the original speaks of it as a thing now done; and that seems most probable, because it is said to be done by the children of Judah in particular, not by all Israel in general, whom Joshua commanded. — Ta.]

[3 Ver. 8. — To fight against a city, *וַיִּלָּחֶם בְּעִיר*, is to besiege it, or assault it by storm, cf. Josh. x. 31; 2 Sam. xii. 26. *לָכַד* is to take by such a movement. Hence Dr. Cassel translates, "fought against Jerusalem, and took it by storm, *erstürmten es*." — Ta.]

[4 Ver. 8. — *לְפִי דֶרֶב*: lit. "according to the mouth (i. e. edge) of the sword. The expression denotes unsparing destruction, a killing whose only measure is the sharpness of the sword's edge. Cf. Bertheau in *loc.* — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 3. And Judah said unto Simeon his brother. In matters of war the tribes were represented by the *Nasi'im* (*נָשִׁים*). A *Nasi*, prince or chief, stood at the head of each tribe, and acted in its name, although with great independence. At the numbering of the people in the desert, the *Nasi* of Judah was Nahashon, the son of Aminadab; but after the sending of the spies, Caleb, the son of Jephunneh, held that position (Num. xxxiv. 19). According to the directions of Moses in the passage just referred to, these princes were to assist the Priest and Joshua in the allotment of the land to the tribes. They are the same who, in Josh. xix. 51, are called "heads of families." For, as appears especially from Josh. xxii. 14, only he could be *Nasi* who was "head of a family." Collectively, they are styled "the princes of the congregation" (Josh. xxii. 30). That Moses names only ten (Num. xxxiv. 18, etc.), arises from the fact that he refers only to the allotment of the land this side the Jordan. The princes of the two and a half tribes beyond the Jordan had nothing to do with this. When the trans-Jordanic tribes were erroneously suspected of apostasy, the ten princes with the priest went to them as an embassy from the other tribes (Josh. xxii. 14). It was these princes who ratified the treaty with the Gibeonites (Josh. ix. 15); and the congregation was bound by their oath, although greatly dissatisfied when the deception of the Gibeonites was discovered.

Come up with me into my lot. The territory of a single tribe was called its lot, *נַחֲלָה*. Compare the Greek *κληρος*, used to denote possessions in general, and also the portion of territory assigned to each party embarked in a colonial enterprise. ("Cresus devastated the lots of the Syrians," *φείλατο τοὺς κληρούς*, Herod. i. 76.) — It was natural for Judah to summon his brother Simeon to join him; for Simeon's territory lay within the borders of Judah.<sup>1</sup> According to the statements of Josh. xv., the inheritance assigned to the tribe of Judah might be bounded by two lines, drawn respectively from the northern and southern extremities of the Dead Sea to the Mediterranean, the northern line passing below Jerusalem. Simeon's part lay in the middle between these lines, toward the west. For this reason, Simeon is already in Num. xxxiv. 20 named second, next to

1 [Kun: Simeon is called the "brother" of Judah, not so much because they both descended from one mother, Leah (Gen. xxix. 33, 35), as because Simeon's inheritance

Judah, the first tribe. This summons of Judah to Simeon to conquer together their territories is instructive in several respects. It shows that the whole south had indeed been attacked, but was not yet occupied. True, the narrative of the conquest of Canaan by Joshua is not complete, and leaves much to be supplied; but thus much is clear, that though Joshua undoubtedly made war on the southern and northern Canaanites, he by no means obtained control of all the land. It is also evident from Josh. i.-x. 42, that as long as Joshua fought with the more southern enemies, his encampment was at Gilgal, in the neighborhood of Jericho and the Jordan, to which after each victory over the southern kings, whom he pursued far into the southwest, he always fell back (Josh. x. 15, 43). Hence the conversation with Caleb, concerning the inheritance of the latter takes place while the camp is still at Gilgal (Josh. xiv. 6). Consequently, it can only have been the result of victories over the northern princes, that Joshua, in the last years of his regency, transferred the encampment of the people to Shiloh (Josh. xviii. 1, xxi. 2) and Shechem (Josh. xxiv. 1). Of this territory he had already gained permanent possession. It belonged to the inheritance of the tribe of Ephraim. Joshua himself was of this tribe. That fact explains how it was that Ephraim was the first to come into secure and permanent territorial possession. In this also Joshua differs from Moses. The latter, although sprung from the tribe of Levi, belonged to all the tribes. He was raised above every special tribe-relationship. His grave even none can boast of. Joshua does not deny that he belongs to Joseph, although he does not yield to their less righteous demands (Josh. xvii. 14). His tribe forms the first circle around him. When he locates the national centre in Shiloh and Shechem, it is in the possessions of Ephraim. Here, as long as Joshua lived, the government of the Israelitish tribes and their sanctuary had their seat. Here the bones of Joseph were buried; here are the sepulchres of Joshua and his contemporary, the priest Eleazar. Ephraim was the point from which the farther warlike expeditions of the individual tribes were directed. Precisely because the first permanently held possession had connected itself with Joshua and his tribe, the summons to seize and occupy their assigned territory came next to Judah and its prince Caleb, the associate of Joshua, and after him the first man of Israel. But Judah and

lay within that of Judah (Josh. xix. 1 ff.), on account of which Simeon's connection with Judah was closer than that of the other tribes. — Ta.]

Simeon cannot have set out on their expedition from Shiloh or Shechem. There was not room enough in the territory of the tribe of Ephraim to afford camping-ground for all Israel. The encampment in Gilgal had not ceased; and there the tribe of Judah found a suitable station whence to gain possession of its own land. Thence they could enter immediately into the territory assigned them. Moreover, it is only upon the supposition that Gilgal was the point of departure of the army of Judah, that it becomes entirely clear why Judah turned to his brother Simeon. Had he come down from Shechem, he might also have turned to Benjamin. But Simeon needed the same avenue into his dominions as Judah. He must pass through the country of the latter to reach his own. From Gilgal, the armies of Judah advanced along the boundary line between their own land and Benjamin, in the direction of the western shore of the Dead Sea which formed their eastern border (Josh. xv. 5-7), intending to march through the wilderness, and perhaps after passing Tekoah, to turn first against Hebron. There the enemy met them.<sup>1</sup>

Ver. 4. **And they smote them in Bezek, ten thousand men.** The position of Bezek is indicated by the direction of Judah's advance. It must have been already within the limits of Judah; for "Judah went up," namely, to his territory. Its distance from Jerusalem cannot have been great, for they brought the wounded and maimed Adoni-bezek thither, and immediately after the battle in Bezek the tribes attack Jerusalem. If it were the name of a city, the place bearing it would seem to have been of such importance, as to make it matter of surprise that we find no further mention of it.<sup>2</sup> The name announces itself as an appellative derived from the character of the region. **בֶּזֶק** (Bezek) is undoubtedly

equivalent to **בָּרָק** (Barak). It designates unfruitful, stony sand-areas (*Syrtes*). The desert Barca in North Africa is familiar in ancient and modern times. The inhabitants of deserts received the name *Barcians*, as Jerome remarks (*Ep. cxxix.*), "from the city Barca, which lies in the desert." At the present day a chasm in the rocks, in the peninsula of Sinai, bears the name *Bereika* (Ritter, xiv. 547). The ancient name *Bene-berak* (Josh. xix. 45) also explains itself in this way. In Arabic **بَرَك** designates stony, unfruitful land. Now, the land west of the Dead Sea, through which Judah marched into his territory, is for the most part of this character. "The desert here, covered with chalk and crumbling limestone, and without the least trace of vegetation, has a truly terrible appearance" (Ritter,

<sup>1</sup> [That Judah, nor in fact any of the western tribes, except Ephraim, had not hitherto enjoyed actual possession of any part of his land, is also the view of Bertheau and Ewald. It is strenuously objected to by Bachmann, who maintains that "not only the allotment of the land among the tribes, but also its actual occupation by them, are constantly presupposed in all that this first chapter relates both about the prosecution of the local wars, and the many instances of sinful failure to prosecute them." And, certainly, such passages as Josh. xiii. 1 and xiv. 28, cf. Judg. ii. 6, appear at least to be decidedly against the view taken by our author. The subject, however, is obscure and intricate, and not to be entered upon in a foot-note. — Tr.]

<sup>2</sup> The name does indeed occur again in 1 Sam. xi. 8, where Saul numbers Israel in Bezek. But the very fact that Bezek is there used as a place for mustering troops, shows that it is open country, not any thickly peopled spot. It cannot be maintained that both Bezecks must designate the same region. Similar topographical conditions conferred similar or

xv. 653 (Gage's Transl., iii. 114). It was in this tract that the battle was joined, which ended in the defeat of the Canaanite and Perizzite. The name Canaanites passed over from the cities of the Phœnician Lowlands (Canaan), to the inhabitants of cities throughout the land. It designates the population devoted to agriculture and the arts of civilized life. Perizzites may have been the name of tribes of Bedouins, inhabitants of tents, roving at will among the mountains and in the desert. Down to the present time, the eastern part of Judah, adjoining the Dead Sea, is a true Bedouin highway, especially for all those Arabs who press forward from the east and south. The Canaanites and Perizzites unite to meet the common enemy in the desert tract, just as Zenobia united herself with the Saracens of the desert against the Romans. They are defeated, and there fall ten thousand men, i. e. *μύριοι*, myriads, an indefinitely large number. From the fact that Bezek does not designate a particular place, but the region in general, it becomes plain that verses 4 and 5 do not relate the same occurrence twice. Verse 4 speaks of the first conflict. The second was offered by Adoni-bezek (ver. 5).

Ver. 5. **And they came upon Adoni-bezek in Bezek.** We can trace the way which Judah took, with Simeon, to the borders assigned him. From Gilgal it proceeded to Beth-hogla (*Ain Hajla*), through the wide northern plain of the Dead Sea, on its northwestern shore, to the region at present traversed by the Ta'āmirah Bedouin tribes. This region was named Bezek. **בֶּזֶק** and **בָּרָק** primarily signify "dazzling brightness;" hence the signification "lightning." It was doubtless the dazzling glare of the ground, produced by the reflection of the sun whether from the white salt-crust of the surface, the rocks,<sup>4</sup> or the undulating sandhills, that suggested the name Bezek for such regions. This primary sense enables us, moreover, also to discover the connection between Adoni-bezek and Bezek. That the latter is not a city, might have been sufficiently inferred from the fact that notwithstanding the victory no record is made here, as in the cases of other cities, of its fall and destruction. To take Adoni-bezek as Prince of Bezek, does not seem advisable. The proper names of heathen kings always have reference to their religion.<sup>5</sup> Since Adoni-bezek, after having been mutilated, was carried by his attendants to Jerusalem, he must have held some relation to that city. Only that supposition enables us to see why Judah and Simeon storm Jebus (Jerusalem), belonging as it did to the tribe of Benjamin, for which reason they make no attempt to hold it by garrisoning it. Already in the 10th chapter of Joshua we meet with identical names. Bene-berak [sons of Berak, Josh. xix. 45, as to the origin and significance of the name compare the commentary on vers. 4 and 5. — Tr.] was in the tribe of Dan. And so a region west of the Jordan, and east of Shechem, so far at least as we can determine the true direction from the narrative [in Sam. xi. 8], seems also to have borne the name Bezek.

<sup>3</sup> According to the interchange of *r* and *s* as in **בָּרָק** and **בֶּזֶק** (Ezek. i. 14), *quaero* and *quaeso*, etc. In Ezek. i. 14, *brzek* (*bazak*) denotes a dazzling radiance. Barak, lightning, became a proper name. In the regions of Baros (the desert), the name Baros (Hamilcar) was familiar enough.

<sup>4</sup> "The glitter of the (gravel) surface in the sunshine, is not a little trying to the eyes." — Strauss, *Sinai und Gölgotha*, iii. 1, 183.

<sup>5</sup> Cf. my *Ortsnamen* (Erfurt, 1856), i. 118.

Adoni-zedek in Jerusalem, just as in the history of Abraham Melchi-zedek appears there. Adon is a Phœnician designation of the Deity. Adoni-zedek and Melchi-zedek mean, "My God, my king, is Zedek." The names of the kings enunciated their creeds. Zedek (*Sadyk, Sydyk*), belongs to the star- worship of the Canaanites, and according to ancient tradition was the name of the planet Jupiter. Adoni-bezek manifestly expresses a similar idea. Bezek = Barak is the dazzling brightness, which is also peculiar to Jupiter. His Sanskrit name is "*Brahspati (Brihaspati)*," Father of Brightness. "*My God is Brightness*," is the creed contained in the name Adoni-bezek. His name alone might lead us to consider him King of Jerusalem, to which, as if it were his royal residence, his own attendants carry him after his defeat.<sup>2</sup>

Ver. 6. And Adoni-bezek fled, . . . and they cut off the thumbs of his hands and feet, etc. How horrible is the history of human cruelty! It is the mark of ungodliness, that it glories in the agony of him whom it calls an enemy. The mutilation of the human body is the tyranny of sin over the work of God, which it nevertheless fears. The Persian king Artaxerxes caused the arm of his brother, which had bent the bow against him, to be hewn off, even after death. Thumbs were cut off to incapacitate the hand for using the bow, great toes to render the gait uncertain. When in 456 B. C., the inhabitants of Ægina were conquered by the Athenians, the victors ordered their right thumbs to be cut off, so that, while still able to handle the oar, they might be incapable of using the spear (*Ælian, Var. Hist.*, ii. 9). Mohammed (*Sura*, viii. 12) gave orders to punish the enemies of Islam by cutting off their heads and the ends of their fingers, and blames its omission in the battle of Beder. In the German *Waldweisthütern* the penalty against hunters and poachers of having their thumbs cut off, is of frequent occurrence (*Grimm, Rechtsalterth.*, 707; *Deutsches Wörterb.* ii. 346).<sup>3</sup> Adoni-bezek, in his pride, enjoyed the horrible satisfaction of making the mutilated wretches pick up their food under his table, hungry and

whining like dogs.<sup>4</sup> Curtius relates that the Persians had preserved Greek captives, mutilated in their hands, feet, and ears, "for protracted sport" (*in longum sui ludibrium reservaverant. De Rebus Gest. Alex.*, v. 5, 6). Posidonius (*in Athenæus*, iv. 152, d.) tells how the king of the Parthians at his meals threw food to his courtier, who caught it like a dog (τὸ παραβληθὲν κυνιστὶ σιτέται), and was moreover beaten like a dog. The tribe of Judah simply recompensed Adoni-bezek: not from revenge, for Israel had not suffered anything from him; nor from pleasure in the misery of others, for they left him in the hands of his own people.

Ver. 7. As I have done, so has the Deity<sup>5</sup> completed unto me. Many (in round numbers, seventy) are they whom he has maltreated. עֲלֵשׁ

(Piel of עָלַשׁ) is to finish, complete, and hence to requite; for reward and punishment are inseparably connected with good and evil deeds. As the blossom reaches completion only in the fruit, so deeds in their recompense. The Greeks used τελεῖν in the same sense. "When the Olympian (says Homer, *Iliad*, iv. 160) does not speedily punish (*ἐτρέλεσσαν*), he still does it later (*ἐκ τε καὶ ὕψι τελεῖ*)." It was an ethical maxim extensively accepted among ancient nations that men must suffer the same pains which they have inflicted on others. The later Greeks called this the *Neoptolemic Tisis*, from the circumstance that Neoptolemus was punished in the same way in which he had sinned (*Pausanias*, iv. 17, 3; Nägelsbach, *Nachhom. Theologie*, 343). He had murdered at the altar, and at the altar he was murdered. Phaleris had roasted human beings in a brazen bull—the same punishment was inflicted on himself.<sup>6</sup> That which Dionysius had done to the women of his people, his own daughters were made to undergo (*Ælian, Var. Hist.*, ix. 8). Jethro says (*Ex. xviii. 11*), "for the thing wherein they sinned, came upon them."

And they brought him to Jerusalem. None but his own people<sup>7</sup> could bring him thither, for the city was not yet taken. It was evidently his

thumb of hand or foot at 2,000 denarii, "*qui faciunt solidos quinquaginta*" (*Lex Salica*, xlix. 3, ed. Merkel, p. 16).

4 [Kitto (*Daily Bible Illustrations: Moses and the Judges*, p. 299): "This helps us to some insight of the state of the country under the native princes, whom the Israelites were commissioned to expel. Conceive what must have been the state of the people among whom such a scene could exist, — what wars had been waged, what cruel ravages committed, before these seventy kings — however small their territories — became reduced to this condition; and behold in this a specimen of the fashion in which war was conducted, and of the treatment to which the conquered were exposed. Those are certainly very much in the wrong who picture to themselves the Canaanites as 'a happy family,' disturbed in their peaceful homes by the Hebrew barbarians from the wilderness. Behold how happy, behold how peaceful, they were!" — *Ta.*]

5 *Elohim*, which is also used of the heathen deity. The speaker speaks in the spirit of heathenism. As regards the seventy kings, it needs no argument to show that עֲלֵשׁ like the Greek *ῥύπαρος*, is applied to any ruler, even of a single city. Josephus (*Ant.* v. 2, 2) read seventy-two, which especially in his time, was interchangeable as a round number with seventy.

6 In the *Gesta Romanorum*, ch. xlviii., this is still adduced as a warning, and with an allusion to the passage in Ovid, *De Arte Amandi*, l. 663 [*Ex Phaleris tauro violenti membra Perilli torruit. Infelix inbuti auctor opus.* — *Ta.*], it is remarked: "*neque enim lex æquior ulla, quam necis artifices arte prave sua.*"

7 Since it is Adoni-bezek who speaks in ver. 7, the word

1 Cf. Bohlen, *Altes Indien*, II. 248.

2 [Besek is generally regarded as the name of a city or village. The majority of scholars (Le Clerc, Rosenmüller, Reland, V. Raumer, Bachmann, etc.) look for it in the territory of Judah, but without being able to discover any traces of it, which is certainly remarkable; for, if a city, it must have been, as Dr. Cassel remarks, and as the usual interpretation of Adoni-bezek as King of Besek implies, a place of some importance. Others, therefore (as Bertheau, Kell, Ewald, etc.), connect this Besek with that of 1 Sam. xi. 8, and both with the following statement in the *Onomasticon*: "hodie duae villae sunt nomine Bezech, vicinae sibi, in decimo septimo lapide a Neapoli, descendentes Scythopolin." Then to account for this northern position of the armies of Judah and Simeon, Bertheau supposes them to set out from Shechem (cf. *Josh.* xxiv. 1, etc.), and to make a detour thence to the northeast, either for the purpose of descending to the south by way of the Jordan valley, or for some other reason; while Kell, without naming any place of departure, suggests that Judah and Simeon may have been compelled, before engaging the Canaanites in their own allotments, to meet those coming down upon them from the north, whom after defeating, they then pursued as far as Besek. Dr. Cassel's explanation is attractive as well as ingenious; but, to say nothing about the uncertainty of its etymology, Besek, as an appellative applied to a definite region, would, as Bachmann remarks, require the article, cf. הַפְּסָרָה, הַשְּׁפִלָּה. — *Ta.*]

3 Hence, on the other hand, the severe punishment which the ancient popular laws adjudged to him who unjustly cuts off another's thumb. The fine was almost as high as for the whole hand. The Salic law rated the hand at 2,500, the

city; for the Israelites follow after, and complete their victory by its capture. The storming of Jerusalem for its own sake could not have formed part of the plan of the tribes, since it belonged to Benjamin. They were led to it by the attack which they suffered from Adoni-bezek. Nor did they take possession of it. They only broke the power of the king thoroughly. He died miserably; his people were put to the sword; the city was consumed by fire (שָׁרַף לְאֵשׁ, to abandon to the flames). Thus the wanton haughtiness of Adoni bezek was terribly requited.

#### HOMILETICAL AND PRACTICAL.

Ver. 3. Believing Israel is also united Israel. Judah and Simeon go forth together, in faith, as one tribe, one heart, and one soul, to the same victory. So united are children, when in faith they return from their father's grave [cf. Hom. Hints on ch. i. 1. — Tr.]. The children of God are good brothers and sisters. They do not quarrel over the inheritance, — they enjoy it in love. Believing Israel is a sermon on unity among families, neighbors, citizens, and nations. Union arises not from without, but from within. Penitence and faith bind together. *Unio* is the name of a pearl, and pearls symbolize tears. *Ex unione lux. E luce unioes.*

STARKE: As all Christians in general, so brothers and sisters in particular, should maintain a good understanding, and live together in peace and unity.

[HENRY: It becomes Israelites to help one another against Canaanites; and all Christians, even those of different tribes, to strengthen one another's hands against the common interests of Satan's kingdom. Those who thus help one another in love, have reason to hope that God will help them both.

BACHMANN: It is not incompatible with the obedience of faith, that Judah makes use of the helps placed by God at his disposal; and it is in accordance with the dictates of fraternal love that he makes that tribe the companion of his undertaking whose lot it was made rather to attach itself to others than to equal their independence (cf. Gen.

וַיִּבְיֵאוּ in the same verse cannot refer to the Israelites. Why should they carry him with them? It would indicate the gratification of gratuitous cruelty, a thing inconceivable in this connection. Those who save him are his own servants; but arrived at Jerusalem he dies. Verse 8, there-

xlix. 7, and also the silence of Deut. xxxiii. concerning Simeon), and whose interests were peculiarly closely connected with his own. — Tr.]

Vers. 4-8. STARKE: In the lives of men, things are often wonderfully changed about, and not by accident, but by the wonderful governance of God (Gen. i. 19).

THE SAME: God requites every one according to his deeds. Wherein one sins, therein he is also punished, — evidence that there is a God, and that He is just, recompensing according to deserts.

[SCOTT: Men often read their crimes in their punishments; and at last every mouth shall be stopped, and all sinners be constrained to admit the justice of God in their extremest miseries. Happy they who justify Him in their temporal afflictions, plead guilty before his mercy-seat, and by repentance and faith seek deliverance from the wrath to come.

JOSEPH MEDE († 1638): As I have done so God hath requited me: 1. God punisheth sin with temporal punishment in this life as well as with eternal in the life to come. 2. God doth not always presently inflict his judgments while the sin is fresh, but sometimes defers that long which He means to give home at the last. 3. These divine judgments by some conformity or affinity do carry in them as it were a stamp and print of the sin for which they are inflicted. 4. The profit and pleasure which men aim at when they commit sin will not so much as quit cost even in this life.

WORDSWORTH: As by this specimen at the beginning of this book, showing what *two tribes* of Israel could do by faith and obedience against Adoni-bezek, who had subdued and enslaved *seventy kings*, God showed what the *twelve tribes* might have done, if they had believed and obeyed him; and that all their subsequent miseries were due to defection from God; — in like manner, also, in the Christian Church, if men had followed the examples of the Apostles, — the Judahs and Simeons of the first ages, — and gone forth in their spirit of faith and love against the powers of darkness, they might long since have evangelized the world. All the distresses of Christendom are ascribable to desertions of [from] Christ, and not to any imperfection (as some have alleged) in Christianity (cf. Bp. Butler, *Analogy*, Part ii. ch. 1). — Tr.]

fore, commences very properly, not with the mere verb וַיִּבְיֵאוּ, but with a repetition of the grammatical subject: בְּנֵי יְהוּדָה.

### *The sons of Judah smite the Anakim and take Hebron.*

#### CHAPTER I. 9, 10.

- 9 And afterward [Hereupon] the children [sons] of Judah went down [proceeded] to fight against the Canaanites that dwelt in the mountain [mountains], and in the south, 10 and in the valley [i.e. depression, low country]. And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before [formerly] was Kirjath-arba [The Four Cities<sup>1</sup>];) and they slew [smote] Sheshai, and Ahimai, and Talmai.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 10. This is the nearest we can come in English to Dr. Cassel's *Vierstadt*, Tetrapolis. Against the common interpretation, "City of Arba," — Arba being taken as the name of a person, — cf. Mr. Grove in Smith's *Bib. Dict.*, s. v. Kirjath-arba. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 9f. Hereupon the sons of Judah proceeded. They advanced, proceeded, **וַיֵּצְאוּ**. While **וַעֲלֶה**, "ascendere," was used to express the first attack (ver. 4), the continuation of the conflict is indicated by **וַיֵּרָד**, "descendere," although they advance mountain-ward. Verse 9 sets forth the full extent of the task undertaken by the tribes. Before advancing into the territory allotted them, they have been obliged to resist the attack of Adonibezek at its border. They divide their work proper into the conquest of the mountains, the occupancy of the southern tract from the Dead Sea to Beersheba, and the seizure of the western lowlands. Details of these undertakings are given us only so far as they concern Caleb and his house. Hence, the conquest of Hebron is first of all related. About this ancient city,<sup>1</sup> where Abraham tarried, and the patriarchs repose in the family-vault, the recollections of the tribe of Judah concentrate themselves. It was of old the dwelling-place of valiant people. The robust vine-dressers of the valley, ages before, supported Abraham in his victorious expedition against the eastern hosts. But on the mountains there dwelt a wild and warlike race, the sons of Anak, before whom the faint-hearted spies of Moses formerly trembled. Only Caleb and Joshua were full of confidence in God. On this account, Caleb received the special assurance of Moses that he should possess the land which he had seen; and therefore at the division of the country by Joshua, he brings forward his claim to it (Josh. xiv. 12). Joshua allows it. It is no lightly-gained inheritance that Caleb asks: "Therefore give me (he says) this mountain, whereof the Lord spake in that day; for thou hast heard that there are Anakim there, and cities great and fenced; perhaps the Lord will be with me that I drive them out" (Josh. xiv. 12). Now, although the conquest of the city, and the expulsion of the Anakim, are already recorded in Josh. xv. 14, that is only an anticipatory historical notice in connection with the description of boundaries. The events actually occur now, in connection with the first efforts to gain permanent possession of the territory. Caleb, it is true, is old; but younger heroes surround him. They defeated the Anakim.

Ver. 10. Hebron, formerly called the Four Cities (Kirjath-arba). It is difficult to see why modern expositors<sup>2</sup> take offense at the idea that in Hebron an earlier Tetrapolis is to be recognized.

<sup>1</sup> Hebron is said to be seven years older than Zoan (Tanis) in Egypt (Num. xiii. 22). The number "seven" is here also to be regarded as a round number. It expresses the finished lapse of a long period.

<sup>2</sup> Ritter's remarks (xvi. 211 [Gage's Transl. III. 292, seq.]), would admit of many corrections. Jerome, it is true, follows Jewish traditions (cf. *Pirke, R. Eliezer*, ch. xx.) when he thinks that the *Civitas Quatuor* was so named from the patriarchs who were buried there. It is, however, none the less evident from this, that the Jews of old interpreted Kirjath-arba as meaning "Tetrapolis." Nor does Num. xiii. 22 afford the slightest occasion for doubting the truth of the statement that Kirjath-arba was the former name of Hebron. Ritter seems especially to have followed Robinson (*Bibl. Res.* II. 88)

The remark, Josh. xiv. 15: "And the name of Hebron was formerly Kirjath-arba, **הָעִיר הָאַרְבָּה**," cannot furnish the ground; for **הָעִיר** is here a collective term, like *gens*, as appears indubitably from Josh. xv. 13, where we have the expression, "Kirjath-arba, the father of Anak (**אָבִי הָעִיר**), which is Hebron." The Tetrapolis was the ancient seat of powerful tribes, whom the traditions of Israel described as giants. Similar tetrapolitan cities are elsewhere met with. The Indians had a *Katurgrāma*, the Four Villages (Lassen, *Ind. Alterth.*, I. 72). In Phrygia, Cibyra and three other places formed a Tetrapolis (Strabo, *lib. xiii.* 1, 17). I am inclined to find in the name Cibyra the same idea as in the Arabic *Cheibar*<sup>3</sup> and the Hebrew *Chebron* (Hebron), namely, that of *confederation*, community of interest. It is a suggestive fact that Abraham's expedition is joined by the brothers Eschcol, Aner, and Mamre (Gen. xiv. 13); concerning Mamre it is remarked, "the same is Hebron" (Gen. xxiii. 19). The Upper City (Acropolis), situated upon the mountains, and the lower cities lying in the fertile valley which these mountains inclose, together constituted the Tetrapolis. At the present day the city in the valley is still divided into three parts.<sup>4</sup> Three sons of Anak are enumerated, manifestly three tribes, probably named after ancient heroes, which tribes coalesced with the mountain city.<sup>5</sup> As late as the time of David, the phraseology is, that he dwelt in "the cities of Hebron" (2 Sam. ii. 3). Probably the name Hebron was originally given to the mountain<sup>6</sup> (the **הָר** which Caleb claims, Josh. xiv. 12), as forming the common defense, and was then after the suppression of the Anakim, transferred to the whole city. The names of the three families of Anakim do not admit of any certain interpretation.

**יְהוֹשֻׁעַ** might with most probability be interpreted after the analogy of Achijah (Ahijah or Ahiah), "Friend of God." **בְּנֵי**, **בִּן**, is the heathen deity (Isa. lxv. 11), who also occurs in Phœnician inscriptions, in proper names like **עַבְד־בְּנֵי**, "servant of Meni." The name **שֶׁשַׁי**, "Sheshai," reminds one of the Egyptian king **שֶׁשַׁק**, Shishak, Sechonchis, who made war on Rehoboam (1 Kgs. xiv. 25). The name **שֶׁשַׁבְּזַר** ("Sheshbazzar," Ezra

<sup>3</sup> Cf. my *History of the Jews*, in Ersch and Gruber's *Encyclopadie*, II. 27, p. 168.

<sup>4</sup> Robinson, *Bibl. Res.*, II. 74.

<sup>5</sup> In a manner analogous perhaps to the fusion of the Ramnes, Tities, and Luceres, into the one Roma of the Romans.

<sup>6</sup> Ritter (xvi. 228 [Gage's Transl. III. 301]) proves that the ancient Hebron lay higher than the present, which however can refer only to a part of the city. The great importance of the place is explained by its protected situation in the mountains, along whose slopes it extended down into the valley. That fact only adapted it to be the capital of David's kingdom. Cf. Josh. xi. 21 (**בְּנֵי הָרָה**).



i.8) may also be compared. The third name, Talmi, leaves it doubtful whether it is to be taken primarily as the name of a place or of a person. Stephanus Byzantinus speaks of an Arabic place which he calls Castle *Θελαμῶνα*. It is possible, however, that analogous mythical ideas come into contact with each other, in the Greek legend concerning Salomoneus,<sup>1</sup> father of Tyro, and husband of Sidero. Hesiod already (in a Fragment, ed. Götting, p. 259) calls him an *ἄδικος καὶ ἐνέφθυμος*. Josephus (*Ant.* v. 2, 3) says that the Anakim were a race of giants, "whose bones are still shown to this very day." What stories were current about the discovery of gigantic human remains in Asia Minor and Syria, may be learned from the *Heroica* of Philostratus (ed. Jacobs, p. 28). A body of gigantic length was found in the bed of the Orontes.

<sup>1</sup> Cf. Hayne on *Apollodorus*, I. 9, p. 59. The later Jews write *הַלְתִּי* for Ptolemy. Cf. Ewald, *Gesch. Israel's*, I. 209, 311.

tes. It was thought also that the bodies of Orestes and Ajax had been seen. The faint-hearted spies had depicted the Anakim as *Nephilim*, men like the prehistoric *Nibelungen* of German story; and from this Josephus constructed his giant-tale.

Josh. xv. 14 remarks, "And Caleb drove thence the three sons of Anak." A contradiction has been found therein with what we read here, "And they smote." None really exists. The narrative is actually more exact than is generally supposed. The statement of Josh. xv. 14 refers to Judges i. 20. The tribe of Judah had now indeed taken Hebron, and conquered the Anakim; but for peaceable possession the time had not yet come. Accompanied by Simeon, Judah proceeded onward to gain possession of the whole territory. At Judg. i. 19 the whole campaign is finished. Then they give Hebron to Caleb, and he drives out whatever remains of the Anakim. It was not with three persons, but with three tribes or nations, that they had to do.

### *Othniel takes Kirjath-sepher, and wins Achsah, the daughter of Caleb.*

#### CHAPTER I. 11-15.

11 And from thence he [i. e. Judah] went against the inhabitants of Debir: and the  
12 name of Debir before was Kirjath-sepher: And Caleb said, He that smiteth Kir-  
13 jath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And  
Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah  
14 his daughter to wife. And it came to pass, when she came to him [at her coming;  
*scil.* to her husband's house], that she moved [urged] him to ask of her father a [the] field:  
and she lighted from off her ass; and Caleb said unto her, What wilt thou [what is  
15 the matter with thee]? And she said unto him, Give me a blessing: for thou hast  
given me a south land [hast given me away into a dry land<sup>1</sup>]; give me also [therefore]  
springs of water. And Caleb gave her the upper springs, and the nether springs.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 15. — *הַלְתִּי הַקֶּבֶץ הָאֵשׁ*: Dr. Cassel's rendering agrees substantially with that of the LXX. and many modern critics. Bertheau says: "*הַקֶּבֶץ הָאֵשׁ* is the accusative of place. It would be difficult to justify the other and usual rendering grammatically, since *הַלְתִּי* with the accus. suffix, never, not even Jer. ix. 1, Isa. xxvii. 4, means to give anything to one." Bachmann, however, objects that "*הַלְתִּי* does not occur of the giving of daughters in marriage, and that the absence of a preposition, say *אֶל*, before *הַקֶּבֶץ הָאֵשׁ* would make a hard construction. The suffix *ִי* is either a negligent form of popular speech, substituted for *לִי* (cf. Ewald, *Ausf. Lehrs.* 315 b), or, better, a second accus., such as is quite common with verbs of giving, favoring, etc. (cf. Ewald, 283 b), and from which rule *הַלְתִּי* is not to be excepted, cf. Ezech. xxi. 32." — *Ts.*]

#### EXEGETICAL AND DOCTRINAL.

Ver. 11. And he went against Debir. The position of Debir, hitherto unknown, was recognized not long since by Dr. Rosen, on the hill-top called *Dewirbân*, near the spring *Ain Nunkur*, in a southwestern direction from Hebron, between that place and Dura (*Zeitschr. der Morgenl. Gesellschaft*, 1857, ii. 50-54).

The name of Debir was formerly Kirjath-sepher. In my *Ortsnamen* (i. 116, note), I already endeavored to show that Debir, Kirjath-sepher, and

Kirjath-sannah (*קִרְיַת סַנַּח*, Josh. xv. 49) philologically express one and the same idea. Fürst well remarks (*Lex.* s. v. *קִרְיַת*) that "*קִרְיַת* is the Phœnician equivalent of the Hebrew *קִרְיַת*, a material prepared from the skins of animals, and of the Himyaritic for a book written on palm-leaves." From the latter, he says, the Greek *διφθέρα* was formed, and thus the word passed over to the Greeks and Persians. There is no reason to doubt that the name describes the city as a depository of

written traditions, book-rolls. Kirjath-sepher<sup>1</sup> was a Palestinian Hermopolis, city of Thoth, where literature had its seat (cf. Plutarch, *De Isid.*, ed. Parthey, p. 4; the Sept. translates, πόλις τῶν γραμμάτων). Such depositories, where the sacred writings were kept ἐν κίστῃ, in a chest (Plut. *l. c.*), for preservation, were common to the religion of the Egyptians, Phœnicians, and Babylonians. To this place, that which sheltered the sacred ark of Israel's divine law opposed itself. It was therefore of much consequence to conquer it, as on the other hand its inhabitants valiantly defended it. The different names testify of the different dialects of the tribes who have held Debir.

Ver. 12. **And Caleb said, He that smiteth Kirjath-sepher.** Caleb is the chief of the tribe of Judah. Hebron has fallen to him as his inheritance, but it does not circumscribe his eager interest. "*Caleb said.*" His personal zeal is the more prominently indicated, because displayed in a matter which involved the general cause, the honor of the whole tribe. At the conquest of Hebron, the phrase was, "and they smote;" at the next battle, fought for Debir, it is, "*Caleb said.*" As the whole tribe assisted in gaining his personal inheritance, so for the honor of the tribe he devotes that which was wholly his, and his alone. He offers the dearest possession he has, as a prize for him who shall storm and take the strong mountain fortress and seat of idolatry. It is his only daughter (cf. 1 Chron. ii. 49) Achsah, born to him in advancing years. He can offer nothing better. Stronger proof of his zeal for the cause of Israel he cannot give. To obtain the daughter of a house by meritorious actions has in all ages been a worthy object of ambition set before young and active men. It was only by a warlike exploit that David obtained Michal who loved him. The Messenian hero Aristomenes bestows a similar reward. When a country maiden rescued him, with heroic daring, from danger involving his life, he gave her his son for a husband (Paus. iv. 19). The conquest of Debir is therefore especially mentioned to the honor of Caleb and his love for Israel. The event was a glorious incident in the hero's family history.

Ver. 13. **And Othniel, the son of Kenaz, a younger brother of Caleb, took it.** Israel, the nation, was divided into tribes, these into families, these into "houses," and these again into single households. This may be clearly seen from the story of Achan (Josh. vii. 14 ff.). Achan was of the tribe of Judah, the family of Zerach, the house of Zabdi, and the son of Carmi. So Caleb was the son of Jephunneh, of the house of Kenaz; whence, Num. xxxii. 12, he is called the Kenezite. Bertheau (pp. 21, 22) labors under a peculiar error, in that he confounds the family of the Kenezite in the

tribe of Judah with the hostile people of the same name mentioned Gen. xv. 19. It is true, Lengerke (*Kanaan*, p. 204) and others preceded him in this; Ritter also (*Erdkunde*, xv. 138 [Gage's Transl. ii. 146]) has allowed himself to be misled by it. But a consideration of the important relations in which Caleb stands to the people of God, would alone have authorized the presumption that he could have no connection with a people that was to be driven out before Israel. In addition to this, notice should have been taken of the isolated position of the Kenites, continuing down to a late period; for notwithstanding the peaceful conduct of this people, and their attachment to Israel, their historical derivation from the father-in-law of Moses is never forgotten. The adoption of the celebrated hero into the tribe of Judah must at all events have been explained. But there is absolutely no foundation for any such assumption as that in question. The similarity of names affords so much the less occasion, since the same names were frequently borne by heathen and Israelites, and also by families in the different tribes of Israel. One Edomite is named Kenaz, like the ancestor of Caleb; another Saul, like the king of Israel; a third Elah, like a man of Benjamin (Gen. xxxvi. 41; 1 Kgs. iv. 18). There is an alien tribe named אֲדָרָי; but no one imagines that Israelites of the

name אֲדָרָי are to be reckoned to it. The name of the king of Lachish whom Joshua defeated, was Japhia, exactly like that of a son of David (2 Sam. v. 15). Hezron and Carmi, both families of Reuben, are such also in the tribe of Judah. The name Jephunneh is borne also by a man of the tribe of Asher (1 Chron. vii. 38). To this must be added that the Book of Chronicles traces the family of Caleb more in detail, and places them as relatives alongside of Nahshon, the progenitor of David (1 Chron. ii. 9 seq.). Caleb is the son of Jephunneh, of the house of Kenaz. Othniel is his brother. That the latter is not designated "son of Jephunneh," is because he is sufficiently distinguished by means of his more illustrious brother. That he is styled "son of Kenaz," is to intimate that he is full brother to the son of Jephunneh, belonging to the same stock; not, as might be, the son of Caleb's mother, by a husband from some other family. He is so much younger than Caleb, that the latter may be regarded as his second father, who had watched over him from youth up. Why we are here, where the narrative is so personal in its character, to think only of genealogical, not of physical relationships, as Bertheau supposes, it is difficult to perceive. Just here, this would destroy, not merely the historical truth, but also the æsthetic character, of the narrative.<sup>2</sup>

Ver. 14. **And it came to pass at her coming.**

<sup>1</sup> Attention was again directed to the city from the fact that the first liturgical poet of the modern Jews, Kalir, designates a Kirjath-sepher as his native place. He does not, however, mean this city, but, playing on the word, he translates Καλλιπύργιον in Palestine by Kirjath Shepher, i. e. Beautiful City. This opinion advanced by me in 1845 (*Frankel's Zeitschr.*) has perhaps lost none of its probability.

<sup>2</sup> [The above view of the relationship between Caleb and Othniel is held by most modern critics. Among its opponents, however, are Ewald and De Wette. The former (*Gesch. Israels*, ii. 374) deems it "more suitable, in accordance with the view of the oldest narrator, to take Kenaz as the younger brother of Caleb;" the latter, in his excellent German Version, translates: "*Othniel, der Sohn des Kenaz, des jüngsten Bruders Calebs.*" Of ancient versions, the Tar-

gum and Peshito leave the question undecided. The LXX. in C. Vat., in all three passages, and in C. Alex. at Josh. xv. 17 and Judg. iii. 9, makes Othniel the nephew, while in Judg. i. 13 C. Alex. makes him the brother, of Caleb The Vulg. invariably: "Othniel filius Cenes, frater Caleb."

Grammatically, both constructions are equally admissible. For that adopted by Dr. Cassel, cf. Gen. xxviii. 5; 1 Sam. xxvi. 6, etc.; for the other, Gen. xxix. 10; 1 Sam. xiv. 3, etc. That the distinctive accent over Kenaz is not incompatible with either construction, or rather does not commit the Masorites to the construction adopted by Dr. Cassel, as Keil intimates, may be seen from Gen. xxiv. 15, etc.

Bachmann favors the alternate rendering—"filius Kenaz fratris Calebi"—on the following grounds: 1. "The fact that elsewhere Caleb is always designated as 'the son of Jephunneh,' while Othniel is always spoken of as 'the

Othniel had conquered the stronghold, — the victory was his, and Caleb gave him his daughter. The narrator forthwith adds an incident that marked the peaceful entrance of the young wife into the house of her husband, and afforded an interesting glimpse of her character. Caleb, the head of the tribe, was rich; to him, and to him alone, the fine fields and estates about Hebron had been given. Only Caleb, the son of Jephunneh, had received them, not the whole family (Josh. xxi. 12). Othniel was poor. In the character of a poor, younger son, he had achieved heroic deeds. Not he thinks of goods and possessions; but so much the more does the young Achsah, who has been accustomed to wealth. Such is the course of the world. They are on their way to Hebron, a way which leads through fertile, well-watered fields. Their journey is a beautiful triumphal procession, over which the aged father rejoices. Achsah urges

(אֶחְסָה) from (אֶחָד) her husband to seize the opportunity, and petition her father for the noble field through which they are passing.<sup>1</sup> He does it not. He deems it an act unworthy of himself. She, however, like a true woman, too sagacious to lose the proper moment, proceeds herself ingeniously to call her father's attention to the fact that she desires not merely honor, but also property. She slides from her ass — suddenly, as if she fell (וַתִּפֹּל) — so that her father asks, "What is the matter with thee?" Her answer has a double sense: "Thou gavest me away into a dry land, give me also springs." O give me a blessing!

אֶרֶץ יְבֵשָׁה ("land of the south") is land destitute of water. No greater blessing there than springs. They make the parched field flourishing and productive (cf. Ps. cxxvi. 4). Now, just as springs are a sign of abundance and wealth, so *yebesh* is a symbol of indigence and want. Thou gavest me away, says Achsah, in words full of concealed meaning, into a dry land — to a poor husband; give me also springs to enrich the land — my husband. Caleb understood and gave, the more liberally, no doubt, for the ingenious manner in which she asked. He gave her the upper and

lower springs. מַיִם, for springs, occurs only in this passage. It is obviously not to be derived from מָלַךְ, in the sense of rolling, turning, — from which

comes מִיָּזָה, "pitcher," so named on account of its round form, — but is connected with old roots expressive, like the Sanskr. *gala*, "water," of welling, bubbling (cf. Dieffenbach, *Wörterb. der Goth.*

son of Kenaz," raises a presumption against the supposition that Othniel is the brother of Caleb in the strict sense of the term.

2. Caleb was 85 years old when Hebron was bestowed on him (Josh. xiv. 10, 14); and when he took possession of it, must have been some years older. Accordingly, if Othniel was his brother, even though his junior by from twenty to thirty years, — and a greater difference in age is surely not to be supposed, — it would follow, that the bold hero who won his wife as a prize for storming Debir was at that time from sixty to seventy years of age; that about eighteen years later, he entered on his office as Judge as a man of full eighty years of age; and that, even though he died some time before the end of the forty years' rest (ch. iii. 11), he reached an age of 120 years or more, which is scarcely probable. 8. According to ch. iii. 9, Othniel is the first deliverer of Israel fallen under the yoke of heathen oppressors in consequence of its apostasy to heathen idolatry. Now, since idolatry is said to have become prevalent in Israel only after the generation that had entered Canaan with Joshua and Caleb had died off (ch. ii. 10), it is clear that Othniel is regarded as belonging not to this, but to the

*Sprache*, i. 183). What springs they were which Othniel received, it is difficult to say. Were they those which Robinson found on the way to Hebron, within an hour's distance! Le Clerc wonders why this family history is here related. Most certainly not without intending to make the zeal of Caleb, the unselfishness of Othniel, and the prudence of Achsah, points of instruction. The Jewish exegesis, reproduced by Raschi, is essentially right, when it explains that Othniel was poor in everything but the law, in everything, that is, but piety and solidity of character.<sup>2</sup> History and tradition present many another pair like Othniel and Achsah. The thing to be especially noted, however, is the firmness of Othniel in resisting his wife's enticement to make requests which it is more becoming in her to make. Not many men have so well withstood the ambitious and eagerly craving projects of their wives.

#### HOMILETICAL AND PRACTICAL.

Compare Hom. Hints on ch. i. 17-20.

[SCOTT: It is a very valuable privilege to be closely united with families distinguished for faith and piety; and to contract marriage with those who have been "trained up in the nurture and admonition of the Lord."

THE SAME: Nature teaches us to desire temporal benefits for our children; but grace will teach us to be far more desirous and earnest in using means that they may be partakers of spiritual blessings.

THE SAME: If affection to a creature animates men to such strenuous efforts and perilous adventures, what will the love of God our Saviour do, if it bear rule in our hearts?

THE SAME: If earthly parents, "being evil, know how to give good gifts to their children, how much more will our Heavenly Father give good things to those who ask him!"

HENRY: From this story we learn, 1st. That it is no breach of the tenth commandment moderately to desire those comforts and conveniences of this life which we see attainable in a fair, and regular way. . . . 3dly. That parents must never think that lost, which is bestowed on their children for their real advantage, but must be free in giving them portions as well as maintenance, especially when dutiful.

P. H. S.: Three Lessons from an Ancient Wedding: 1. Caleb's lesson: Pious zeal for God and an heroic character are better than wealth or social rank. To such as possess these qualities let fathers freely give their daughters. 2. Othniel's

succeeding generation, which agrees better with the hypothesis that he is the son of a younger brother of Caleb, than that he is such a brother himself. 4. Finally, whatever, in view of Lev. xviii. 12, 13, may be thought of the difficulty of a marriage between an uncle and a niece, that interpretation surely deserves to be preferred which, while it is possible in itself, does not raise the said difficulty at all." — TA.]

1 [WORDSWORTH: "The field: that is, the field which had been given to Othniel when the Book of Judges was written, and which was known to be well supplied with water." This explanation of the article supposes that the words attributed to Achsah in the text, were not the very words she used. — TA.]

2 At an early date, the passage 1 Chron. iv. 10, where Jabez says, "Oh, that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me," was already explained as referring to Othniel (cf. *Temura*, p. 16, a). Jerome was acquainted with a Jewish opinion according to which Jabez was a teacher of the law (cf. 1 Chron. ii. 65), who instructed the sons of the Kenite, cf. *Quest. Hebr. in Lib. i. Paral.*, ed. Migne, iii. 1370.

lesson: A wife is to be won for her own sake, not as the means of gaining access to her father's wealth. 3. Achsah's lesson: It is the wife's duty to promote the interests and honor of her husband. Wealth is a source of weight and influence, and a means of usefulness. Who knows how much this and similar thoughtful acts of Achsah contributed to shape the subsequent life-work of Othniel as judge of Israel.

THE SAME: It is more honorable to woman to be "sold" (a term entirely inapplicable, how-

ever, to the case in hand), than to have a husband bought for her by her father's gold or lands. When a man stormed the walls of a stronghold, or slew an hundred Philistines by personal prowess, or paid fourteen years of responsible service, for a wife, or when, as in the days of chivalry, he ran tilts and courted dangers in her behalf, however grotesque the performance, it indicated not only solidity of character in the wooer, but also a true and manly respect for woman, which is not possessed by all men of modern days.—Tr.]

### *The Kenites take up their abode in the territories of Judah.*

#### CHAPTER I. 16.

16 And the children [sons] of the Kenite, Moses' father-in-law, went up out of [from] the city of palm-trees with the children [sons] of Judah into the wilderness of Judah, which lieth in the south of Arad; and they [he<sup>1</sup>] went and dwelt among<sup>2</sup> the people.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 16. — *He*, i. e., the Kenite. The subject of יְהוֹנָדָב is יְהוֹנָדָב, the Kenite, collective term for the tribe. — Tr.]

[2 Ver. 16. — בְּתוֹכָם, with, near, the people, but still in settlements of their own, cf. ver. 21. Dr. Cassel's *unter* answers to the English *among*. — Tr.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 16. And the sons of the Kenite, Moses' father-in-law. Kenite is the name of a heathen tribe, which in Gen. xv. 19 is enumerated among the nations hostile to Israel. In the vision of Balaam it is mentioned in connection with Amalek (Num. xxiv. 21). It is there said of the tribe, "In the rock hast thou put thy nest" (בְּרֹאשׁ הַסֵּלַע, from רֹאשׁ, "nest"). "Strong," indeed, "is their dwelling-place." The Kenites were a tribe of the wilderness, troglodytes, who dwelt in the grottoes which abound everywhere in Palestine, but especially in its southern parts. Barth, in 1847, saw caves at the lower Jordan, "high up in the steep face of the precipitous rock, on the left, inhabited by human beings and goats, though it is impossible to see how they get there" (Ritter, xv. 465). At the Dead Sea, Lynch discovered grottoes in the rocks, the entrance to which, in spite of all proficiency in climbing, could not be found. The name of the tribe, Kenites, is doubtless derived from כֵּן,

which means an elevated hiding-place in the rocks, as well as a nest. The term troglodytes, likewise, comes from τρογλή, "grotto," and is applied to both birds and human beings. As Jeremiah (xlix. 16) exclaims, "though thou shouldst make thy nest as high as the eagle," so Æschylus (*Choëphoroe*, 249) calls the nest of the eagle's brood, σπηνημα, "dwelling-place."

It is from this passage, and from ch. iv. 11, that we first learn that Jethro, the father-in-law of Moses,<sup>1</sup> belonged to one of the Kenite families. Moses, when a fugitive in the desert, found an asylum and a wife in the retirement of Jethro's household. From that time, this family, without losing its independent and separate existence, was closely allied with all Israel. But it was only this family, and not the whole Kenite nation, that entered into this alliance. Else, how could the Kenite be named among enemies in the prophetic announcements of Gen. xv., and with Amalek in the vision of Balaam? Moreover, the text clearly intimates that the sons of the Kenite adhered to Israel, not as Kenites, but as descendants of Jethro, the father-

<sup>1</sup> Earlier scholars (Le Clerc, Lightfoot, *Opera*, ii. 581) were already struck by the Targum's constant substitution of בְּתוֹכָם, Salmah for Kenite. In this passage also it reads, "the sons of Salmah." Even Jewish authors were at a loss how to explain this. As it affords a specimen of the traditional exegesis of the Jews, already current in the Targum on this passage, I will here set down the explanation of this substitution: The Kenite of our passage is identified with the *Kinim* of 1 Chron. ii. 55, who are there described as "the families of the *Sopherim*." But how came the Kenites to hold this office, in after times so highly honored, and filled by men learned in the law (cf. *Sanhedrin*, p. 104 a and 106 a)? The father-in-law of Moses — (tradition makes him

flee from the council of Pharaoh of which he was a member, *Sota*, 11 a) — is the Kenite who, when the latter wandered in the desert (Ex. ii. 20, 21), gave him bread (*lechem*) and also, through his daughter, a house (*bet*). Now, the same chapter of Chronicles, vers. 51, 54, names a certain *Salma*, and styles him the "father of *Beth-lechem*." The father of this "Bread-house" is then identified with Jethro. Consequently, the sons of the Kenite are the sons of Salmah, and thus their name itself indicates how they attained to the dignity accorded them. The Targum on Chronicles (*ed. Wilna*, 1836, p. 3, A) expresses it thus: "They were the sons of Zippora, who (in their capacity of *Sopherim*) enjoyed, together with the families of the Levites, the glory of having descended from Moses, the teacher of Israel."

in-law of Moses.<sup>1</sup> It is the constant aim of the historian of the conquest of Canaan by Israel, to show that *every promise was fulfilled, and that no one who at any time showed kindness failed of his promised reward*. Caleb's constancy and courage found their long-promised inheritance in Hebron. A recompense had also been promised to the sons of the Kenite. When Israel was on its journey through the desert (Num. x. 31), and Hobab (on the name, see below, on ch. iv. 11) desired to return to his old place of abode, Moses said: "Leave us not; thou knowest our places of encampment in the desert, and hast been to us instead of eyes. If thou go with us, every good thing with which God blesses us, we will share with thee." The fulfillment of this promise now takes place. The Kenites enter with the tribe of Judah into the inheritance of the latter, as into a domain in which they had always been at home. They share in the blessing bestowed by God on Israel.

They went up from the City of Palms. No other place than the plain of Jericho is ever called the City of Palms in the Scriptures. Although the city was destroyed, the palm-groves still existed. How was it possible to suppose,<sup>2</sup> in the face of Deut. xxxiv. 3 and Judg. iii. 13, that here suddenly, without any preparatory notice, another City of Palms is referred to! The statement here made, so far from occasioning difficulties, only testifies to the exactness of the narrator. Judah's camp was in Gilgal, whence they marched through Bezek against the enemy, and then to Hebron. Gilgal lay in the vicinity of Jericho. When the tribe decamped, the Kenite was unwilling to remain behind. On the march through the desert, their position as guides had of course always been in the van, and, therefore, with the tribe of Judah. They desire to enjoy their reward also in connection with this tribe, and hence the palms of overthrown Jericho cannot detain them. The region in which they were, can therefore be no other place of palms than that from which Judah broke up, namely, Jericho. In fact, the statement that they came from Jericho, proves the correctness of the view given above, that Gilgal was the place from which Judah set out to enter his territory.

Into the wilderness of Judah, which lieth in

<sup>1</sup> This view does away with all those questions of which, after earlier expositors, Bertheau treats on pp. 24, 25.

<sup>2</sup> Into this error, Le Clerc has misled later expositors, and among them, Bertheau, p. 26. However, the wholly irrelevant passage of Diodorus (lib. 42), frequently cited to justify the assumption of another City of Palms, was already abandoned by Rosenmüller, p. 24.

<sup>3</sup> Ishak Chelo, the author of *Les chemins de Jérusalem*, in the 14th century, found Arad sparsely inhabited, by poor

the south of Arad. But why is the narrative of the Kenite expedition here introduced? It is a peculiarity of Hebrew narrators, that they weave in episodes like this and that of Othniel and Achsah, whenever the progress of the history, coming into contact with the place or person with which they are associated, offers an occasion. Hence we already find events communicated in the 15th chapter of Joshua, which occurred at a later date, but of which the author was reminded while speaking of the division of the land. The history of the conquest of their territory by Judah is very brief. First, the mountain district of Hebron and the northeastern part of the territory was taken possession of. Then, according to the plan laid down ver. 9, they turned to the south. Of this part of their undertaking no details are given; but as they were getting possession of the land in this direction, they came to Arad, where it pleased the Kenites to take up their abode, in close relations with Judah. A king formerly reigned at Arad, who attacked Israel when journeying in the desert (Num. xxi. 1), and was defeated by Moses. A king of Arad was also conquered by Joshua (Josh. xii. 14). After its occupancy by the tribe of Judah, the Kenites resided there. The position<sup>4</sup> of the place has been accurately determined by Robinson (*Bib. Res.* ii. 101, cf. Ritter, xiv. 121). Eusebius and Jerome had placed it twenty Roman miles, a camel's journey of about eight hours, from Hebron. This accords well with the position of the present *Tell 'Arad*, "a barren-looking eminence rising above the country around." From this fragmentary notice of the place, we may perhaps infer what it was that specially attracted the Kenites. If these tribes were attached to the Troglodyte mode of life, the Arabs still told Robinson of a "cavern" found there. The Kenites still held this region in the time of David; for from the vicinage of the places named in 1 Sam. xxx. 29 ff., especially Hormah, it appears that they are those to whom as friends he makes presents.<sup>5</sup> It is true, that when the terrible war between Saul and Amalek raged in this region, Saul, lest he should strike friend with foe, caused them to remove (1 Sam. xv. 6). After the victory, they must have returned again.

Arabs and Jews, who lived of their flocks. The Rabbi tends his sheep, and at the same time gives instruction to his pupils. Cf. Carnoly, *Itinéraires de la Terre Sainte* (Bruxelles, 1847), pp. 244, 246.

<sup>4</sup> Cf. 1 Sam. xxvii. 10, where the same local position is assigned to the Kenites, and spoken of by David as the scene of his incursions, in order to make the suspicious Philistines believe that he injures the friends of Israel.

### *Simeon's territory is conquered, and Judah takes the Philistine cities.*

#### CHAPTER I. 17-20.

- 17 And Judah went with Simeon his brother, and they slew [smote] the Canaanites that inhabited Zephath, and utterly destroyed it [executed the ban upon it].<sup>1</sup> And  
18 the name of the city was called<sup>2</sup> Hormah. Also [And] Judah took Gaza with the coast [territory] thereof, and Askelon with the coast [territory] thereof, and Ekron  
19 with the coast [territory] thereof. And the Lord [Jehovah] was with Judah; [.]

and he drave out *the inhabitants* [obtained possession] of the mountain [mountains]; but could not drive out the inhabitants of the valley [for the inhabitants of the low country were not to be driven out],<sup>2</sup> because they had chariots of iron. And they gave Hebron unto Caleb, as Moses [had] said: and he expelled thence the three sons of Anak.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 17. — The וְהָיָה (LXX. *ἀνίσταται*), in cases like the present, was, as Hengstenberg (*Pent. ii. 74*) expresses it, "the compulsory devotement to the Lord of those who would not voluntarily devote themselves to him." To render the word simply by "destruction," as is done in the A. V. here and elsewhere, is to leave out the religious element of the act, and reduce it to the level of a common war measure. Cf. Winer, *Realwörterb.*, s. v. *Baan*; Smith's *Bib. Dict.* s. v. *Anathema*. — Tr.]

[2 Ver. 17. — וְהָיָה. Dr. Cassel translates it as if it were plural, and gives it the same subject with וְהָיָה, "they called." Correct, perhaps, as to fact, but grammatically less accurate than the A. V. וְהָיָה is the indefinite third person. Cf. Ges. *Gr.* 137, 3. — Tr.]

[3 Ver. 19. — Dr. Cassel: *denn nicht zu vertreiben waren die Bewohner der Niederung*. On the force of וְהָיָה, for (R. V. but), cf. Ges. *Gram.* § 156, p. 271. — The construction of וְהָיָה is unusual. According to Keil (and Bertheau) "וְהָיָה is to be taken substantively, as in Amos vi. 10, in the same sense in which the later Scriptures use וְהָיָה before the infinitive, 2 Chron. v. 11; Esth. iv. 2, viii. 8; Eccles. iii. 14. Cf. Ges. *Gram.* § 132, Rom. 1; Ewald, 237 c." Idea and expression might then be represented in English by the phrase: "there was no driving the enemy out." On וְהָיָה, see foot-note on p. 39. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 17. And Judah went with Simeon his brother. The course of conquest by the tribes is regularly followed, but the narrative *delays* only at such points as are connected with noteworthy facts. When Judah had reached the south, and was in Arad, the statement was introduced that the Kenite settled there. After the conquest of the south, the conquerors turned toward the low country (ver. 9). In order to get there, they must traverse the territory of Simeon. Consequently, Judah goes with Simeon now, to assist him in gaining possession of his land. This expedition also offered an event which it was important to chronicle.

They smote the inhabitants of Zephath, and called the city Chormah. In itself considered, the mere execution of the ban of destruction on a city otherwise unknown, cannot be of such importance as would properly make it the only reported event of the campaign in Simeon's territory. The record must have been made with reference to some event in the earlier history of Israel.<sup>1</sup> The tribes had just been in Arad, where the Kenites settled. Now, according to the narrative in Num. xxi. 1 ff., it was the King of Arad who suddenly fell upon the people in their journey through the desert. The attack was made when the Israelitish host was in a most critical situation, which, to be sure, could not be said to be improved by the ban executed on the cities of the king after the victory was won. Not Arad, — for this retained its name, — but one

of the places put under the ban, we are told, received the name Hormah.<sup>2</sup> The vow in pursuance of which this ban was inflicted required its subsequent maintenance as much as its original execution. Thus much we learn from the passage in Numbers. That a close connection existed between Arad and Hormah is also confirmed by Josh. xii. 14, where a king of Arad and one of Hormah are named together. In the same way are the inhabitants of Hormah and the Kenites in Arad mentioned together, upon occasion of David's division of booty (1 Sam. xxx. 29). Since Moses was not able to occupy these regions, the banned city, as appears plainly from Josh. xii. 14, where a king of Hormah occurs, had been peopled and occupied anew. Hence it was the task of the tribe of Simeon, with the help of Judah, to restore the vow of Israel, and to change the Zephath of its heathen inhabitants once more into Hormah. That, in this respect also, the tribes observed the commands of Moses, and fulfilled what was formerly promised, — adjudging to one, reward, as to the Kenite; to another, the ban, as to Zephath, — this is the reason why this fact is here recorded. Robinson thought that there was every reason for supposing that in the position of the pass es-Sufah, far down in the south, the locality of Zephath was discovered (*Bib. Res.* ii. 181). The position, as laid down on his map, strikes me as somewhat remote from Tell 'Arad; and the name es-Sufah, Arabic for "rock," cannot, on account of its general character, be considered altogether decisive.<sup>3</sup> Moreover, another Zephath actually occurs, near Maresah (2 Chron. xiv. 10), be understood here, as in Gen. xviii 19 and elsewhere, of one place or one city." — Tr.]

<sup>1</sup> Compare Rosenmüller, p. 26, and Hengstenberg, *Pent.* ii. p. 179, etc.

<sup>2</sup> The King of Arad only is spoken of, Num. xxi. 1, and it is not said that Arad was called Hormah. The "name of the (one) place," it is stated, they called Hormah, whereas they "banned their cities." Since, therefore, Arad and Hormah are distinguished, it is plain that this one place of the banned cities, which was called Hormah, was Zephath. — [Bertheau: "It has been thought, indeed, that the word

וְהָיָה in Num. xxi. 8, in the connection in which it stands, indicates that in the time of Moses the whole southern district received the name Hormah, whereas, according to our passage (i. e. Judg. i. 17) it was given only to the city of Zephath; but וְהָיָה never signifies "region," and must

of the places put under the ban, we are told, received the name Hormah.<sup>2</sup> The vow in pursuance of which this ban was inflicted required its subsequent maintenance as much as its original execution. Thus much we learn from the passage in Numbers. That a close connection existed between Arad and Hormah is also confirmed by Josh. xii. 14, where a king of Arad and one of Hormah are named together. In the same way are the inhabitants of Hormah and the Kenites in Arad mentioned together, upon occasion of David's division of booty (1 Sam. xxx. 29). Since Moses was not able to occupy these regions, the banned city, as appears plainly from Josh. xii. 14, where a king of Hormah occurs, had been peopled and occupied anew. Hence it was the task of the tribe of Simeon, with the help of Judah, to restore the vow of Israel, and to change the Zephath of its heathen inhabitants once more into Hormah. That, in this respect also, the tribes observed the commands of Moses, and fulfilled what was formerly promised, — adjudging to one, reward, as to the Kenite; to another, the ban, as to Zephath, — this is the reason why this fact is here recorded. Robinson thought that there was every reason for supposing that in the position of the pass es-Sufah, far down in the south, the locality of Zephath was discovered (*Bib. Res.* ii. 181). The position, as laid down on his map, strikes me as somewhat remote from Tell 'Arad; and the name es-Sufah, Arabic for "rock," cannot, on account of its general character, be considered altogether decisive.<sup>3</sup> Moreover, another Zephath actually occurs, near Maresah (2 Chron. xiv. 10), be understood here, as in Gen. xviii 19 and elsewhere, of one place or one city." — Tr.]

<sup>3</sup> Some ruins, named Sepäta by the Arabs, were found by Rowlands (cf. Ritter, xiv. 1084-5; Williams' *Holy City*, i. 464), two and a half hours southwest of Khaleas (Robinson's Elusa), and have also been identified with Zephath. Their position is very different from that of Tell es-Sufah. They also seem to me to lie too remote from Arad. That the Biblical name Zephath has been preserved, after the Jewish inhabitants for many centuries must have used, not that, but Hormah, does not appear at all probable. In the mountains of Ephraim, Eli Smith came into a village Um-Sufah. "It reminded him of the locality of Hormah near the southern border of Palestine, both of which names [Um-Sufah and Hormah] in Arabic designate such smooth tracts of rock" (Ritter, xvi. 561).

not far from Eleutheropolis, and Robinson (ii. 31) makes it probable that by the valley of Zephath in which King Asa fought, the wady is meant which "comes down from Beit Jibrin towards Tell es-Sâfiéh." In the Middle Ages, a castle existing there, bore the name Alba Specula, Fortress of Observation, which at all events agrees with the signification of Zephath.

Ver. 18. And Judah took Gaza, Askelon, and Ekron. The territory assigned to Judah extended to the sea, including the Philistine coast-land, with their five cities. After the conquest of Simeon's lot their course descended from the hills into the lowlands (*Shephelah*, ver. 9), most probably by way of Beer-sheba, to the sea. In their victorious progress, they storm and seize Gaza, Askelon, and Ekron, pressing on from south to north. Although Ashdod is not mentioned here, it is natural to suppose, since it was included in the borders assigned to Judah (Josh. xv.), and lay on the road from Askelon to Ekron, that it was also taken, previous to the conquest of Ekron. Josephus, drawing the same inference, expressly includes it. It is said

וַיִּלְכְּדוּ, "they took by storm." They were not able, at this time, so to take and hold these places as to expel their inhabitants. The tribe of Judah, which, as it seems, now continued the war alone, on the sea-coast fell in with cultivated cities, provided with all the arts of warfare. Israel at that time was not prepared for long and tedious wars. In swift and stormy campaigns, their divinely-inspired enthusiasm enabled them to conquer. On the mountains, where personal courage and natural strength alone came into play, they were entirely victorious, and held whatever they gained. It was only in the plains, where the inhabitants of the coast cities met them with the murderous opposition of iron chariots, that they gave up the duty of gaining entire mastery over the land.<sup>1 2</sup>

Ver. 19. For the inhabitants of the low country were not to be driven out, because they had iron chariots.<sup>3</sup> The noble simplicity

<sup>1</sup> Thus an internal contradiction between this verse and the statement of the next that Judah failed to drive out the inhabitants of the low country, as asserted by Baithinger (*Herr. Real-Encycl.* xi. 554), does not exist.

<sup>2</sup> [The author identifies the נָחַל, the inhabitants of which Judah failed to drive out, with the נָחַל, ver. 9, and hence renders it (see ver. 19) by *Niederung*, "low country," prop. depression. Against this identification, accepted by Studer, Bertheau, Kell, and many others, Bachmann objects that, with the single exception of Jer. xlvii. 5, a poetic passage in a late prophet, נָחַל is never applied to the Philistine plain. "In accordance with its derivation, נָחַל denotes a valley-basin (cf. Robinson, *Phys. Geog.* p. 70), broadly extended it may be (Gen. xiv. 9, 10; Josh. xvii. 16; etc.), adapted for battle (Josh. viii. 13), susceptible of cultivation (Job xxxix. 10; Cant. ii. 1; Ps. lxxv. 14; etc.), but still always depressed between mountains and bordered by them. It never means a level plain or lowlands." Cf. Stanley, *Sinai and Pal.* p. 476, Amer. ed. Bachmann, therefore, looks for the *Emek* — which, by the way, with the article, is not necessarily singular, but may be used collectively — within or at least very near the Mountains of Judah. "Of valleys affording room for the action of chariots, the mountains of Judah have several; e. g., the Emek Rephaim, Josh. xv. 8, southwest of Jerusalem, one hour long and one half hour broad, known as a battle-field in other times also (2 Sam. v. 18, 22; xlviii. 13); the Emek ha-Elah, 1 Sam. xvii. 1, 2; the broad basins of the valleys of Jehoshaphat and Ben Hinnom near the northern boundary (see Rob. i. 268, 273); the great, basin-like plain of Benai Naim,

of the narrative could not show itself more plainly. "The Lord was with Judah, and he gained possession of the mountain district; but לֹא יִדְרֹגוּ, "not to be driven out," etc. The expression לֹא יִדְרֹגוּ, "they could not," is purposely avoided. They would have been quite able when God was with them; but when it came to a contest with iron chariots their faith failed them. The tribes of Joseph were likewise kept out of the low country because the inhabitants had chariots of iron (Josh. xvii. 16); but Joshua said (ver. 18), "Thou shalt (or canst) drive out the Canaanite, though he be strong." Iron chariots are known only to the Book of Judges, excepting the notice of them in the passage just cited from Joshua. The victory of Deborah and Barak over Jabin, king of Canaan, owed much of its glory to the fact that Sisera commanded nine hundred iron chariots. Bertheau rejects the earlier opinion that these chariots were *currus falcati*, scythe-chariots, on the ground that those were unknown to the Egyptians. He thinks it probable that the chariots of the Canaanites, like those of the Egyptians, were only made of wood, but with iron-clad corners, etc., and therefore very strong. But such chariots would never be called iron chariots. The Egyptian war-chariots which Pharaoh leads forth against Israel, are not so called. To speak of chariots as iron chariots, when they were in the main constructed of a different material, would be manifestly improper, unless what of iron there was about them, indicated their terrible destructive capacities. It has, indeed, been inferred from Xenophon's *Cyropædia* (vi. 1, 27), that scythe-chariots were first invented by Cyrus, and that they were previously unknown "in Media, Syria, Arabia, and the whole of Asia." But even if this Cyrus were to be deemed strictly historical, the whole notice indicates no more than the improvement<sup>4</sup> of a similar kind of weapon. It does not at all prove that scythe-chariots did not previously exist. The principal improvement which the

in the east (see Rob. i. 488 ff.); and others. And that, in general, chariots in considerable numbers might be used in the mountain country, appears, with reference to a region a little further north, from 1 Sam. xiii. 5." Bachmann's view of the connection of ver. 19 with what precedes is as follows: Ver. 9. The battle of Bezek, etc., having secured Judah from attacks in the rear, and left him free to proceed in his undertakings, the theatre of these undertakings is divided by ver. 9 into three parts: the mountain country, the south (*negeb*), and the plain (*shephelah*). The conquest of the mountain country is illustrated by a couple of instances in vers. 10-15; that of the south is similarly indicated in vers. 16, 17; and that of the plain in ver. 18. Here, too, Judah was successful in his undertakings. As in the other cases, the places named here, Gaza, Askelon, Ekron, are only mentioned as examples of what took place in the *Shephelah* generally. The conquest of the western parts of the *Shephelah* being related, that of the eastern districts, nearer the mountains, was left to be inferred as a matter of course. Then, in ver. 19, the narrative returns to the mountain country, in order to supplement vers. 10-15 by indicating, what those verses did not show, that the conquest of this division, the first of the three mentioned, was not complete. — Ta.]

<sup>3</sup> How properly the readings of the Septuaginta are not considered as authorities against the Hebrew text, is sufficiently shown by the single fact that here they read, "οὐκ ἐπύκαζον διαστειλάτω αὐτοῖς;" which also passed over into the Syriac version. A few Codd. add "καὶ ἄρματα σιδηρὰ αὐτοῖς."

<sup>4</sup> Cf. Joh. Gottl. Schneider, in his edition of the *Cyropædia* (Lips. 1840), p. 383.

Cyrus of Xenophon introduced, was, that he changed the chariot-rampart, formed perhaps after the manner of the Indian battle-array (*akschau-hini*),<sup>1</sup> the idea of our game of chess) into a means of aggressive warfare. For this purpose, he changed the form of the chariot, and added the scythe to the axle-tree. But the chariots of our passage must already have been intended for aggressive action, since otherwise the purpose of the iron is incomprehensible. Nor does Xenophon assert that Cyrus was the first who affixed scythes to chariots, although he would not have failed to do so if that had been his opinion. It is, moreover, in itself not probable. Xenophon mentions that the (African) Cyrenians "still" had that kind of chariots which Cyrus invented.<sup>2</sup> And Strabo informs us that in his time the Nigretes, Pharusii, and Ethiopians, African tribes, made use of the scythe-chariot.<sup>3</sup> The changes introduced in the chariot by Cyrus, were made in view of a war against the Assyrians, whom Xenophon distinguishes from the Syrians. But from a statement of Ctesias<sup>4</sup> we learn that the Assyrian armies already had scythe-chariots. The same occasion induced Cyrus to clothe his chariot-warriors in armor. For at all events, Assyrian monuments represent the charioteers encased in coats of mail.<sup>5</sup> It serves to explain the term *iron chariots*, that Xenophon also speaks of *iron scythes* (*σπέραι αἰδηρά*). Curtius (iv. 9, 4) describes chariots which carried iron lances on their poles (*ex summo tenone hastæ præfixæ ferro eminebant*), for which the form of Assyrian chariots seems to be very well adapted. Representations of them sufficiently indicate the horrors of these instruments of war, by the bodies of the slain between their wheels.

Ver. 20. **And they gave Hebron unto Caleb.** This statement, even after that of ver. 10, is by no means superfluous. Now, and not before, could Caleb receive Hebron as a quiet possession. Judah must first enter his territory. When the conquest was completed,—and it was completed after the western parts of the mountain region also submitted,—the tribe of Judah entered upon its possessions; and then the aged hero received that which had been promised him. Then also, most likely, transpired that beautiful episode which gave to Othniel his wife and property.

#### HOMILETICAL AND PRACTICAL.

Vers. 4-20. Obedient, believing, united Israel is attended by victory. And in victory it knows

<sup>1</sup> Bohlen, *Altes Indien*, II. 68.

<sup>2</sup> [On this sentence of our author, Bachmann remarks: "Cassell's explanation that the Cyrenians had 'still' that kind of chariots which Cyrus invented, is the opposite of what Xenophon, l. c., expressly and repeatedly declares, namely, that Cyrus abolished (*κατέλυσε*) both the earlier (*σπέραι σφύραι*) Trojan method of chariot-warfare, and also that still in use (*ἐν τῇ καὶ νῦν σφύραι*) among the Cyrenians, which formerly (*πρὶν σπέραι σφύραι*) was also practiced by the Medes, Syrians, etc." Bertheau and Bachmann (Kell, too) resist the conversion of "iron chariots" into *currus falcatus* on the ground that these were unknown before Cy-

rus, who invented them, *Cyropædia*, vi. 1, 27, 30. On the Egyptian war-chariot, see Wilkinson, *Manners and Customs*, I. 360. — Tr.]

<sup>3</sup> Lib. xvii. 8, 7, ed. Paris, p. 708: "ἡρώωνται δὲ καὶ σπέραι σφύραι αἰδηρά."  
<sup>4</sup> In the *Bibl. Hist.* of Diodorus, II. 5.  
<sup>5</sup> Cf. Layard, *Nineveh and its Remains*, II. 335. [For an account of the Assyrian war-chariot, p. 349. On p. 353, Layard remarks: "Chariots armed with scythes are not seen in the Assyrian sculptures, although mentioned by Ctesias as being in the army of Ninus." — Tr.]

STARKE (ver. 16): The children of those parents who have deserved well of the church of God, should have kindness shown, and benefits extended to them before others. For ingratitude is a shameful thing.

THE SAME (ver. 17): Covenants, even when involving dangers, must be faithfully kept by all, but especially by brothers and sisters.

[SCOTT (ver. 19): Great things might be achieved by the professors of the gospel, if they unitedly endeavored to promote the common cause of truth and righteousness; for then "the Lord would be with them," and every mountain would sink into a plain. But when outward difficulties are viewed by the eye of sense, and the almighty power of God is forgotten, then no wonder we do not prosper; for according to our faith will be our vigor, zeal, and success. Love of ease, indulgence, and worldly advantages, both spring from and foster unbelief. Thus many an awakened sinner, who seemed to have escaped Satan's bondage, "is entangled again, and overcome, and his last state is worse than the first." Thus even many a believer who begins well is hindered: he grows negligent and unwatchful and afraid of the cross; his graces languish, his evil propensities revive; Satan perceives his advantage, and plies him with suitable temptations; the world recovers its hold; he loses his peace, brings guilt into his conscience, anguish into his heart, discredit on his character, and reproach on the gospel; his hands are tied, his mouth is closed, and his usefulness ruined. — Tr.]

rus, who invented them, *Cyropædia*, vi. 1, 27, 30. On the Egyptian war-chariot, see Wilkinson, *Manners and Customs*, I. 360. — Tr.]

<sup>3</sup> Lib. xvii. 8, 7, ed. Paris, p. 708: "ἡρώωνται δὲ καὶ σπέραι σφύραι αἰδηρά."  
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*Benjamin is inactive, and allows the Jebusite to remain in Jerusalem. The House of Joseph emulates Judah, and takes Bethel.*

## CHAPTER I. 21-26.

21 And<sup>1</sup> the children [sons] of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell [dwelt] with [among]<sup>2</sup> the children [sons] of Benjamin in Jerusalem unto this day. And the house of Joseph, they also<sup>3</sup> went up against Beth-el: and the Lord [Jehovah] was with them. And the house of Joseph sent to descry [spy out the entrance to]<sup>4</sup> Beth-el. Now the name of the city before was Luz. And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy [favor]. And when [omit: when] he shewed them the entrance into the city, [and] they smote the city with the edge of the sword: but they let go the man and all his family. And the man went into the land of the Hittites, and built [there] a city, and called the name thereof Luz: which is the name thereof unto this day.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 21. — The ׀ would be better taken adverbially: But. It contrasts the conduct of Benjamin with that of Caleb, ver. 20. — Tr.]

[<sup>2</sup> Ver. 21. — Cf. note 2, on ver. 16, and 8 on ver. 29. — Tr.]

[<sup>3</sup> Ver. 22. — ׀ looks back to ver. 8 ff. and intimates a parallelism between the conduct of the House of Joseph and that of Judah and his brother Simeon. — Tr.]

[<sup>4</sup> Ver. 23. — Dr. Cassel apparently supplies מְבַרֵךְ from the next verse. מְבַרֵךְ, it is true, is usually followed by the accusative, not by ׀. But on the other hand, מְבַרֵךְ is put in the const. state before ׀ (cf. vers. 24, 25); whereas, if we supply it here, we must suppose it joined to ׀ by means of a preposition. It is as well, therefore, to say, with Berthieu, that "the verb is connected with ׀ because the spying is to fasten itself, and that continuously, upon Bethel, cf. ׀ with מְבַרֵךְ and מְבַרֵךְ;" or with Bachmann, that "׀ indicates the hostile character of the spying." מְבַרֵךְ is used as a general expression for any way or mode of access into the city: "Show us how to get in," is the demand of the spies. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 21. And the sons of Benjamin did not drive out the Jebusite. At Josh. xv. 63, at the close of a detailed description of the territory of Judah, it is said, "As for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; and the Jebusites dwelt with the sons of Judah in Jerusalem unto this day." This verse has been thought to contradict the one above. In reality, however, it only proves the exactness of the statements. The boundary line of the tribes of Benjamin and Judah ran through the district of Jerusalem, through the valley of Ben Hinnom, south of the city (Josh. xv. 8). The city already extended outward from the foot of the citadel. The remark of Josephus,<sup>1</sup> that, in the passage above discussed, Judg. i. 8, the tribe of Judah took only the lower city, not the citadel, has great probability on its side. The conquest of the citadel was not their business at the time. It was sufficient for them to pursue the hostile king into his city, and then lay that in ashes. The citadel lay within the tribe of Benjamin. Nevertheless, on account of this fortress, Judah, also, was not able to expel the Jebusites, who continued to live side by side with them in the district of Jerusalem. At all events, the Jebusites in Jerusalem belonged to the territory of Judah so far at least, that the failure to expel

them must be mentioned in connection with the boundaries of Judah. Still more necessary was it to repeat this statement in connection with Benjamin, within whose limits the city and fortress of the Jebusites were situated. Their expulsion properly devolved on this tribe. Successful occupation of the stronghold would have greatly increased the honor and consideration of Benjamin. The importance of the place, David recognized as soon as he became king. But Benjamin was content when the Jebusites, humbled by Judah, offered no resistance, left them in possession of the fortress, and lived peaceably together with them. It has been justly observed, that different terms are employed in speaking of the failure of Judah and Benjamin respectively to drive out the Jebusites. Of Judah it is said (Josh. xv. 63), "they could not," because the Jebusites had their stronghold in another tribe. But of Benjamin this expression is not used, because they were wanting in disposition and energy for the struggle that devolved upon them. Cf. on ch. xix. 12.

Ver. 22. And the house of Joseph, they also went up toward Bethel. This action of the house of Joseph is told by way of contrast with the house of Benjamin. The tribe of Benjamin lay between Judah and Ephraim (Josh. xviii. 11); and Bethel, within its limits, formed a counterpart to Jerusalem. Historically, Bethel is celebrated for the blessing there promised to Jacob, and afterwards less favorably for the idolatrous worship of Jero-

<sup>1</sup> Ant. v. 2, 2: Χαλεπή δ' ἦν ἡ καθύπερθε αὐτοῖς αἰρεσις, etc.

boam. Geographically, it was important on account of its position and strength. As Jebus and Jerusalem are always identified, so it is everywhere remarked of Bethel, that it was formerly Luz; and as Jebus indicated particularly the fortress, Jerusalem the city,—although the latter name also embraced both,—so a similar relation must be assumed to have existed between Bethel and Luz. Otherwise the border of Benjamin could not have run south of Luz (Josh. xviii. 13), while nevertheless Bethel was reckoned among the cities of Benjamin (Josh. xviii. 22). This assumption, moreover, explains the peculiar phraseology of Josh. xviii. 13: "And the border went over from thence toward Luz (after which we expect the usual addition "which is Bethel;," but that which does follow is:) on the south side of Luz, which is Bethel. It explains likewise the mention, Josh. xvi. 2, of the border "from Bethel to Luz," i. e. between Bethel and Luz. The latter was evidently a fortress, high and strong, whose city descended along the mountain-slope. When Jacob erected his altar, it must have been on this slope or in the valley. One name designated both fortress and city, but this does not militate against their being distinguished from each other. Bethel belonged to two tribes in a similar manner as Jerusalem. The capture of Luz by Joseph would not have been told in a passage which treats of the conflicts of the individual tribes in their own territories, if that fortress had not belonged to the tribes of Joseph. By the conquest of Luz, Joseph secured the possession of Bethel, since both went by that name, just as David, when he had taken the fortress of the Jebusite, was for the first time master of Jerusalem. This deed is related as contrasting with the conduct of Benjamin. Benjamin did nothing to take the fortress of Zion: Joseph went up to Luz, and God was with him. This remark had been impossible, if, as has been frequently assumed,<sup>1</sup> the tribe of Joseph had arbitrarily appropriated to itself the city which had been promised to Benjamin. The view of ancient Jewish expositors, who assume a Bethel in the valley and one on the mountain, does not differ from that here suggested.—Robinson seems to have established the position of the ancient Bethel near the present Beitin, where scattered ruins occupy the surface of a hill-point. A few minutes to the N. E., on the highest spot of ground in the vicinity, are other ruins, erroneously supposed to be Ai by the natives: these also perhaps belonged to Bethel.<sup>2</sup> It cannot, however, be said, that until Robinson this position was entirely unknown. Esthori ha-Parchi, who in his time found it called Bethai, the *l* having fallen away, was evidently acquainted with it.<sup>3</sup> In another work of the fourteenth century the then current name of Bethel is said to be Bethin.<sup>4</sup>

Vers. 23-25. **And the house of Joseph sent to spy out.** וַיִּשְׁלַח מִן־בֵּית־יוֹסֵף לְבַחֵן, to travel around, in order to find an entrance less guarded and inaccessible. Luz appeared to be very strong and well guarded, and for a long time the assailants vainly

sought a suitable opportunity for a successful assault. When the Persians besieged Sardis, their efforts were long in vain. One day a Persian saw a Lydian, whose helmet had fallen over the rampart, fetch it back by a hitherto unnoticed way. The man was followed, and the city was taken (Herod. i. 84). A similar accident favored the conquest of the fortress. The spies saw a man who had come out of the city. He failed to escape them. They compelled him to disclose the entrance. They promised him peace and mercy on condition of showing them the right way. He did it. It seems not even to have been necessary to storm the city; they fell upon the inhabitants unawares. Only the man who had assisted them, and his family, were spared. They let him go in peace. He was evidently no Ephialtes, who had betrayed the city for money. Doing it under compulsion, and unconsciously serving a great cause,<sup>5</sup> no calamity befell him, and he found a new country. It not only behooves the people of God to perform what they have promised, but Jewish tradition followed persons like Rahab and this man, as those who had furthered the course of sacred history against their own people, with peculiar kindness. This man, like Rahab, is blessed for all time (cf. *Jalkut* on the passage, p. 8, d).

Ver. 26. **And the man went into the land of the Hittites.** It evinces a special interest in the man that his fortunes are traced even into a strange land. Greek patriotism relates that Ephialtes fared as he deserved;<sup>6</sup> our history employs the favorable destiny which befell this man, to show that as he did not designedly for the sake of money practice treason, so he was also the instrument of setting a prosperous enterprise on foot. But where is the land of the *Chittim* (Hittites) to which he went? In nearly all passages in which Scripture makes mention of the Sons of Cheth (חֵת, E. V. Heth), the Chitti (חִתִּי, E. V. Hittite), and the Chittim (חִתִּים, E. V. Hittites), the name appears to be a general term, like the word *Canaanite*. Especially in the three passages where the *Chittim* are mentioned<sup>7</sup> (Josh. i. 4; 1 Kgs. x. 29; 2 Kgs. vii. 6), their land and kings are placed between Egypt and Aram in such a way as seems to be applicable only to the populations of Canaan. Movers<sup>8</sup> has successfully maintained that חֵת and חִתִּים refer to the same race of people; but it cannot be accepted that this race consisted only of the *Kitim* of Cyprus. It must rather be assumed that the Chittim answer to a more general conception, which also gave to the *Kitim*, their colonists, the name they bore. The historical interpretation of *Kitim*, which applied it to Ionians, Macedonians, and Romans, would not have been possible, if the name had not carried with it the notion of *coast-dwellers*,<sup>9</sup> an idea which comparative philology may find indicated. Now, it is unquestionable that the Phœnician cities, with Tyre at

<sup>1</sup> Already by Reland, *Palæstina*, p. 841.

<sup>2</sup> Robinson, *Bibl. Res.* i. 448.

<sup>3</sup> *Kafoer ve Pherach* (Berlin edition), ch. xi. pp. 47, 48. Cf. Zuns, in *Ascher's Benj. of Tudela*, ii. 436.

<sup>4</sup> Ishak Chelo in *Carmoly*, pp. 249, 250.

<sup>5</sup> The German traitor Segestes merely alleges that he follows higher reasons, although he knows that "*profitores etiam is quos anteposuit inveniunt.*" Tacit., *Annal.* i. 58. 2. Israel saw the hand of a higher Helper in such assistance; and hence it had no hatred toward the instruments

<sup>6</sup> Ephialtes was the traitor of Thermopylae, cf. Herod. vii. 218. Traditions are still current of a traitor at Jena (1806), who was obliged to flee into exile.

<sup>7</sup> [That is, where this people is spoken of under the plural form of its patronymic, which happens only five times — at Judg. i. 26, 2 Chron. i. 17, and the places named in the text. — Th.]

<sup>8</sup> *Phœnicie*, ii. 2, 218, etc.

<sup>9</sup> I have already directed attention to this in the *Mag. Alterthümer* (Berlin, 1848), p. 281.

their head, are even on their own coins designated by the terms *כנען* and *כנעני*. As from its lowlands, "Canaan" became the general popular name of Palestine, so likewise to a certain extent the name Chittim became a general term applied to all Canaanites. When the panic-struck king of Aram thinks that Israel has received support from the kings of Egypt and the Chittim (2 Kgs. vii. 6), this latter name can only signify the coast-cities, whose power, from Tyre upwards, was felt throughout the world. From the fact that our passage merely says that the man went into the land of Chittim,<sup>1</sup> and, presupposes the city built by him as still known, it may reasonably be inferred that he went to the familiarly known Chittim north of Israel. The probability is great enough to justify our seeking this Luz upon the Phœnician coast or islands. A remarkable notice in the Talmud (*Sota*, 46 b), derived from ancient tradition, may lead to the same conclusion: Luz is the place where the dyeing of *תכלת* is carried on, where there are hyacinthian<sup>2</sup> purple dyeing-establishments. Down to the most recent times, the coast from Tyre upwards, as far as the Syrian Alexandria, was very rich in purple (Ritter, xvi. 611 [Gage's Transl. iv. 280]). Now, pretty far away to the north, it is true, in the present Jebel el-Aala, at a point where a splendid northwest prospect over the plain to the lake of Antioch offers itself, Thomson<sup>3</sup> found hitherto wholly unknown ruins bearing the name of Kûlb Lousy, with remnants of old and splendid temples. The surname Kûlb<sup>4</sup> might authorize the inference that the dyeing-business was formerly exercised there. The existence of temple-ruins, concerning which the Druses said that they had been without worshippers from time immemorial, explains also another remarkable tradition of the Talmud: that Luz is a city which the conquerors of the land did not destroy, and to which the angel of death never comes, but that they who feel the approach of death, leave the city of their own accord. Traditions like this are characteristic of Sun-worship. In Delos no one was allowed to die or to be buried.<sup>5</sup> To Claros no serpents came. Neither could they penetrate to the land of the Astypæans, on the island Cos. The island Cos is at the same time one of the seats of the ancient purple-trade. In the Syrian city Emesa there was a temple of the Sun, on account of which — as the story still went in Mohammedan times — scorpions and venomous animals cannot live there.<sup>6</sup> Name, ruins, and tradition would therefore tend to identify Kûlb Lousy as the remnant of an ancient city, distinguished like Cos for a specific form of industry and for its sun-worship, if indeed Cos itself (*כח*) be not understood by it.

Luz is described by its name as a place of *almond-trees* (Gen. xxx. 37). And indeed, philologically Luz is akin to *nux*, nut. The Greek *καρυον* signifies almond (on account of its shape) as well as nut and egg.<sup>7</sup> Eusebius was induced to identify the land of the Chittim with Cyprus, the rather

because the Cyprian almonds were celebrated in antiquity.<sup>8</sup> The almond-tree has always abounded in the holy land. The cities are in ruins, but the tree still flourishes.

#### HOMILETICAL AND PRACTICAL.

The cessation of perfect obedience is attended by the cessation of perfect victory. Benjamin does not expel the hostile Jebusite from Jerusalem because he has lost his first love. The tribes of Joseph, on the other hand, are able to conquer Bethel, because God is with them. Benjamin, the valiant tribe, is alone to blame, if it failed to triumph; for when Bethel resisted the sons of Joseph, the latter were aided by a fortunate incident. Benjamin did not conquer Jerusalem; therefore, not the king out of Benjamin (Saul), but the ruler out of Judah (David), dwelt therein. However, it is of no avail to conquer by faith, unless it be also maintained in faith; for Bethel became afterwards a Beth-aven, a House of Sin.

STARKE: Ill got, ill spent; but that also which has been rightly got, is apt to be lost, if we make ourselves unworthy of the divine blessing, just as these places were again taken from the Israelites.

[WORDSWORTH: Here then was a happy opportunity for the man of Bethel; he might have dwelt with the men of Joseph at Bethel, and have become a worshipper of the true God, and have thus become a citizen forever of the heavenly Bethel, the house of God, which will stand forever. But . . . he quits the house of God to propagate heathenism and idolatry. The man of Bethel, therefore, is presented to us in this Scripture as a specimen of that class of persons, who help the Church of God in her work from motives of fear, or of worldly benefit, and not from love of God; and who, when they have opportunities of spiritual benefit, slight those opportunities, and even shun the light, and go away from Bethel, the house of God, as it were, unto some far-off land of the Hittites, and build there a heathen Luz of their own. — THE SAME: There are four classes of persons, whose various conduct toward the Church of God, and to the gospel preached by her, is represented by four cases in the Books of Joshua and Judges; namely, — 1. There is this case of the man of Bethel. 2. There is the case of the Kenites, in ver. 16, who helped Judah after their victories in Canaan, and are received into fellowship with them. 3. There is the case of the Gibeonites, who came to Joshua from motives of *fear*, and were admitted to dwell with Israel, as hewers of wood and drawers of water. 4. There is the case of Rahab. She stands out in beautiful contrast to the man of Bethel. He helped the spies of Joseph, and was spared, with his household, but did not choose to live in their Bethel. But Rahab received the spies of Joshua, even before he had gained a single victory, and she professed her faith in their God; and she was spared, she and her household, and became a mother in Israel, an ancestress of Christ (see Josh. vi. 25). — TR.]

<sup>1</sup> Cf. *ἀρτί*, Cos (the island Cos), *castes*, *costa*, *côte*, *Küste*.

<sup>2</sup> The Sept. constantly (with barely two exceptions) translate *תכלת* by *βασιλινθος*. Cf. Ad. Schmidt, *Die griechischen Papyrusrkunden* (Berlin. 1842), p. 184.

<sup>3</sup> Cf. Ritter, xvii. 1671. [Thomson, *Journey from Aleppo to Mt. Lebanon*, in *Bibliotheca Sacra*, vol. v. p. 667. — TR.]

<sup>4</sup> Cf. Bochart, *Hierozycon*, II. 740. *Aruch* (ed. Amsteld.) p. 80, s. v. *כלבוס*.

<sup>5</sup> On this and the following notices, which will be more thoroughly treated in the second part of my *Hierozycon*, compare meanwhile, *Ælian*, *Hist. Anim.* V. cap. viii.; cap. x. 49.

<sup>6</sup> Cf. Ritter, xvii. 1010.

<sup>7</sup> Cassaubon, on *Athenæus*, p. 66.

<sup>8</sup> *Athenæus*, p. 62; cf. Meursius, *Cyprus*, p. 80.

*A list of places in the central and northern tribes from which the Canaanites were not driven out. The tribes when strong, make the Canaanites tributary; when weak, are content to dwell in the midst of them.*

## CHAPTER I. 27-36.

- 27 Neither did [And]<sup>1</sup> Manasseh [did not] drive out *the inhabitants* of Beth-shean and her towns [daughter-cities], nor Taanach and her towns [daughter-cities], nor the inhabitants of Dor and her towns [daughter-cities], nor the inhabitants of Ibleam and her towns [daughter-cities], nor the inhabitants of Megiddo and her towns [daughter-cities]; but the Canaanites would dwell [consented to dwell] in that land.
- 28 And it came to pass when Israel was strong, that they put the Canaanites to tribute [made the Canaanites tributary], and [but] did not utterly drive them out.
- 29 Neither<sup>2</sup> did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among<sup>3</sup> them. Neither<sup>4</sup> did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among
- 31 them, and became tributaries. Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, [and] the inhabitants of Beth-shemesh and of Beth-anath became tributaries [were tributary] unto them.
- 34 And the Amorites forced [crowded]<sup>5</sup> the children [sons] of Dan into the mountain [mountains]: for they would not suffer them to come down to the valley: But [And] the Amorite would dwell [consented to dwell] in mount Heres [,] in Aijalon, and in Shaalbim: yet [and] the hand of the house of Joseph prevailed [became
- 36 powerful], so that [and] they became tributaries [tributary]. And the coast [border] of the Amorites *was* [went] from the going up to Akkrabbim, from the rock, and upwards [from Maahleh Akkrabbim, and from Sela and onward].

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 27. — So Dr. Cassel. But the position of the verb at the beginning of the sentence suggests a contrast with what precedes: the House of Joseph took Luz; but drive out the inhabitants of Beth-shean Manasseh (a member of the House of Joseph) did not do. Cf. next note. — Ta.]

[2 Ver. 29. — The ׀ here connects Ephraim with Manasseh, ver. 27: Ephraim also was guilty of not driving out. — Ta.]

[3 Ver. 29. — ׀ בְּתוֹכָם: lit. "in the midst of them." Cf. vers. 16, 21, 30, 32, 33. — Ta.]

[4 Ver. 30. — The "neither" ought to be omitted here and also in vers. 31 and 33. Manasseh and Ephraim are coupled together, cf. notes 1 and 2; but from this point each tribe is treated separately: "Zebulun did not drive out," etc. — Ta.]

[5 Ver. 34. — דָּחַק: to press, to push. From this word Bachm. infers that Dan had originally taken more of his territory than he now held. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 27. And Manasseh did not drive out. The conquest of Luz was achieved by the two brother tribes conjointly. With the exception of this place, the lands allotted to them had for the most part been already conquered by Joshua. The portion of the half tribe of Manasseh lay about the brook Kanah (Nahr el-Akhdar).<sup>1</sup> A few cities, however, south of this brook, which fell to Ephraim, were made good to Manasseh by certain districts included within the borders of Asher and Issachar. This explains why Manasseh did not drive out the

<sup>1</sup> [On this identification of the brook Kanah, cf. Grove in Smith's *Bib. Dict.*, s. v. "Kanan, the River." — Ta.]

inhabitants of these districts. There were six townships of them, constituting three several domains, each of them inclosed in the lands of another tribe (שְׁלֹשֶׁת הַנְּפָתִים, Josh. xvii. 11). The first of these was Beth-shean to the east; the second, the three cities Megiddo, Taanach, and Ibleam; the third, Dor on the sea-coast. The two former were inclosed within the tribe of Issachar; the latter should have belonged to the tribe of Asher. The districts thus given to Manasseh were valuable. Beth-shean (Greek, Scythopolis, at present Beisan) occupies an important position, and has a fertile soil. It formed a connecting link between the two seas, as also between the territories east and west of the

Jordan, and was a precious oasis<sup>1</sup> in the Ghôr, the desert-like valley of this stream. It was an important place in both ancient and later times. Esthor ha Parchi, the highly intelligent Jewish traveller of the 14th century, who made this place the central point of his researches, says of it: "It is situated near rich waters, a blessed, glorious land, fertile as a garden of God, as a gate of Paradise" (Berlin ed., pp. 1, 6; cf. Zunz in Asher's *Benj. of Tudela*, ii. 401). The situation of the three cities Megiddo, Taanach, and Ibleam, in the noble plain of Jezreel, was equally favorable. Concerning the first, it is to be considered as established that it answers to the old Legio, the modern Lejjûn (Rob. ii. 328; iii. 118); although I am not of the opinion that the name Legio, first mentioned by Eusebius and Jerome, is etymologically derived from Megiddo. It appears much more likely that Lejjûn was an ancient popular mutilation of Megiddo, which subsequently in the time of the Romans became Latinized into Legio. Taanach is confessedly the present Ta'annuk (Schubert's *Reise*, iii. 164; Rob. ii. 316, iii. 117). The more confidently may I suggest the neighboring Jelameh as the site of Ibleam, although not proposed as such by these travellers.<sup>2</sup> Robinson reached this place from Jenin, in about one hour's travel through a fine country (*Bib. Res.* ii. 318 ff.). Dor<sup>3</sup> is the well-known Dandûra, Tantûra, of the present day, on the coast (Ritter, xvi. 608, etc. [Gage's transl. iv. 278]). Josh. xvii. 11 names Endor also, of which here nothing is said. The same passage affirms that "the sons of Manasseh could not (לֹא יָכְלוּ) drive out the inhabitants." Evidently, Manasseh depended for the expulsion of the inhabitants of these cities upon the coöperation of Issachar, by whose territory they were inclosed. The example of the tribes of Judah and Simeon, the latter of whom was entirely surrounded by the former, does not seem to have been imitated. Issachar is the only tribe concerning which our chapter gives no information. But since in the case of all the tribes, except Judah, only those cities are here enumerated out of which the Canaanites had not been expelled, the inference is that Issachar had done his part, and that the cities within his limits which did not expel their inhabitants, were just those which belonged to Manasseh. The statement that in Beth-shean, Megiddo, Taanach, and Ibleam the Canaanite remained, included therefore also all that was to be said about Issachar, and rendered further mention unnecessary. Issachar possessed the magnificent Plain of Jezreel (*μῆρα ῥέδιον*), and was on that account an agricultural, peaceable, solid tribe.

And the Canaanite consented to continue to dwell. Wherever יִרְדָּה occurs, it seems necessary to take it as expressing acquiescence in offered

proposals and conditions. In this sense it is to be taken Ex. ii. 21, where Moses consents to enter into the family of Jethro. Upon the proposals made by Micah to the Levite (Judg. xvii. 11), the latter consents to remain with him. David willingly acquiesces in the proposal to wear the armor of Saul, but finds himself as yet unaccustomed to its use. Manasseh was too weak to expel the inhabitants of these cities. He therefore came to an understanding with them. He proposed that they should peaceably submit themselves. Unwilling to leave the fine country which they occupied, and seeing that all the Canaanites round about had been overpowered, they acceded to the proposition.

Ver. 28. When Israel was strong, they made the Canaanite tributary. The narrator generalizes what he has said of Manasseh, and applies it to all Israel. The Canaanite, wherever he was not driven out, but "consented" to remain, was obliged to pay tribute. This lasted, of course, only so long as Israel had strength enough to command the respect of the subject people. Similar relations between conquerors and conquered are of frequent occurrence in history. The inhabitants of Sparta, the *Periæki*, were made tributary by the victorious immigrant Dorians, and even after many centuries, when Epaminondas threatened Sparta, were inclined to make common cause with the enemy (Manso, *Sparta*, iii. i. 167). According to Mohammedan law, the unbeliever who freely submits himself, retains his property, but is obliged to pay poll-tax and ground-rent (cf. Tornau, *Das Mosl. Recht*, p. 51). When the Saxons had vanquished the Thuringian nobility, and were not sufficiently numerous to cultivate the land, "they let the peasantry remain," says the *Sachsenspiegel* (iii. 44), and took rent from them (cf. Eichhorn, *Deutsche Staats und Rechtsg.*, § 15). The treatment which the Israelitish tribes now extended to the Canaanites, was afterwards, in the time of their national decay, experienced by themselves (cf. my *History of the Jews* in Ersch & Gruber, II. xxvii. 7, etc.). The word כֶּסֶף, by which the tribute imposed is designated, evidently means ground-rent, and is related to the Sanskrit *mādmeter*, to measure. Another expression for this form of tribute is the Chaldee כֶּסֶף (Ezra iv. 20), for which elsewhere כֶּסֶף appears (Ezra iv. 13). The Midrash (*Ber. Rabba*, p. 57, a), therefore, rightly explains the latter as כֶּסֶף הָאֲדָמָה, ground-rent. The terms *mensura* and *mensuraticum*, in mediæval Latin, were formed in a similar manner. The Arabic كَرْنَة, Talmudic כֶּרְנָה, also, as Hammer observes (*Länderverwalt. des Chalifats*, p. 119), mean tribute and corn.<sup>4</sup>

<sup>1</sup> Its magnificent position is also celebrated in the Talmud, *Eruvin*, 19 a.; cf. *Ketuboth*, 112 a. See below on ch. iv.

<sup>2</sup> [According to Bachmann, Knobel had already proposed this identification. Kell, after Schultz, suggests Khirbet-Belameh, half an hour south of Jenin. — Tr.]

<sup>3</sup> Levy (*Phœnizische Inschriften*, i. 85) thought that he read this Dor on a Sildonian inscription together with Joppa. It is very doubtful whether he has found any one to agree with him.

<sup>4</sup> [On the derivation and radical idea of the word כֶּסֶף, opinions are very much divided. There is no unanimity even as to the usage of the word. Kell (on 1 Kgs. iv. 6, Edinb. ed. 1867) asserts that it "nowhere signifies *ecclesiastical*, tribute, or *socage*, but in all places only *serf* or *socager*."

But the better view seems to be that although it is sometimes used concretely for socagers or bond-servants, (cf. 1 Kgs. v. 27 (18)), yet its proper and usual meaning is *tribute-service*. Out of the twenty-three instances in which the word occurs, there is not one in which it can be shown that it means tribute in money or products; while it is abundantly evident that in many cases it does mean compulsory labor, personal service. What kind of service the Israelites here required of the Canaanites does not appear. It may have been labor on public works, or assistance rendered at certain times to the individual agriculturist. This appears at least as probable as Bachmann's suggestion that perhaps "the Canaanite merchants" were expected to furnish certain "commercial supplies and services." Our author's view in favor of "ground-rent," cannot be said to derive the support of analogy from his historical references. For as Bachmann

[But did not drive them out. BERTHEAU: (הוֹרִישׁ לֹא־הוֹרִישׁ): the emphatic expression by means of the infinitive before the finite verb, we regard as indicative of an implied antithesis; but, although Israel, when it became strong, had the power to execute the law of Moses to destroy the Canaanites, it nevertheless did not destroy them.] — Tr.]

Ver. 29. And Ephraim did not drive out the Canaanite that dwelt in Gezer. The situation of Gezer may be exactly determined from Josh. xvi. 3. The border of Ephraim proceeds from Lower Beth-horon, by way of Gezer, to the sea. Now, since the position of Beth-horon is well ascertained (Beit 'Ur et-Tatha), the border, running northwest, past Ludd, which belonged to Benjamin, must have touched the sea to the north of Japho, which likewise lay within the territory of Benjamin. On this line, four or five miles east of Joppa, there still exists a place called Jesôr (Jazour Yazûr), which can be nothing else than Gezer, although Bertheau does not recognize it as such (p. 41; nor Ritter, xvi. 127 [Gage's Transl. iii. 245]). It is not improbable that it is the Gazara of Jerome (p. 137, ed. Parthey), in *quarto miliario Nicopoleos contra septentrionem*, although the distance does not appear to be accurately given. The *Ganzur* of Esthor ha-Parchi (ii. 434), on the contrary, is entirely incorrect. The position of Gezer enables us also to see why Ephraim did not drive out the inhabitants. The place was situated in a fine, fertile region. It is still surrounded by noble corn-fields and rich orchards. The agricultural population of such fruitful regions were readily permitted to remain for the sake of profit, especially by warlike tribes who had less love and skill for such peaceful labors than was possessed by Issachar.

Ver. 30. Zebulon did not drive out the inhabitants of Kitron nor the inhabitants of Nahalol. This statement will only confirm the remarks just made. There is no reason for contradicting the Talmud (*Megilla*, 6 a), when it definitely identifies Kitron with the later Zippori, Sepphoris, the present Seffûrieh. As the present village still lies at the foot of a castle-crowned eminence, and as the Rabbinic name Zippori (Tisp-pori, from צִפּוֹר, "a bird, which hovers aloft") indicates an elevated situation, the ancient name הָאֶרֶץ (from הָאֶרֶץ = הָאֶרֶץ) may perhaps be supposed to describe the city as the "mountain-crown" of the surrounding district. The tribe of Zebulon, it is remarked in the Talmud, need not commiserate itself, since it has Kitron, that is, Sepphoris, a district rich in milk and honey. And in truth Seffûrieh does lie on the southern limit of the beautiful plain el-Buttauf, the present beauty and richness of which, as last noted by Robinson (ii. 336), must formerly have been much enhanced by cultivation. In connection with this, it will also be possible to locate Nahalol more definitely. Philologically, it is clearly to be interpreted "pasture" (Isa. vii. 19). It answers perhaps to the later

Abilin, a place from which a wady somewhat to the northwest of Seffûrieh has its name. For this name comes from *Abel*, which also means pasture. This moreover suggests the explanation why from just these two places the Canaanites were not expelled. They both became tributary, and remained the occupants and bailiffs of their pastures and meadows.

Vers. 31, 32. Asher did not drive out the inhabitants of Achoh, Zidon, Ahlab, Achsib, Helbah, Aphik, Rehob. The whole history of Israel can be nothing else than a fulfilling of the spirit of the Mosaic law. The division of the land of Canaan is a part of this fulfillment. This division therefore cannot have respect only to the territory already acquired, but must proceed according to the promise. The boundaries of the land destined for Israel were indicated by Moses. The territories which they circumscribe must be conquered. Whatever part is not gained, the failure is the fault of Israel itself. The boundaries indicated, were the outlines of a magnificent country. Splendid coast-lands, stately mountains, wealthy agricultural districts, rich in varieties of products and beauty, inclosed by natural boundaries. The whole sea-coast with its harbors — Phœnicia not excepted — was included; the northeastern boundary was formed by the desert, and lower down by the river. The border lines of the land of Israel, drawn Num. xxxiv., are based upon the permanent landmarks which it offers; they are accurate geographical definitions, obtained from the wandering tribes of the land. It seems to me that it is only from this point of view that the hitherto frequently mistaken northern boundary of the land, as given Num. xxxiv. 7-9, can be correctly made out. "And this shall be your north border," it is there said: "from the great sea ye shall take Mount Hor as your landmark; thence follow the road as far as Hamath; and the border shall end in Zedad: thence it goes on to Zipphon,<sup>1</sup> and ends in Hazarenan." The range of Mount Casius, whose southernmost prominence lifts itself up over Laodicea (the present Ladikieh), forms the natural northern boundary of Phœnicia. This is the reason why on coins Laodicea was called אֶרֶץ כְּנָעַן, the "Beginning of Canaan," as it might be translated. It is therefore also from the foot of this range that the northern boundary of Israel sets out. The name Mount Hor is simply the ancient equivalent of Mount Casius and also of the later Jebel Akra, which latter term furnishes a general designation for every mountain since the Greek Akra was explained by the Arabic *Jebel*. From the foot of this mountain ancient caravan roads (suggested by לְבָא חָמָת) lead to Hamath, and from Hamath to the desert. At present, as in the time of the geographer Ptolemy, who indicated their course, these roads pass over Zedad, at the western entrance of the desert, the modern *Sudud* (Ritter, xvi. 5 [Gage's Transl. iii. 175]; xvii. 1443, etc.). Thence the border went southward till it ended in Hazarenan, the last oasis, distinguished by fertile meadows and good water (*Enan*), where the two

justly remarks, "the case in which the conquerors of a country leave the earlier population in possession of their lands on condition of paying ground-rent, is the reverse of what takes place here, where a people, themselves agriculturists, take personal possession of the open country, and concede a few cities to the old inhabitants." It is probable, however, that the situation varied considerably in different localities, cf. ver. 31 f. and ver. 34. — Tr.]

<sup>1</sup> Wetstein (*Hawan*, p. 88) writes: "Of Zipphon (Arab.

Zifran) wide-spread ruins are yet existing. According to my inquiries, the place lies fourteen hours N. E. of Damascus, near the Palmyra road. It has not yet, I think, been visited by any traveller." It is impracticable here to enter into further geographical discussions, but the opinion of Kell (on Num. xxxiv. 7-9), who rejects the above determination, cannot be accepted as decisive, if for no other reason on account of the general idea by which he is evidently influenced.

principal roads from Damascus and Haleb to Palmyra meet, and where the proper Syrian desert in which Palmyra (Tadmor) is situated begins. The name *Cechere* on the *Tabula Peutingeriana*, Zoaria (for the Goaria of Ptolemy), at present Carietein, Kuryetein (Ritter, xvii. 1457, etc.), may remind us of Hazor.

Tadmor itself did not lay beyond the horizon of Israelitish views. Whithersoever David and Solomon turned their steps, they moved everywhere within the circle of original claims. Israel was not to conquer in unbridled arbitrariness; they were to gain those districts which God had promised them. *Conquest*, with them, was *fulfillment*. The eastern border has the same natural character. From Hazar-enan it runs to Shepham, along the edge of the desert to Riblah (the present Ribleh) "on the east side of Ain" (Rob. iii. 534), along the range of Antilebanon, down the Jordan to the Dead Sea. These remarks it was necessary to make here where we must treat of the territories of Asher and Naphtali, the northwestern and north-eastern divisions of Israel. For it must be assumed that Asher's territory was considered to extend as far up as Mount Hor, — that the whole coast from Accho to Gabala was ascribed to him. This coast-region Asher was not sufficiently strong and numerous to command. The division of the land remained ideal nowhere more than in the case of the Phœnician cities. Nowhere, consequently, was the remark of ver. 32 more applicable: "the Asherite dwelt among the inhabitants of the land;" whereas elsewhere the Canaanites dwelt among Israel, though even that was against the Mosaic commands. Nor can it be supposed that the seven cities expressly named were the only ones out of which Asher did not expel the Canaanites. For who can think that this had been done in the case of Tyre, the "fortified city" (Josh. xix. 29)? The names are rather to be considered as those of townships and metropolitan cities, so that when Zidon is mentioned other cities to the south and north are included as standing under Sidonian supremacy. The express mention of Tyre, in Josh. xix. 29, is due to the fact that the passage was giving the course of the boundaries. For the same reason, Joshua xix. is not a complete enumeration of places; for of the seven mentioned here, two at least (Accho and Ahlab) are wanting there. That Accho cannot have been accidentally overlooked, is evident from the fact that the border is spoken of as touching Carmel, and that mention is made of Achzib. The relation of Asher to the Phœnician territory was in general the following: A number of places (Josh. xix. 30 speaks of twenty-two) had been wholly taken possession of by the tribe. Outside of these, the Asherites lived widely scattered among the inhabitants, making no attempts to drive them out. The seven cities mentioned above, especially those on the coast, are to be regarded as districts in which they dwelt along with the Canaanites. We have no reason for confining these to the south of Sidon. On the contrary, Ethor ha-Parchi (ii. 413-415) was right in maintaining that cities of the tribe of Asher must be acknowledged as far north as Laodicea. The statements in Joshua for the most part mention border-places of districts farther inland, in which the tribe dwelt, and from which the boundary line ran westward to the sea. Thus, at one

time the line meandered (עָבַר) to Zidon (xix. 28); then it came back, and ran toward Tyre (ver. 29). Not till the words, "the ends were at the sea, מִחֲבֵל אַחְזִיב," do we get a sea-boundary from north to south. I translate this phrase, "from Chebel towards Achzib:" it includes the whole Phœnician tract. True, the whole enumeration implies that *most* of the places lay farther south than Zidon, in closer geographical connection with the rest of Israel. But places higher up are also named, for the very purpose of indicating the ideal boundaries. Among these are the places mentioned ver. 30, two of which again appear in our passage. Asher did not drive out the inhabitants of Accho (Ptolemais, the present Akka), but dwelt among them. To the north of this was Achzib (Ecdippa, the present ez-Zib). They dwelt with the inhabitants of Zidon in their dominion. They did not expel the inhabitants of Aphik (Apheca), on the Adonis river (Ritter, xvii. 553, etc.), notwithstanding the ancient idolatry there practiced, on account of which, evidently, it is mentioned. Rehob, since it is here named, must have been a not unimportant place. The Syrian translation of Rehob is פלטיא, פלטיחא, *paltia*, *paltusa* (*platea*<sup>1</sup>). This accounts for the fact that the Greeks and Romans speak of an ancient Paltos, otherwise unknown (Ritter, xvii. 890), and of which the present Beldah may still remind us. Hitherto, this has escaped attention. It was remarked above that the sea-boundary is drawn, Josh. xix., "from Chebel to Achzib." With this

Chebel the חֶבֶל (Chelbah, E. V. Helbah), probably to be read חֶבְלָה (Cheblah), of our passage, may perhaps be identified. It is the Gabala of Strabo and Pliny, the Gabellum of the crusaders, the present Jebel, which lies to the north of Paltos, and below Laodicea, and in Phœnician times was the seat of the worship of the goddess Thuro (Ritter, xvii. 893; Movers, ii. 1, 117 ff.). There is but one of the seven cities of which we have not yet spoken, namely, Ahlab, named along with Achzib. It is very probable that this is Giscala, situated in the same latitude with Achzib, but farther inland. In Talmudic times the name of this place was Gush Chaleb; at present there is nothing but the modern name el-Jish to remind us of it.

Ver. 33. Naphtali did not drive out the inhabitants of Beth-shemeah and Beth-anath. The names of both these places allude to an idolatrous worship, and are also found in the tribe of Judah. The name of Beth-anath (בֵּית אֲנַת), "House of Echo," from עָנָה, "to answer," indicates that its situation was that of the present Baniâs, the ancient Paneas. The inscriptions on the grotto called Panium, still point to the echo. One of them is dedicated to the "echo-loving" (φιλοεχον) Pan. The love of Pan for the nymph Echo was a widely-apread myth. Another inscription tells of a man who dedicated a niche (νεκροφυλακή) to the Echo (Commentary on *Seetzen's Reisen*, iv. 161, 162). The introduction in Greek times of Pan worship in Baniâs, is moreover also explained by the fact that the name Bethanas (th), required only an easy popular corruption to make it Paneas.

<sup>1</sup> *Chald.*, p. 1740), but also in proper names, as Rehoboth Ir, Gen. x. 11.

<sup>1</sup> The Targum also translates חֶבֶל by פלטיחא, not only when used as a common noun (cf. Buxtorf, *Lex.*

Robinson (*Bib. Res.* iii. 409) has again taken up the view, already rejected by Ritter (xvii. 229), which identifies Paneas with the repeatedly occurring Baal-gad, and which on closer inspection is simply impossible. Joshua xi. 17 says of Baal-gad that it lay in the *Bikath* (בִּיקַת) Lebanon, under Mount Hermon. Joshua xii. 7 speaks of it simply as Baal-gad in the *Bikath Lebanon*. The valley thus spoken of is none other than the Buka'a, i. e. "Hollow Syria." There is no other hollow region that could be thus indicated. The further determination *tachath har Chermom* indicates, quite consistently with the meaning of *tachath*, which frequently combines the signification of "behind" with that of "under," the Lebanon valley behind Mount Hermon, i. e. on the northern base of Hermon, for on its southern base there can be no Lebanon valley. This alone would suffice to transfer Baal-gad to the Buka'a. But in Joshua xiii. 5 a Lebanon is spoken of "east of Baal-gad under Mount Hermon." Now, a Lebanon east of Baal-gad there can be only if Baal-gad lies in the Buka'a; and there being a Lebanon on the east, only the northern base of Mount Hermon can be meant by the phrase "under Mount Hermon" (cf. below, on ch. iii. 3). Now, although there ought to be no doubt that Baal-gad lay in the "Hollow," yet, the addition "under Mount Hermon" cannot have been made without a reason. It was intended to distinguish Baal-gad from Baal-bek, which latter, since it lies in the northern part of the Buka'a, could not properly be said to lie on the northern base of Hermon. We scarcely need to hesitate, therefore, to recognize in Baal-gad the position of the later Chalcis (*ad Libanum*) whose site is marked by fountains and temple-ruins. "The temple which stands on the summit of the northernmost hill, belongs evidently to an older and severer style of architecture than those at Baalbek. Its position is incomparable" (Ritter, xvii. 185; Rob. iii. 492, etc.).

Besides the inhabitants of Beth-anath, the tribe of Naphtali failed to drive out those of Beth-shemesh also. There was a celebrated place of the same name in Judah, and still another, unknown one in Issachar. Concerning the tribe of Naphtali also the remark is made that they dwelt among the Canaanites, the inhabitants of the land. Their assigned boundaries likewise went far up to the north. They inclosed Cælo-Syria, as was already remarked. The peculiar mode in which Beth-shemesh is here spoken of, along with Beth-anath, is doubtless intended to point it out as a remarkable seat of idol worship, whose people nevertheless Israel did not expel, but only rendered tributary. The most celebrated place of the north was the temple-city in the "Hollow," — Beth-shemesh, as later Syrian inhabitants still called it, — Baalbek as we, following the prevailing usage of its people, Heliopolis as the Greeks, named it. The Egyptian Heliopolis also bore the name Beth-shemesh, House of the Sun. Baalbek answers to the name Baalath,<sup>1</sup> to which, as to Tadmor, Solomon extended his wisdom and his architecture.

Vers. 34, 35. And the Amorite crowded the sons of Dan into the mountains. The domains of the tribe of Dan lay alongside of those of Benja-

<sup>1</sup> 1 Kgs. ix. 18. Others refer this to Baalath in the tribe of Dan. Cf. Kell on Joshua xix. 44, and on 1 Kgs. ix. 18.

<sup>2</sup> Compare the Syrian שלבכא, "*anfractus inter duos montes*." Cf. Castelli, p. 912.

<sup>3</sup> [BAEHMANN: "That the House of Joseph used its greater strength not to exterminate the Amorite cities, but only to

min, between Judah on the south and Ephraim on the north. They should have reached to the sea; but the warlike dwellers on the western plain, provided with the appliances of military art, had resisted even Judah. The plain which we are here told the sons of Dan could not take, seems to have been the magnificent and fertile Merj Ibn Omeir, which opens into the great western plain. This may be inferred from the remark in ver. 35: "The Amorite consented to remain on Mount Heres, in Aijalon, and in Shaalbim." This plain, as Robinson (iii. 144) accurately observes, reaches to the base of the steep mountain wall, on the top of which Sâris is the first place met with. It must be this mountain land that is meant by Mount Heres. Southward of it is the ridge on which Yâlo lies, which is justly considered to be the ancient Aijalon. Perhaps no place answers more closely to the Shaalbim of our passage, than Amwâs (Emmans, Nicopolis), twenty minutes distant from the conical Tell Latrôn. It is evident that שַׁעֲלִיבִים has nothing to do with שַׁעֲלָל, "fox," but belongs to the Chaldaic שַׁלְבָּ, "to connect," שַׁלְיָבָן, "steps,"<sup>2</sup> to which the Hebrew שַׁלְבָּ corresponds. The position of Amwâs is "on the gradual declivity of a rocky hill," with an extensive view of the plain (Rob. iii. 146), "where," as Jerome says, "the mountains of Judah begin to rise." When Jerome speaks of a tower called Selebi, he probably refers to the neighboring castle Latrôn.

The sons of Dan were not only unable to command the plain, but also on some points of the hill-country they suffered the inhabitants to remain. Har Heres (הַר הֶרֶס) means the "mountain of the Sun;" but the attempts to bring its position into connection with Ain Shems cannot succeed, since that lies much farther south, in the valley. Heres was the name of the mountain chain which at Beth-horon enters the territory of Ephraim, and on which Joshua was buried. Possibly, the name Sâris or Soris contains a reminiscence of it. This explains the remark, that "the hand of the sons of Joseph became powerful and made the Amorites tributary." That which was impossible for the tribe of Dan, Ephraim from their own mountains performed.<sup>3</sup>

Ver. 36. The border of the Amorite remained from the Scorpion-terrace, from Sela and onward. This peculiar statement is explained by the composition of the whole tableau presented by the first chapter. It had been unfolded how far the tribes of Israel had performed the task appointed by Moses, by taking the territories whose borders he had indicated. For this reason, it had been stated concerning all the tribes, what they had not yet taken, or had not yet wholly nationalized. Neither the eastern, nor the northern and western boundaries had been hitherto fully realized. Only the southern border had been held fast. This line, as drawn Num. xxxiv. 3 ff., actually separated Israel and the heathen nations. Ver. 36 is, as it were, a citation from the original Mosaic document. After beginning the sentence by say- render them tributary, thus benefitting itself more than the tribe of Dan, sets forth the unsatisfactory nature of their assistance, and conveys a just reproach. Meanwhile, however, it seems that the subjugation of the Amorite by the House of Joseph was so far at least of use to Dan as to enable them to reach the coast, in partial possession of which, at least, we find the tribe in ch. v. 17." But cf. our author in loc. — Ta.]



ing, "and the border of the Amorite went from Akkrabbim and Sela," it is brought to a sudden close by the addition וְהָיָה, "and onward, because it is taken for granted that the further course of the border to the "Brook of Egypt" is known from the determinations of Moses as recorded in Numbers. There it was said, "Your border shall go to the south of Maaleh Akkrabbim (at the southern extremity of the Dead Sea), pass through Zin, and its end shall be to the south of Kadesh-barnea." Here, the statement is somewhat more exact, inasmuch as the border is prolonged from Akkrabbim eastward to Sela, i. e. Petra. From Akkrabbim westward it proceeds along the already indicated route, over Kadesh-barnea, Hazar-addar, and Azmon, to the "Brook of Egypt" (Wady el-Arish, Rhinocorura). This course the writer deemed sufficiently indicated by the words "and onward."<sup>1</sup>

#### HOMILETICAL AND PRACTICAL.

Obedience and love toward God are wrecked on greediness and love of ease. Immediately after the death of Joshua, the children of Israel asked after God. But very soon they ceased to do that which Moses, and, in his name, Joshua had commanded them. Their business was to conquer, and not to tremble at strongholds or chariots of iron. They were to expel, and not to take tribute. But their heart was no longer entirely with their God. They

<sup>1</sup> [The foregoing paragraph, rendered somewhat obscure by its brevity, was explained by the author, in reply to some inquiries, as follows: "I endeavored to show that the idea of the passage is, that the original boundary lines of Israel, as drawn by Moses, had nowhere been held against the Amorite, i. e. the original inhabitants, except only in the south. Everywhere else, the inhabitants of Canaan, especially the Amorite, had thus far prevented the Israelites from taking full possession of the land; but in the south the boundary between Israel and the Amorite remained as drawn by Moses. In Num. xxiv. 8. I would ask that in connection with this the remarks under vers. 31, 32, be considered. The whole first chapter is an exposition of the fact that Israel had not yet attained to complete possession of Canaan. It is a spiritual-geographical picture of what Israel had not yet acquired, and what nevertheless it should possess." In other words, Dr. Cassel's idea is, that the main thought of ch. i. may be expressed in two sentences: 1. On the west, north, and east Israel did not actually realize the assigned boundary lines between itself and the original inhabitants — the term Amorite being used in the wider sense it sometimes has. Cf. Gage's Ritter, II. 125. 2. On the south, the Mosaic line was made good, and continued to be held. The first of these sentences is expressed indirectly, by means of illustrative instances, in vers. 4-35; the second, by direct and simple statement, in ver. 36. In that verse, the narrative which in ver. 9 set out from Judah on its northward course, returns to its starting-point, and completes what might be called its tour of boundary inspection, by remarking that the southern boundary (known as southern by the course ascribed to it) corresponded to the Mosaic determinations. Ver. 36, therefore, connects itself with the entire previous narrative, and not particularly with vers. 34, 35.

This explanation labors, however, under at least one very serious difficulty. It assumes that in the expression "border of the Amorite," the gen. is an adjective gen., making the phrase mean the Amoritical (Canaanitish) border, just as we speak of the "Canadian border," meaning the border of the U. S. over against Canada. But in expressions of this kind, the gen. is always the genitive of the possessor, so that the border of the Amorite, Ammonite, etc., indicates the boundary of the land held by the Amorite, Ammonite, etc. It seems necessary, therefore, with Bertheau, Kell, Bachmann, etc., to read this verse in connection with vers. 34, 35, and to find in it a note of the extent of territory held by the Am-

forget, not only that they were to purify the land, and *alone* control it, but also why they were to do this. They were indulgent to idolatry, because the worm was already gnawing at their own religion. They no longer thought of the danger of being led astray, because they were unmindful of the word which demanded obedience. Perfect obedience is the only safe way. Every departure from it leads downhill into danger.

Thus we have it explained why so many undertakings of Christians and of the church fail, even while the truth is still confessed. The word of God has not lost its power; but the people who have it on their tongues do not thoroughly enter into its life. The fear of God is still ever the beginning of wisdom; but it must not be mixed with the fear of men. Preaching is still ever effective; but respect to tribute and profitable returns must not weaken it. Perfect obedience has still ever its victory; but that which does not belong to God comes into judgment, even though connected with Christian matters. Israel still confessed God, though it allowed the tribes of Canaan to remain; but nominal service is not enough. When confession and life do not agree, the life must bear the consequences.

STARKE: We men often do not at all know how to use aright the blessings which God gives, but abuse them rather to our own hurt. — THE SAME: Our corrupt nature will show mercy only there where severity should be used, and on the other hand is altogether rough and hard where gentle-

rite. The question then arises, how it is to be explained. We take for granted that the Maaleh Akkrabbim of this verse is the same as that in Num. xxiv. 4 (a line of cliffs, a few miles below the Dead Sea, dividing the Ghôr from the Arabah, see Rob. II. 120), and is not, as some have thought, to be sought in the town Akrah, a short distance S. E. of Nâbulus (Rob. III. 296). The other point mentioned is

הַר הַקֵּדָר, the Rock. Commentators generally take this to be Petra, in Arabia Petrea; but the difficulties in the way of this view are insurmountable. In the first place we never hear of Amorites (take it in the wider or narrower sense) so far south as Petra, in the midst of the territories of Edom. In the next place, הַקֵּדָר means upward, i. e. under the geographical conditions of this verse, northward (Dr. Cassel's onward, i. e. downward to the sea, could scarcely be defended). Now, a line running from Akkrabbim to Petra, and thence northward, would merely return on its own track, and would after all leave the Amorite territories undefined on just that side where a definition was most needed because least obvious, namely, the southern. It seems, therefore, altogether preferable (with the Targ., Kurts, Hist. O. Cov. III. 229, Kell, and Bachm.) to take

הַקֵּדָר as an appellative, and to find in it a second point for a southern boundary line. Kurts and Kell identify it with "the (well-known) rock" at Kadesh (the Kudes of Rowlands, cf. Williams, Holy City, I. 463 ff.), from which Moses caused the water to flow, Num. xx. 8. Bachmann prefers the "bald mountain that ascends toward Seir" (Josh. xi. 17), whether it be the chalk-mountain Madurah (Rob. II. 179), or, what he deems more suitable, the northern wall of the Azâzimat mountains, with its masses of naked rock. In the vast confusion that covers the geography of this region, the most that can be said, is, that either view would serve this passage. In either case we get a line running from Akkrabbim on the east in a westerly direction. From this southern boundary the Amorite territories extended "upwards."

But when? Manifestly not at the time of which ch. i. treats, cf. ver. 9-19. The statement refers to the time before the entrance of Israel into Canaan, and is probably intended to explain the facts stated in vers. 34, 35, by reminding the reader of the originally vast power of the Amorite. It was not to be wondered at that an enemy once so powerful and widely diffused should still assert his strength in some parts of his former domain. Cf. Bachmann. — Tr.]

ness might be practiced. — THE SAME: Self-conceit, avarice, and self-interest can bring it about that men will unhesitatingly despise the command of God. When human counsels are preferred to the express word and command of God, the result is that matters grow worse and worse.

[SCOTT: The sin [of the people in not driving

out the Canaanites] prepared its own punishment, and the love of present ease became the cause of their perpetual disquiet.

HENRY: The same thing that kept their fathers forty years out of Canaan, kept them now out of the full possession of it, and that was unbelief. — TR.]

## SECOND SECTION.

THE RELIGIOUS DEGENERACY OF ISRAEL WHICH RESULTED FROM ITS DISOBEDIENT CONDUCT WITH RESPECT TO THE CANAANITES, AND THE SEVERE DISCIPLINE WHICH IT RENDERED NECESSARY, AS EXPLAINING THE ALTERNATIONS OF APOSTASY AND SERVITUDE, REPENTANCE AND DELIVERANCE, CHARACTERISTIC OF THE PERIOD OF THE JUDGES.

*A Messenger of Jehovah charges Israel with disobedience, and announces punishment. The people repent and offer sacrifices.*

### CHAPTER II. 1-5.

- 1 And an angel [messenger] of the Lord [Jehovah] came up from Gilgal to Bochim, and said, I made you to go up<sup>1</sup> out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And [But] ye shall make no league [covenant] with the inhabitants of this land; ye shall throw down<sup>2</sup> their altars: but ye have not obeyed [hearkened to] my voice: why have ye done this?<sup>3</sup> Wherefore [And] I also said, [In that case — i. e. in the event of disobedience]<sup>4</sup> I will not drive them out from before you; but they shall be as thorns in your sides,<sup>5</sup> and their gods shall be [for] a snare unto you. And it came to pass, when the angel [messenger] of the Lord [Jehovah] spake [had spoken]<sup>6</sup> these words unto all the children [sons] of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim [weepers]: and they sacrificed there unto the Lord [Jehovah].

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — אֱלֹהֵי. KBL: "The use of the imperfect instead of the perfect (cf. ch. vi. 8) is very singular, seeing that the contents of the address, and its continuation in the historical tense (אָמַרְתִּי and אָמַרְתָּ), require the preterite. The imperfect can only be explained by supposing it to be under the retrospective influence of the immediately following imperfect consecutive." De Wette translates, "I said, I will lead you up out of Egypt, and brought you into the land," etc. This supposes that אָמַרְתִּי, or some such expression, has dropped out of the text, or is to be supplied. This mode of explaining the imperfect is favored (1), by the fact that we seem to have here a quotation from Ex. iii. 17; but especially (2), by the אָמַרְתָּ before the last clause of this verse, and the אָמַרְתִּי of ver. 3, which suggest that the same verb is to be understood in ver. 1 a. — Tr.]

[2 Ver. 2. — הִרְסוּם, from פָּרַץ, to tear down, demolish. On the form, cf. Ges. Gram. § 47, Rem. 4. — Tr.]

[3 Ver. 2. — More literally: "What is this that ye have done!" i. e. How great is this sin you have committed! cf. ch. viii. 1. — Tr.]

[4 Ver. 3. — Dr. Bachmann interprets the words that follow as a definite judgment on Israel, announcing that henceforth Jehovah will not drive out any of the still remaining nations, but will leave them to punish Israel. It is undoubtedly true that אָמַרְתִּי may be translated, "therefore, now, I also say;" but it is also true that it is more natural here (with Bertheau, Kell, Cas.) to render, "and I also said." To the citations of earlier divine utterances in vers. 1, 2 (see the Comment.), the messenger of Jehovah now adds another, from Num. xxxiii. 55, Josh. xiii. 18. It is, moreover, a strong point against Bachmann's view that God does not execute judgment speedily, least of all on Israel. We can hardly conceive him to shut the door of hope on the nation so soon after the departure of the latest surviving contemporaries of Joshua as this scene at Bochim seems to have occurred, cf. the comparatively mild charges brought by the messenger, as implied in ver. 2, with the heavier ones in ver. 11 ff. and ch. iii. 6, 7. Besides, if we understand a definite and final sentence to be pronounced here, we must understand ch. ii. 20 f. as only reproducing the same (as Bachmann does), although

Israel's apostasy had become far more pronounced when the first Judge arose than it is now. It seems clear, therefore, that we must here understand a warning, while the sentence itself issues subsequently (cf. foot-note 3, on p. 82). — Ta.]

[5 Ver. 8. — Dr. Cassel translates: "they shall be to you for thorns." Cf. the Commentary. The E. V. supplies "thorns" from Num. xxxiii. 55; but it has to change צִיִּים into צִיִּים צְדָדִים or צִיִּים צְדָדִים. — Ta.]

[6 Ver. 4. — Better perhaps, with De Wette: "And it came to pass, as the messenger of Jehovah spake, etc., that the people," etc. On צָ with the infin. cf. Ges. Lex. s. צָ, B. 5, b. — Ta.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 1. And there came a messenger of Jehovah. Israel had experienced the faithfulness of the Divine Spirit who, through Moses, led them forth from Egypt, and made them a people. In him, they conquered Canaan, and took possession of a noble country. In addition to this, they had the guaranty of the divine word (cf. Lev. xxvi. 44), that God would never forsake them — that the truth on which He had thus far built up their life and nationality, would endure. Reason enough had been given them to fulfill everything prescribed by Moses, whether great or small, difficult or pleasant, whether it gave or took away. They had every reason for being wholly with their God, whether they waged war or enjoyed the fruits of victory. Were they thus with Him? Could they be thus with Him after such proceedings in relation to the inhabitants of Canaan as ch. i. sets forth? Israel's strength consists in the enthusiasm which springs from faith in the invisible God who made heaven and earth, and in obedience to his commands. If enthusiasm fail and obedience be impaired, Israel becomes weak. The law which it follows is not only its rule of duty, but also its bill of rights. Israel is free, only by the law; without it, a servant. A life springing from the law, exhibited clearly and uninterruptedly, is the condition on which it enjoys whatever is to its advantage. To preserve and promote such a life, was the object of the command, given by Moses, not to enter into any kind of fellowship with the nations against whom they were called to contend. The toleration which Israel might be inclined to exercise, could only be the offspring of weakness in faith (Deut. vii. 17) and of blind selfishness. For the sake of its own life, it was commanded not to tolerate idolatry within its borders, even though practiced only by those of alien nations. For the people are weak, and the superstitious tendency to that which strikes the senses, seduces the inconstant heart. It cannot be otherwise than injurious when Israel ceases to be entirely obedient to that word in whose organic wisdom its history is grounded, and its future

secured. Ruin must result when, as has been related, the people fails in numerous instances to drive out the heathen nations, and instead thereof enters into compacts with them. Special emphasis was laid, in the preceding narrative, upon the fact that for the sake of tribute, Israel had tolerated the worship of the lewd Asherah and of the sun, in Apheca, in the Phœnician cities, in Banias, and in Beth-shemesh. When the occupation of Canaan was completed — a date is not given — the impression produced by a survey of the whole land was not such as promised enduring peace and obedience to the Word of God. The organs of this word were not yet silenced, however. When the heads of Israel asked who should begin the conflict, the Word of God had answered through the priest; and ancient exegesis rightly considered the messenger of God who now, at the end of the war, speaks to Israel, to be the same priest. At the beginning, he answered from the Spirit of God; at the end, he admonishes by an impulse of his own. There he encourages; here he calls to account. There "they inquire of God;" here also he speaks only as the "messenger of God." He is designedly called "messenger of God." Every word he speaks, God has spoken. His words are only reminiscences out of the Word of God. His sermon is, as it were, a lesson read out of this word. He speaks only like a messenger who verbally repeats his commission. No additions of his own; objective truth alone, is what he presents. That is the idea of the מַלְאָךְ, the messenger, ἄγγελος, according to every explanation that has been given of him. The emphasis falls here, not on who spake, but on *what* was spoken. God's word comes to the people unasked for, like the voice of conscience. From the antithesis to the opening verse of the Book, where the people asked, it is evident that no angel of a celestial kind is here thought of. Earlier expositors ought to have perceived this, if only because it is said that the messenger —

Came up from Gilgal to Bochim. Heavenly angels "appear," and do not come from Gilgal particularly.<sup>1</sup> The connection of this statement

<sup>1</sup> Nevertheless, Kell also, *in loc.*, has followed the older expositors. [We subjoin the main points on which Kell rests his interpretation: מַלְאָךְ is not a prophet or any other earthly ambassador of Jehovah, as Phinehas or Joshua (Targ., Rabb., Stud., Berth., and others), but the Angel of Jehovah, consubstantial with God. In simple historical narrative no prophet is ever called מַלְאָךְ; such are designated נְבִיא or נָאִם, as in ch. vi. 8, or יוֹשֵׁעַ אֱלֹהִים, 1 Kgs. xii. 22, xiii. 1, etc. The passages, Hag. i. 13 and Mal. iii. 1, cannot be adduced against this, since there, in the prophetic style, the purely appellative significance of מַלְאָךְ is placed beyond all doubt by the context. Moreover, no prophet ever identifies himself so entirely with God, as is here done by the Angel of Jehovah, in his address vers. 1-8. The prophets always distinguish themselves from Jehovah by this, that they introduce their utterances as the word of God by the formula "thus saith Jehovah," as is also done by the prophet in ch. vi. 8. . . . Nor does it conflict with the nature of

the Angel of Jehovah that he comes up from Gilgal to Bochim. His appearance at Bochim is described as a coming up to Bochim, with as much propriety as in ch. vi. 11 it is said concerning the Angel of Jehovah, that "he came and sat down under the terebinth at Opbra." The only feature peculiar to the present instance is the coming up "from Gilgal." This statement must stand in intimate connection with the mission of the angel — must contain more than a mere notice of his journeying from one place to another." Kell then recalls the appearance to Joshua, at Gilgal, of the angel who announced himself as the "Captain of the host of Jehovah," and promised a successful issue to the siege of Jericho. "The coming up from Gilgal indicates, therefore, that the same angel who at Gilgal, with the fall of Jericho delivered all Canaan into the hands of the Israelites, appeared to them again at Bochim. In order to announce the divine decree resulting from their disobedience to the commands of the Lord." With this view Bachmann and Wordsworth also agree. It must be admitted, however, that the appearance of the Angel of Jehovah, or indeed of any angel, in the character of a preacher before the assembled congregation of Israel is without a parallel in sacred history. Kell's supposition that he addressed the people only through their

with the whole preceding narrative is profound and instructive. The history of Israel in Canaan begins in Gilgal. There (Josh. iv. 20 ff.) stood the memorial which showed how they had come through the Jordan into this land (לְבָנֵי הַיַּרְדֵּן). The name Gilgal itself speaks of the noblest benefit bestowed on them — their liberation from the reproach of Egypt. There the first Passover in Canaan had been celebrated. Thence also begin the great deeds that are done after the death of Joshua. As now the messenger of God comes from Gilgal, so at first Judah set out from thence to enter into his possessions. A messenger who came from Gilgal, did by that circumstance alone remind the people of Joshua's last words and commands. The memorial which was there erected rendered the place permanently suggestive to Israel of past events. From the time that Joshua's camp was there, it never ceased to be a celebrated spot (comp. 1 Sam. vii. 16); but that on this occasion the messenger comes from Gilgal, has its ground in the nature of his message, the history of which commences at Gilgal.

Vers. 2, 3. *Why have ye done this?* This sorrowful exclamation is uttered by the priest — according to Jewish exegesis, Phinehas, the same who spoke ch. i. 2 — after he has exhibited in brief quotations from the old divine instructions, first, what God has done for Israel, and then what Israel has done in disregard of God. The eternal God has enjoined it upon you, not under any circumstances to enter into peaceful compacts with the idolatrous tribes and their altars among you, thereby authorizing them openly before your eyes to manifest their depravity and practice their abominations — what have ye done! The exclamation is full of sharp grief; for the consequences are inevitable. For God said (Josh. xxiii. 13): "I will not drive out these nations from before you." Israel had its tasks to perform. If it failed it must bear the consequences. God has indeed said (Ex. xxiii. 29, 30), and Moses reiterates it (Deut. vii. 22), "By little and little I will drive out the Canaanite, lest the land become desolate." And this word received its fulfillment in the days of Joshua and subsequently. But when Israel disobeys, God will not prosper its disobedience. It must then experience that which the messenger now with grief and pain announces: Since Canaanites remain among you, who ought not to remain, and whom ye could have expelled, had ye been wholly with your God (Deut. vii. 17 ff.), they will hurt you, though they are conquered. *It is not an innocent thing to suffer the presence of sin, and give it equal rights.*

*They shall be thorns, and their gods shall be a snare unto you.* The Hebrew text has לְבָנֵי לָכֶם לְחַיִּים: literally, "they shall be sides unto you." צֵד everywhere means "the side;" and the explanations which make "adversaries, hosts" (Vulgate), "nets" (Luther), "tormentors" (Sachs), out of it, are without any foundation. (Arias Montanus, who gives in *lateribus*, follows therein the older Jewish expositors; but neither does the idea of "hurtful neighbors" lie in

the word. From the fact that the Chaldee paraphrast has מְעַקְרִין, "oppressors," it would indeed seem that he read צָרִים; for in Num. xxxiii. 55 he also renders צָרִים by מְעַקְרִין. The Septuagint rendering *συνεχός* (the Syriac version of it has the singular, cf. Rödman, p. 69), might seem to indicate a similar reading, although *συνεχός* occurs perhaps only twice for צָרִים (1 Sam. xxiii. 8; 2 Sam. xx. 3). None the less does it appear to me to be against the language and spirit of Scripture, to read צָרִים here. For not only does

צָרִים occur but once in Scripture (Lam. i. 7), but it is expressive of that hostility which arises in consequence of the state of things here described. Only after one has fallen into the snare begins that miserable condition in which one is *oppressed* by the enemy, while all power of resistance is lost. The following considerations may assist us to arrive at the true sense: Every sentence, from ver. 1 to ver. 4, is in all its parts and words a reproduction of utterances by Moses and Joshua. Verse 1 is composed of expressions found as follows:

מַעֲלָה, etc., Ex. iii. 17; וְחַיִּים, etc., Josh. xxiv. 8; וְשִׁמְעֵתִי, etc., Deut. i. 35; לֹא מִצָּר, etc., Lev. xxvi. 44. Verse 2 likewise: לֹא הִכְרַתִּי, etc., Ex. xxiii. 32, Deut. vii. 2; מִכְחֹתֵיהֶם, etc., Ex. xxxiv. 13, Deut. vii. 5; וְהָתֵצֵן, etc., Num. xiv. 22. The case is similar with ver. 3, and it is to be assumed that the parallel passages may be used to throw light on the text. Now, as the first parallel to the expression, "and they shall

be to you for *tsiddim* (צִידִים)," we have the words in Num. xxxiii. 55: "and they shall be to you for pricks in your eyes and thorns in your sides (לְצִינִים וּצְדִימִים)." Not for "sides," therefore, but for "thorns in the sides;" and we can as little believe that the same meaning would result if the expression were only "sides," as we can imagine the idea to remain unaltered if instead of "pricks in the eyes," one were to say, "they shall be to you for eyes." The second parallel passage is Josh. xxiii. 13: they shall be to you for "scourges in your sides and thorns in your eyes." The enemies are compared, not with "sides" and "eyes," but with scourges and thorns by which sides and eyes are afflicted. Now as our passage as a whole corresponds entirely with those of Numbers and Joshua, save only that it abridges and epitomizes them, the threat which they contain appears here also, and in a similarly condensed form. It was sufficient to say, "they shall be to you for thorns;" accordingly, instead of צִידִים we are to read צָנִים

(*tsinnim* for *tsiddim*), a change as natural as it is easily accounted for, since both words occurred not only in each of the other passages, but in one of them were joined together in the same clause. Emendation in this instance is more conservative than retention, for it rests on the internal organic coherence of Scripture.<sup>1</sup> *Tsinnah, tsinnim, tsennim,*

heads or representatives, is against the clear import of vers. 4, 5, and not to be justified by a reference to Josh. xxiv. 1, 2. Besides, an assembly of the heads and representatives, presents the same difficulty as an assembly of all the people. Angels appear only to individuals; to Israel as a nation God speaks through prophets. — Ta.]

1 [Bachmann is not inclined to admire the "conservative" character of this emendation. He holds to the reading of the text, and finds in it a free reference to Num. xxxiii. 55 and Josh. xxiii. 13, by virtue of which "the nations themselves" — for, in his view, the צָנִים (ver. 3) refers

are thorns, *spine*, pointed and stinging. The figure is taken from rural life. Israel, in the conquest, has acted like a slothful gardener. It has not thoroughly destroyed the thorns and thistles of its fields. The consequence will be, that sowing and planting and other field labors, will soon be rendered painful by the presence of spiteful thorns. What will turn the Canaanites into stinging weeds and snares for Israel? The influence of habitual intercourse. Familiarity blunts aversion, smooths away contrarities, removes differences, impairs obedience. It induces forgetfulness of what one was, what one promised, and to what conditions one is subject. Familiar intercourse with idolaters will weaken Israel's faith in the invisible God who has said, "Thou shalt not serve strange gods."

Ver. 4. When the messenger had spoken these words, etc. It is most likely that the few sentences here given, are but the outlines of the messenger's address. But every word rests on the basis of instructions delivered by Moses and Joshua. The people are sensible of the surpassing reality of the blessings which they have received, and for that reason are the more affected by the thought of the consequences which their errors have brought upon them. For the fulfillment of the law of truth as to its promises, guarantees the same as to its threatenings. Their alarm on account of sin is the livelier, the less decidedly active their disregard of the Word of God has hitherto been. They have not yet served the gods whose temples they have failed to destroy — have not yet joined in sin with the nations whom they suffered to remain. It was a weak faith, but not yet full-grown sin, by which they were led astray. God's messenger addresses "all the sons of Israel," for no tribe had formed an exception. In greater or less degree, they all had committed the same disobedience. The whole nation lifted up its voice and wept.

Ver. 5. And they called the name of the place *Bochim* (Weepers). The messenger of the divine word, when he wished to address Israel, must have gone up to the place where he would find them assembled. Israel had been commanded, as soon as the Jordan should have been crossed, and rest obtained, to assemble for feasts and sacrifices at a sacred place (Deut. xii. 10). This order applied not to Jerusalem merely, but to "the place which the Lord your God shall choose in one of the tribes." Thither they are to go up, trusting in God and dismissing care. It was only at such festal assemblies that Israel could be met. There was the opportunity for preaching and admonition. The chosen place at that time was Shiloh. There the tabernacle had been set up (Josh. xviii. 1); and there the people assembled (cf. Josh. xxi. 2). Thither they went up from far and near, to attend festivals (Judg. xxi. 19), and to offer sacrifices (1 Sam. i. 3). The whole progress of Joshua was a going from Gilgal to Shiloh. Accordingly, the messenger of God can have found Israel at no other place. His discourse produced a general outburst of weeping (cf. 1 Sam. xi. 4). And only because it was a weeping of penitence and shame before God, did the place where it occurred receive and retain the name *Bochim*. It was not a place otherwise nameless. How could the place where such an assembly was held be without a name! And how could it occur to the people to assemble

at such a place! In Shiloh itself, some spot — perhaps that where the priest was accustomed to address the people — received the name *Bochim*. This name served thenceforth to recall the tears which were there shed. So do they show to-day in Jerusalem the "Jews' weeping-place" (El Ebra, Ritter, xvi. 350 [Gage's Transl. iv. 50]), where every Friday the Jews pray and lament. "And they offered sacrifices there." *After repentance and reconciliation comes sacrifice.*

#### HOMILETICAL AND PRACTICAL.

Faith and repentance come from preaching. God's messenger preaches, and Israel hears. The people acknowledge their sins, and weep. At that time only a divine admonition was needed to make them sacrifice again to their God. To fall is possible even for one who has received so much grace as Israel had experienced in the lifetime of Joshua and after his death; but he rises up as soon as the messenger of God touches his heart with the preaching of repentance. A generation which experienced divine miracles, and recognized them as divine, can be brought to repentance by that miracle which in the proclamation of the word of God addresses the souls of men.

Therefore, let not the preaching of repentance fail to address all the people. But the preacher must be (1), a messenger of God; and (2), must not shun the way from Gilgal to *Bochim*, — must not wait till the people come to him in the place for preaching, but must go to them, until he find a *Bochim*, a place of tearful eyes. But as God's messenger he must give heed that the weeping be not merely the result of affecting words, but of a penitent disposition; that it be called forth, not by the flow of rhetoric, but by memories of the grace of God hitherto experienced by the congregation.

STARKE: How great concern God takes in the salvation of men, and especially in the welfare of His church, appears clearly from the fact that He himself has often reasoned with them, taught them, admonished and rebuked them.

THE SAME: The Word of God has the power of moving and converting men.

THE SAME: To attest our repentance by tears as well as reformation, is not improper; nay, repentance is seldom of the right sort, if it does not, at least in secret, weep for sin.

GERLACH: He reminds them of earlier commands, promises and threats, and shows them how their own transgressions are now about to turn into self-inflicted judgments. The people, however, do not proceed beyond an unfruitful sorrow in view of this announcement.

[HENRY: Many are melted under the word, that harden again before they are cast into a new mould.

SCOTT: If transgressors cannot endure the rebukes of God's word and the convictions of their own consciences, how will they be able to stand before the tribunal of the holy, heart-searching Judge.

THE SAME: The worship of God is in its own nature joy, praise, and thanksgiving, and our crimes alone render weeping needful; yet, considering what we are and what we have done, it is much idea of something cramping, etc., to the simple word "side," which on no other occasion appears with such horrible suggestions of compression and suffocation as Dr. B. would give it here? — TR.]

rather to the nations of the unconquered border districts (cf. ch. ii. 23, iii. 1), than to the scattered remnants of Canaanites within the conquered territories — "are described as sides for Israel, i. e. as cramping, burdensome, tormenting neighbors." But is it quite "conservative" to attach the

to be wished that our religious assemblies were more frequently called "Bochim," the place of the weepers. "Blessed are they that mourn, for they shall be comforted."

WORDSWORTH. The Israelites called the place Bochim; they named it from their own tears. They laid the principal stress on their own feelings, and on their own outward demonstrations of sorrow. But they did not speak of God's mercies; and they were not careful to bring forth fruits of

repentance; they were a barren fig-tree, having only leaves. Their's was a religion (such as is too common) of sentiment and emotions, not of faith and obedience.

THE SAME: Reproofs which produce only tears — religious feelings without religious acts — emotions without effects — leave the heart worse than before. If God's rebukes are trifled with, His grace is withdrawn. — TR.]

*An extract from the Book of Joshua showing when and through what occasion the religious apostasy of Israel began.*

## CHAPTER II. 6-10.

- 6 And when [omit: when] Joshua had [omit: had] let the people go, [and] the children [sons] of Israel went every man unto his inheritance, to possess [to take possession of] the land. And the people served the Lord [Jehovah] all the days of Joshua, and all the days of the elders that outlived<sup>1</sup> Joshua, who had seen all the great works of the Lord [Jehovah], that he did for Israel. And Joshua, the son of Nun, the servant of the Lord [Jehovah], died, *being* an hundred and ten years old. And they buried him in the border [district] of his inheritance in Timnath-heres, in the mount [mountains] of Ephraim, on the north side of the hill [north of Mount] 10 Gaash. And also all that generation were gathered unto their fathers:<sup>2</sup> and there arose another generation after them, which knew not the Lord [Jehovah], nor yet the works<sup>3</sup> which he had done for Israel.

[1 Ver. 7. — *וַיִּחְיֶיךָ יָמִים*, to prolong one's days, usually means, "to live long;" but here the addition "after Joshua" shows that the expression is not to be taken in this ordinary acceptation, but according to the proper sense of the words: "they prolonged days (life) after Joshua," i. e. they survived him: not, "they lived long after Joshua," cf. the remarks of Bachmann quoted on p. 15. — Ta.]

[2 Ver. 10. — The sing. suff. in *וְיָבֹאוּ אֲבוֹתָם*, although the verb is plural, arises from the fact that the expression *וְיָבֹאוּ אֲבוֹתָם*, and others of like import, are generally used of individuals. Habit gets the better of strict grammatical propriety. — Ta.]

[3 Ver. 10. — Dr. Casel: *die Gott nicht kannten, und [also] auch seine That nicht*; i. e. "who knew not God (Jehovah), nor [consequently], the works." The explanation of this rendering is that he takes "knew" in the sense of "acknowledged," see below; so that the clause gives him the following sense: "they acknowledged not what God had done for them, and of course did not rightly value his works. But, as Bachmann observes, *לֹא יָדָעוּ* conveys no reproach, but only states the cause of the ensuing apostasy. The new generation did not know the Lord and his work, so. as eye-witnesses (cf. ver. 7, li. 2); they only knew from hearsay." — Ta.]

### EXEGETICAL AND DOCTRINAL.

Vers. 6-8. The penitence of the people at Bochim had shown that it had not yet fallen from its obedience to God, that it was still conscious of the blessings which had been bestowed upon it. The promise made to Joshua (Josh. xxiv. 24) had as yet been kept. They still served the Lord. Their position in this respect was the same as when he dismissed the tribes to take possession of their several inheritances. This dismissal introduced Israel to the new epoch, in which it was no longer guided by Moses or Joshua. Hence, the insertion of these sentences, which are also found in Josh. xxiv., is entirely appropriate. They describe the whole period in which the people was submissive to the Word of God, although removed from under the direct guidance of Joshua. The people was faithful when left to itself by Joshua, faithful after

his death, faithful still in the days of the elders who outlived Joshua. That whole generation, which had seen the mighty deeds that attended the conquest of Canaan, stood firm. Our passage says, "for they had *seen*," whereas Josh. xxiv. 31 says, "they had *known*." "To see" is more definite than "to know." The facts of history may be known as the acts of God, without being witnessed and experienced. But this generation had stood in the midst of the events; the movements of the conflict and its results were still present in their memories. Whoever has felt the enthusiasm inspired by such victories and conquests, can never forget them. The Scripture narrators are accustomed, like the chroniclers of the Middle Ages, to repeat literally what has already been said elsewhere, in cases where modern writers content themselves with a mere reference. While we should have deemed it sufficient to appeal to earlier histories for an account

of the death of Joshua, the narrative before us takes the more accurate method of literal repetition. Hence, the interruption of the course of thought commenced vers. 1-5, is only apparent. Vers. 6-10 explain the pious weeping of the people which vers. 4 and 5 recorded. Joshua's death, age, and burial are mentioned, because the writer wishes to indicate that Israel served God, not only after its dismissal by the still living leader, but also after his decease. The less necessity there was for the statements of vers. 8 and 9, the more evident it is that they are borrowed from Josh. xxiv. And we may congratulate ourselves that by this means the name of the place where Joshua was buried, has been handed down to us in a second form.

Ver. 9. And they buried him in Timnath-heres, in the mountains of Ephraim, north of Gaash. In Josh. xxiv. 30, the place is called Timnath-serah (תִּמְנַת־סֶרַח). The most reverential regard for the Masoretic text will not refuse to acknowledge many variations in the names of places, arising especially from the transposition of letters (as חֶרֶשׁ and חֶרֶל Josh. xix. 29).<sup>1</sup> Jewish tradition, it is true, explains them as different names borne by the same place; but the name Cheres is that which, in Kefr Cheres, preserved itself in the country, as remarked by Esthor ha-Parchi (ii. 434) and other travellers (Carmoly, pp. 212, 368, 444, etc.). Eli Smith discovered the place, April 26, 1843. A short distance northwest of Bir-Zeit (already on Robinson's earlier map, cf. the later), near Wady Belat, "there rose up a gentle hill, which was covered with the ruins or rather foundations of what was once a town of considerable size." The spot was still called Tibneh (for Timnath, just as the southern Timnath is at present called Tibneh). The city lay to the north of "a much higher hill, on the north side of which (thus facing the city), appeared several sepulchral excavations."<sup>2</sup> No other place than this can have been intended by the Jewish travellers, who describe several graves found there, and identify them as those of Joshua, his father, and Caleb (Carmoly, p. 387). The antiquity of the decorations of these sepulchres may indeed be questioned, but not that of the sepulchres themselves. Smith was of opinion that hitherto no graves like these had been discovered in Palestine. Tibneh lies on the eastern side of Mount Ephraim, the same side on which, farther south, Beth-horon and Sâris are found. "Mount Heres," which not the tribe of Dan, but only the strength of Ephraim, could render tributary, must have lain near Sâris, east of Aijalon. It is evident, therefore, that the name Heres must have been borne by this whole division of the mountains of Ephraim; and that the Timnath in which Joshua was buried, was by the addition of Heres distinguished from other places of the same name. In this way, the peculiar interest which led Ephraim to administer justice on Mount Heres (cf. on ch. i. 35) explains itself.

Ver. 10. And also all that generation, etc. Time vanishes. One generation goes, another comes. Joshua, who had died weary with years, was followed into the grave by his younger contemporaries. The generation that had borne arms with him, had been buried in the soil of the promised land; and another, younger generation lived.

It had already grown up in the land which the fathers had won. It inherited from them only possession and enjoyment. It already felt itself at home in the life of abundance to which it was born. It could not be counted as a reproach to them that they had not seen the mighty works of God in connection with the conquest (hence it is not said לֹא רָאוּ); but in the triteness of possession they utterly failed to acknowledge (לֹא יָדְעוּ) their indebtedness for it to God. How Israel came into the land, they must indeed have known; but to "know Jehovah" is something higher. They did not acknowledge that it was through God that they had come thither. Their fathers had seen and felt that victory and freedom came to them from the Lord. But they, as they did eat, built goodly houses, and dwelt in them (Deut. viii. 12), forgot God, and said (Deut. viii. 17): "Our power and the might of our hands hath gotten us this wealth." Modern German history furnishes an instructive illustration. The generation which broke the yoke of servitude imposed by Napoleon, "felt their God," as E. M. Arndt sang and prayed. The succeeding age enjoys the fruits and says: "Our skill and arms have smitten him." The living enthusiasm of action and strength, feels that its source is in the living God. It looks upon itself as the instrument of a Spirit who gives to truth and freedom their places in history. The children want the strength which comes of faith in that Spirit who in the fathers accomplished everything—and want it the more, the less they have done. Everything foretold by Moses goes into fulfillment. The later Israel had forgotten (Deut. viii. 14) what God had done for their fathers—in Egypt, in the desert, in Canaan. The phraseology is very suggestive; they "knew not Jehovah, nor, consequently, the works which he had done for Israel." Among the people, the one is closely connected with the other, as is shown by what follows.

#### HOMILETICAL AND PRACTICAL.

One generation goes and another comes, but the word of God abides forever. It holds good for fathers and children; it judges ancestors and descendants. The new Israel had not beheld the deeds of Joshua and Caleb; but the God in whose spirit they were accomplished, still lived. They had not witnessed the recompense which was visited upon Adoni-bezek; but the Word which promises reward and punishment, was still living. Israel apostatized not because it had forgotten, but because sin is ever forgetful. When the blind man sins, it is not because he does not see the creation which God created, but because sin is blind both in those who see and in those who see not.

Therefore, no one can excuse himself, when he falls away into idolatry. Creation is visible to all, all have come up out of Egypt, all enjoy the favor of their God. Inexperience, satanic arts of temptation, temperament, can explain many a fall; yet, no one falls save by his own evil lusts, and all wickedness is done before the eyes of God (ver. 11).

STARKE: Constantly to remember, and meditate on the works of God promotes piety, causing

<sup>1</sup> As חֶרֶשׁ and חֶרֶל, and חֶרֶשׁ and חֶרֶל. Cf. Bochart, *Hierozoicon*, lib. I. cap. xi. tom. 2, p. 187.

<sup>2</sup> Ritter xvi. 562, Gage's Transl. iv. 246: [Smith's "Visit to Antipatris," in *Bibliotheca Sacra* for 1843 (published at New York) p. 484. — Tr.] On the desire of the Bedouins to be buried on mountains, cf. Wetstein, *Hawran*, p. 26.

us to fear God, to believe in Him, and to serve Him. mighty works of God continued alive, so long also did active gratitude, covenant faithfulness, en-

Lisoo: As long as the remembrance of the

*The apostasy of Israel during the period of the Judges: Idolatry and its consequences.*

CHAPTER II. 11-15.

- 11 And the children [sons] of Israel did evil<sup>1</sup> in the sight of the Lord [Jehovah], and  
 12 served Baalim: And they forsook the Lord [Jehovah. the] God of their fathers,  
 which brought them out of the land of Egypt [Mitsraim], and followed other gods, of  
 the gods of the people [peoples] that *were* round about them, and bowed themselves  
 13 unto them, and provoked the Lord [Jehovah] to anger. And [Yea] they forsook the  
 14 Lord [Jehovah], and served Baal and Ashtarothe. And the anger of the Lord  
 [Jehovah] was hot [kindled] against Israel, and he delivered them into the hands  
 of spoilers that [and they] spoiled them, and he sold them [gave them up<sup>2</sup>] into the  
 hands of their enemies round about, so that they could not any longer stand before  
 15 their enemies. Whithersoever [Where-soever]<sup>3</sup> they went out, the hand of the  
 Lord [Jehovah] was against them for evil [disaster], as the Lord [Jehovah] had said,  
 and as the Lord [Jehovah] had sworn unto them: and they were [became] greatly  
 distressed.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 11. — עָרַע: lit. "the evil." The use of the article, however, scarcely warrants the stress laid on it by Dr.

Cassel (see below), as עָרַע, although most frequently used of idolatry, occurs also of sin in general and of other sins, cf. Num. xxxii. 18; 2 Sam. xii. 9; Ps. li. 6. The art. is probably used here as with other words denoting abstract ideas, cf. Ges. Gr. § 109, Rem. 1, c. — Tr.]

[2 Ver. 14. — BACHMANN: "The giving up to the enemy is represented as a selling. The term of comparison, however, is not the price received, but the complete surrender into the stranger's power." — Tr.]

[3 Ver. 15. — The E. V. takes עָלְמָם as the accus. whither, cf. Num. xiii. 27. So also Bertheau, Kell, and most versions and commentators. Dr. Cassel takes עָלְמָם as accus. where, as in Gen. xxiv. 13, 2 Sam. vii. 7. Dr. Bachmann thinks it safer "in accordance with 2 Kgs. xviii. 7 (cf. Josh. i. 7, 9), to understand the whole expression not of the place of the undertaking, but of the undertaking itself (cf. Deut. xxviii. 20: "עָלְמָם מִן הַמִּלְחָמָה, with ver. 19: . . . מִן הַמִּלְחָמָה עָלְמָם): lit. "in all what = for what they went out," i. e. (since the connection points to matters of war) in all undertakings for which they took the field. It is at least safe to say that 2 Kgs. xviii. 7 requires this interpretation of the phrase in question, cf. Thénius *in loc.* — Tr.]

EXEGETICAL AND DOCTRINAL.

Vers. 11-13. And they did the evil in the sight of Jehovah. In what the evil consisted, we are soon informed: they served other gods, not their God. These other gods of the nations round about them, are national gods. They severally represent the morals, inclinations, and aptitudes, of those nations. The heathen god is the embodiment of the spiritual life and character of the people that worships him. The God of Israel is the very opposite of this. He is the God of the universe, inasmuch as He created heaven and earth; and the God of Israel, inasmuch as He elected them from among the nations in order to be a holy people unto Himself. The law is the abstract representation of that divine morality which is characteristic of the holy nation, as such. Israel forsakes God, when it does not follow this law. It forgets God, when it ascribes to itself that which belongs to Him; when it explains the history of its wars and victories by referring them, not to divine

guidance, but to its own strength. Hence also, as soon as Israel forgets God as the author of its history, it falls into the service of other gods, since these are the opposite of the absolute God, namely, the visible embodiment of the nation's own self. The God of Israel is a God on whom the people feels itself dependent; the heathen deity, with its material representation, is the resultant of the popular will. The very moment in which the impatient Israel of the desert forsook God, it worshipped the golden calf, the type of Egypt. Now, in Canaan also, Israel is induced to forget God as its benefactor. It seeks to remove the contrariety which exists between itself and the Canaanites: to cancel the dividing-lines drawn by the law of the invisible God. It can have fellowship with the other nations only by serving their gods. Among the nations of antiquity no leagues found place except on the basis of community in sacred things; for in these the national type or character expressed itself. In the Italian cities, a union for joint-sacrifices was called *concilium*, and formed the



indispensable prerequisite to *connubium* and *commercium*. The children of Israel, for the sake of their neighbors, forget their God. To please men, they do "the evil in the sight of the Lord." Evil, *רָע*, is the opposite of what God wills. Whatever the laws forbids, is "evil." "Ye shall not worship strange gods," is the burden of the first, and the ultimate ground of all commandments. Therefore, when Israel serves them it does what is, not simply "evil," but "the evil" (*הָרָע*). The trains of thought of the simple sentences, are bound together by a profoundly penetrating logic. The new generation no longer knows the works of God in Israel's behalf. Hence it longs for intercourse with the nations round about. For these have not been driven out. In order to gratify this longing, it serves their strange gods. But thereby it forsakes Jehovah, and provokes Him to anger.

And they served Baalim. Baal (*בַּעַל*), as deity, is for the nation, what as master he is in the house, and as lord in the city. He represents and impersonates the people's life and energies. Hence, there is one general Baal, as well as many Baalim. The different cities and tribes had their individual Baalim, who were not always named after their cities, but frequently from the various characteristics for which they were adored. The case is analogous to that of Zeus, who by reason of his various attributes, was variously named and worshipped in Greece. The Israelites, as they forgot their own God, apostatized to that form of Baal service which obtained in the tribe or city in which they happened to live, according to the manifold modifications which the service of the idol assumed. Our passage reproduces very closely the words of the Mosaic law (cf. Deut. xvii. 2, 3; xxix. 25 (26)), except that it substitutes Baalim for *elohim acherim*, other gods. *Elohim acherim* is of universal comprehensiveness. "Other gods" being forbidden, the false gods of all ages and countries, whatever names they may bear, are forbidden. *Acher* is "another," not in any sense implying coördination, but as expressive of inferiority, spuriousness. It is used like *trespos*, *posterior*, and the German *after* and *aber*. (*Aberglaube* [superstition] is a false *glauhe* [faith], just as *elohim acherim* are false gods.<sup>1</sup>) Baalim is here substituted as being the current name of the country for the false god. And in truth the very name of Baal, in its literal signification, expresses the contrast between him and the absolute and true *Elohim*, Jehovah. For as Baal (i. e. Lord, Master), he is dependent on the existence of him whose Baal he is, just as he is no husband who has not a wife; whereas it is the nature of the absolute God to be perfectly free and independent of every extraneous object. These Baalim were the "gods of the nations who dwelt round about them." Every word of ver. 12 indicates that what now occurred, had been foretold by Moses (cf. Deut. xxviii. 20; xxxi. 16; Lev. xxii. 33). The chief passages which are kept in view, are Deut. vi. 10 ff.; xxix. 25 ff. Ver. 13 begins with the same words as ver. 12, "they forsook God," not to repeat but to strengthen the statement. It must astound the reader that they have

forsaken God (*עָזַב* has the sense of our expression "to ignore one," "not to notice him," as one lets a poor man stand and beg without noticing him), to serve "Baal and Ashtaroth." Israel, the narrator wishes to say, was actually capable of giving up its own glorious God, who brought it up out of Egypt, for the sake of Baal and Ashtaroth! The statements of vers. 11, 12, 13, and 14 form a climax; for sin is not stationary, but sinks ever deeper. Ver. 11 had said that "they served Baalim." Ver. 12 intimates that this was in fact nothing else than that which Moses, in the name of God, had described as the deepest and most radical crime of which the nation could be guilty. Ver. 13 shows the blindness of Israel in its deepest darkness. The people has forsaken its God of truth and purity, for the sake of Baal and Ashtaroth! That has come to pass against which Deut. iv. 19 warned as possible: "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, all the host of heaven, shouldest bow down to them and serve them." The luminaries of the heavens are the original symbols of ancient idolatry. Baal answers to Zeus, the Greek Light-god. Ashtaroth, in like manner, corresponds to Hera (according to the meaning of her name, a Baalah), the Star-queen. Ashtoreth means "the star" (*שֵׁטָרָה*, Persian *sitrah*, *ἀστὴρ*, star); in the plural her name is Ashtaroth. This plural expresses the Scripture phrase "host of heaven," in one collective conception. As *Elohim* in its plural form represents the Deity, so Baalim represents Baaldom, and Ashtaroth the shining night-heavens.

(Just as *cives* and *civitas*, *בְּעָלִים* and *בְּעָלִיהָ*, are used to express all that is included in the idea of the State.) The Greek form of Ashtoreth, it is well known, was Astarte. Hence, names formed like Abdastartus<sup>2</sup> (Servant of Astarte), find their contrast in such as Obadiah (Servant of Jah), formed in the spirit of the Israelitish people. Astarte represents on the coast of Phœnicia the same popular conception, suggested by natural phenomena, which till a very late period Asia Minor worshipped in the goddess of Ephesus. The Greek conceptions of Hera, Artemis, and Aphrodite do not so coalesce in her as to prevent us from clearly finding the common source. From the instructive passages of Scripture, in which the language shows a relation of Astarte to the propagation of flocks (Deut. vii. 13; xxviii. 4), it is evident that as luminous night-goddess she, like Hera, was a patroness of corporeal fertility, an Ilithyia, Lucina, Mylitta. On account of this idea, which is characteristic of both goddesses, the heavenly Hera (*Juno caelestis*) coincides with Aphrodite Urania, so that Hesychius remarks concerning Belthis (Baalath), that she may be the one or the other. Astarte was worshipped as Ashtoreth, not only in Zidon (1 Kgs. xi. 5; 2 Kgs. xxiii. 13), but throughout Canaan; special mention is made of her temple in Askelon (1 Sam. xxxi. 10). It is evidently this temple of which Herodotus (i. 105) speaks as dedicated to Aphrodite Urania, and which, as the national sanctuary of Askelon, the Scythians destroyed. It was on account of its national charac-

<sup>1</sup> Cf. my *Abhandlung über Wissensth. und Akademien*, p. xxviii.

<sup>2</sup> Compare Methuastartus (*מֵתוּעֶשְׁתָּרָה*), formed like Methubaal, Methusalem, Man of (belonging to) Astarte. Compare *אִמַּעֲשֶׁרָה*, "my mother is Astarte," on the

Sidonian Inscription of Eshmunazar. Rödiger (*Zeitschrift d. d. m. Ges.*, 1855, p. 656) regards it as an abbreviation for *אִמַּעֲשֶׁרָה*, "maid-servant of Astarte," wherein he is followed by others.

ter, that the Philistines deposited in it the armor of Saul as trophies. They saw in its goddess the victor over the defeated enemy, just as at Ephesus the repulse of the Cimmerians was attributed to the aid of Artemis. Powers of resistance and defense were ascribed to all those Asiatic goddesses who presided over the principle of fecundity in nature. Their weapons protect pacific nature and that which she cherishes, against the hostility of wild and savage forces. The worship of the Ephesian goddess is founded and celebrated by Amazons. Juno, the celestial, is represented with lance in hand. The same conception is indicated by ancient representations of Aphrodite, in which she appears armed and prepared for battle. Astarte is at all events considered favorable to her nation in war, since trophies of victory hang in her temple, and the capital of the terrible warrior Og bears the name Ashtaroth (Josh. ix. 10; xii. 4). This King Og of Bashan is regarded as a scion of the mighty Rephaim. These latter have their seat at Ashtaroth Karnaim, where they are attacked by the eastern kings (Gen. xiv. 5). Ashtaroth Karnaim points to the horns of the crescent moon, by which also Astarte of Askalon is indicated on the coins of that city (cf. Stark, *Gaza*, p. 259). The armed Aphrodite in Sparta is the same with Helena or Selene, the moon-goddess, — a fact clearly demonstrative of her identity with Astarte. Moon and stars, the luminaries of the night-sky, are blended in Ashtaroth. She represents the collective host of heaven. Before this "host" Israel bowed down when it forsook its "Lord of hosts." Baal and Ashtaroth stand for the whole national worship of Phœnicia, over against Jehovah, the God of the universe. They are the representatives of their nation's prosperity; and it is therefore a profound conception, which Epiphanius says some held (*Hæres.* iv. cap. 2), which makes Hercules (Baal) to be the father, and Ashtaroth (or Asteria, *ἡ καὶ Ἀστειρά*), the mother, of Melchizedek. Thus when Melchizedek bowed himself before Abraham and Abraham's God, the national spirit of Canaan submitted itself. When Israel prostrates itself before such symbols, it cannot fail to provoke the anger of its God.

Ver. 14. And the anger of Jehovah was kindled against Israel. A climax appears also in the expressions concerning the displeasure of God. First, that which they do is evil in his sight (ver. 11); then, they provoke Him to anger (ver. 12; cf. Deut. iv. 25; ix. 18); finally, his anger is kindled (ver. 14; also Num. xxv. 3; xxxii. 13).

And He delivered them into the hands of the oppressors [spoilers] — and gave them up into the hands of their enemies.<sup>1</sup> Thus far the phraseology has been literally quoted from Mosaic utterances, except that Baal and Ashtaroth were substituted for sun, moon, and stars. The above words occur here for the first time. They express the historical consequences of Israel's wrong-doing. When Israel forsakes God and his law, it loses the basis of its nationality. With God and God's law, and through them, it is a people; without them, it has neither law nor national power. The gods after whom they run, do not at all belong to them. On the contrary, they are the property of nations who are their enemies. Israel left Egypt a crowd

of slaves. It was God's own revelation of Himself, fulfilling his promise to the fathers, that made it free. If it give up this revelation, it has no longer a basis of freedom. Freedom is henceforth impossible; for by serving the gods of other nations, it dissolves its own national existence. Hence, this faithlessness towards God, is the worst folly against itself. For the enemy who gave way before Israel's God and Israel's enthusiasm, will no longer spare the conquerors of Canaan when, like men without character, they kneel at strange altars. When God who elected Israel is not in the midst of the nation as its protector, it is like the defenseless hart which the hunter pursues. Such is the figure which underlies the expression: "and God gave them into the hands of their *אֹיְבֵיהֶם*." The root

*אָבָה*, *אָבָה*, is not found in the Pentateuch, and occurs here for the first time. The *shosim* are enemies of the property of another, robbers, plunderers, — as the hunter robs his game of life and happiness. The word is kindred to the Greek *χάω*, with the same meaning, although, to be sure, only the passive *χάσμαι* is in use. (It seems also that the Italian *cucciare* and the French *chasser* are to be derived from this word; but cf. Diez, *Lex. der Röm. Spr.*, p. 79). Israel, having broken its covenant with God for the sake of men, was by these very men oppressed. They robbed it of goods and freedom. For God had "sold it," like a person who has lost his freedom. What but servitude remained for Israel when it no longer possessed the power of God? It cannot stand before its enemies, as was foretold, Lev. xxvi. 37, in somewhat different words. A people that conquered only through the contrariety of its spirit with that of its enemies, must fall when it ceases to cherish that spirit. No one can have power to succeed, who himself destroys his sole vocation to success. Hence, Israel could no more be successful in anything. The measure of its triumph with God, is the measure of its misery without Him. Apostasy from God is always like a return to Egypt into bondage (Deut. xxviii. 68).

Ver. 15. As Jehovah had said, and as he had sworn unto them. By applying to their sin the very words used in the law, the narrator has already emphasized the enduring truthfulness of the divine announcements. Israel is to experience that everything threatened comes to pass; and with reason, for every promise also has been verified. But here he expresses himself still more plainly. The hand of the Lord (Deut. ii. 15) was against them for evil (Deut. xxix. 20), as He "had sworn unto them." No sentence evinces more plainly how closely the narrator keeps to the Mosaic writings. When God is said to swear unto Israel, it is almost always in connection with blessings to be bestowed. Only in two instances (Deut. ii. 14; cf. Josh. v. 6), the Lord is represented as having sworn that to those who had not obeyed his voice, He would not show the land. In these, therefore, the oath is confirmatory of threatened punishment. The double form of expression also, that God spake and swore, is prefigured Deut. xxix. 12 (13).

And they became greatly distressed, *וַיִּכְאֻבּוּ*. Deut. xxviii. 50–52 describes the plunderers, who

1 [On these words Bachmann remarks: "This does not describe a twofold visitation, either simultaneous or successive: first spoiling, then servitude (P. Mart.), or roving robber bands and regular hostile armies (Schm.); still less (Cajet.) a threefold degree of calamity — spoiling, slavery, flight [the

latter indicated by 'they were no longer able to stand before their enemies' — Ta.]; but God in abandoning the people to the relentless violence of their hostile neighbors, does thereby deliver them into the hands of the spoilers." — Ta.]

shall rob them of their cattle and their harvests. "Thou shalt be distressed in all thy gates" (וְהָיָה לְךָ צָרָה בְּכָל שְׁעֵי עָרֶיךָ), is twice repeated in ver. 52. The narrator presupposes intimate acquaintance with the ancient writings, and therefore cites only their salient points.

#### HOMEILETICAL AND PRACTICAL.

After the judgment of the word comes the judgment of the sword. He who ceases to remember the works of God, ceases also to enjoy the power of God. For him who shuts his eyes, the sun affords no light. Men are judged by the truth which they despise, and betrayed by the sin which they love. Israel can no longer withstand the nations over whom it formerly triumphed, because it courts their idols and leaves its own God.

Thus men suffer through the passions which they entertain. They are plundered, when instead

of God, they serve Baal-Mammon. The judgment of the word which they forsake, is confirmed. Men lose the freedom of the children of God, when (1) they are no longer grateful to God; consequently, (2) remember Him no more; hence, (3) attend no longer to the preaching of repentance; and despite of it, (4) serve idols.

STARKE: He who engages in another worship, forsakes the true God, and apostatizes from Him. But woe to the man who does this: for he brings himself into endless trouble. THE SAME: God is as true to his threats as to his promises. LISCO: The people whom trouble and bondage had brought to a consciousness of their guilt, sank again into idolatry through levity and commerce with heathen, and thus new chastisements became necessary. GERLACH: The judgment affords a deep glance into God's government of the world, showing how He makes all sin subservient to his own power, by punishing it with the very evils that arise from it.

*The interposition of God in Israel's behalf by the appointment of Judges. Deliverance and the death of the Deliverer the occasion of renewed apostasy.*

#### CHAPTER II. 16-23.

- 16 Nevertheless [And] the Lord [Jehovah] raised up judges, which [and they] delivered them out of the hand of those that spoiled them. And yet they would not [But neither did they] hearken unto their judges, but<sup>1</sup> they went a whoring<sup>a</sup> after other [false] gods, and bowed themselves unto them: they turned quickly<sup>b</sup> out of the way<sup>c</sup> which their fathers walked in, obeying<sup>d</sup> the commandments of the Lord [Jehovah]; but they did not so. And when the Lord [Jehovah] raised them up judges, then the Lord [Jehovah] was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the Lord [Jehovah] because of their groanings [wallings<sup>e</sup>] by reason of them that oppressed<sup>d</sup> them and vexed [persecuted<sup>f</sup>] them.) And [But] it came to pass, when the judge was dead, that they returned [turned back], and corrupted themselves<sup>g</sup> more than their fathers, in following other [false] gods to serve them, and to bow down unto them; they ceased not from<sup>h</sup> their own [omit: own] [evil] doings;<sup>i</sup> nor from their stubborn way.<sup>j</sup> And the anger of the Lord [Jehovah] was hot [kindled] against Israel; and he said, Because that this people hath transgressed my covenant<sup>k</sup> which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth [will not go on to] drive out any [a man] from before them of the nations which Joshua left when he died: that through them I may prove [in order by them to prove<sup>l</sup>] Israel, whether they will keep the way of the Lord [Jehovah] to walk therein, as their fathers did keep it, or not. Therefore [And] the Lord [Jehovah] left those [these] nations [at rest<sup>k</sup>], without driving them out hastily [so that they should not be speedily driven out], neither delivered he them [and delivered them not] into the hand of Joshua.

<sup>a</sup> Ver. 17. — פִּי זָכָר, etc., cf. Deut. xxxi. 16.

<sup>b</sup> Ver. 17. — סָרְדוּ מִיָּדָם, cf. Ex. xxxi. 8; Deut. ix. 12.

<sup>c</sup> Ver. 18. — נִשְׁתַּחֲוּם, from נִשְׁתַּחֲוֶה, cf. Ex. ii. 24, vi. 5.

<sup>d</sup> Ver. 18. — וְיָחַד, cf. Ex. iii. 9.

<sup>e</sup> Ver. 18. — וְיָחַד appears here for the first time. Cf. the Greek *Stance*.

<sup>f</sup> Ver. 19. — Cf. Deut. xxviii. 20.

<sup>g</sup> Ver. 19. — הִשְׁתַּחֲוּהוּ, with reference to Ex. xxxiii. 5, etc., where already Israel is called הִשְׁתַּחֲוּהוּ.

<sup>h</sup> Ver. 20. — Cf. Josh. vii. 11.

<sup>i</sup> Ver. 22. — Cf. Ex. xvi. 4; xx. 20; Deut. viii. 2, 16; xiii. 4 (3).

<sup>k</sup> Ver. 23. — Cf. Num. xxxii. 15.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 17. — Dr. Cassel has *denn*, "for." "But" is better. On יִּי after a negative, cf. Ges. Gr. p. 272, at top. — Ta.]

[2 Ver. 17. — That is, as often as a Judge had succeeded in bringing them back to the way of their fathers, they quickly left it again. So Bachmann. — Ta.]

[3 Ver. 17. — לְשֹׁמֵעַ: "in that they obeyed." On this less regular, but by no means rare (cf. ver. 19, Pa. lxxviii. 18; 1 Sam. xx. 20; etc.) use of the infin. with לְ, cf. Ew. 280 d. — Ta.]

[4 Ver. 18. — בְּחֹק, only here and in Joel ii. 8. If the clause were rendered: "before those that crowded (יִחְצִי, cf. on ch. i. 34) and pressed upon them," its metaphorical character would be preserved as nearly as possible. — Ta.]

[5 Ver. 19. — The E. V. is correct as to sense; but the Hebrew phrase, filled out, would be, "they corrupted their way," cf. Gen. vi. 12. — Ta.]

[6 Ver. 19. — לֹא הִפְלִיגוּ מִן: lit. "they caused not (sc. their conduct, course of action) to fall away from their (evil) deeds." — Ta.]

[7 Ver. 22. — לִמְעַן בָּרוּךְ. Grammatically this infin. of design may be connected either with לֹא אִסִּיף, ver. 21, בְּיָמָיו, ver. 20, or יִּי. The first construction (adopted by E. V.) is inadmissible, because, 1. It supposes that Jehovah himself continues to speak in ver. 22, in which case we should expect אֲנִי־בָרוּךְ, first per., rather than אֲבִרְדִּיךָ יְהוָה. 2. It supposes that the purpose to prove Israel is now first formed, whereas it is clear from ch. iii. 1, 4, that it was already operative in the time of Joshua. This objection is also fatal to the construction with בְּיָמָיו, adopted by Kell. (That Dr. Cassel adopts one of these two appears from the fact that he reads: "whether they *will* (instead of *would*, see farther on) keep the way of Jehovah," but which of the two is not clear.) It remains, therefore, to connect with לִמְעַן, against which there is no objection, either grammatical or logical. "For in such loosely added infinitives of design, in which the subject is not definitely determined, the person of the infin. goes back to the preceding principal word *only* when no other relation is more obvious, see Ew. 287 b (cf. Ex. ix. 16). But that here, as in the perfectly analogous parallel passage, ch. iii. 4, the design expressed by the infin. is not Joshua's nor that of the nations, but Jehovah's, is self-evident, and is besides expressly declared in ver. 23 and ch. iii. 1. So rightly LXX. It. Psal. Ar. Aug. (ques. 17), Ser. Stud. and many others" (Bachmann). The connection from ver. 21 onward is therefore as follows: In ver. 21 Jehovah is represented (cf. foot-note 8 on p. 62) as saying, "I will not go on to drive out the nations which Joshua left when he died." To this the author of the Book himself adds the purpose for which they were left, namely, to prove Israel, whether they would (not, *would*) keep the way (אֲבִרְדִּיךָ) of Jehovah to walk therein (בָּהֶם, plur. "in them," constr. ad sensum, the way of Jehovah consisting of the יְהוָה מִצְוֹת, Deut. viii. 2 — Kell), as their fathers kept it, or not. "And so," he continues, i. e. in consequence of this purpose, "Jehovah (not merely Joshua) left these nations (אֲבִרְדִּיךָ, these, pointing forward to ch. iii. 1 ff., where they are enumerated,) at rest, in order that they should not speedily (for that would have been inconsistent with the design of proving Israel by them, but yet ultimately) be driven out, and did not give them into the hand of Joshua." But the "not speedily" of Joshua's time had by Israel's faithless apostasy been changed into "never." — Ta.]

## EXEGETICAL AND DOCTRINAL.

The first two chapters indicate, by way of introduction, the laws of historical cause and effect whose operation explains the occurrences about to be related in the succeeding pages. They are designed to give information concerning that most important of all subjects in Israel, — the relation of the will of God to his chosen people. Since prosperity and calamity were both referred to God, it was necessary to explain the moral grounds of the same in the favor or wrath of God. It was most important, in view of the peculiar histories which were to be narrated, that the doubts which might be raised against the doctrine of God's all-powerful and world-controlling direction, should be obviated. The connection between the national fortunes, as about to be related, and the declarations of the Mosaic law, was to be pointed out. The reader was to be informed why the purposes of God concerning the glory of Israel in Canaan, as unfolded to Moses, had been so imperfectly fulfilled. In ch. i. a historical survey of the conquests of the tribes had been given, in order in connection therewith to state how little heed had been given to the behest of the law to expel the nations. In that disobedience the germ of all subsequent misfortunes was contained. For by mingling with the heathen nations, the chosen people fell into sin. With Israel to fall from God was actually to fall

back into bondage. In their distress and anguish, God (vers. 15 and 18) mercifully heard their crying, as he had heard it in Egypt (Ex. ii. 24; vi. 5). Now, as then, He raised them up heroes, who through his might smote the enemy, and delivered the people from both internal and external bondage (ver. 16). This, however, did not remove the evil in its germ. Since the judgeship was not hereditary, the death of each individual Judge brought back the same state of things which followed the departure of Joshua and his contemporaries. The nation continually fell back into its old sin (vers. 18, 19). The history of events under the Judges, is the history of ever recurring exhibitions of divine compassion and human weakness. Hence, the great question in Israel must be one inquiring into the cause of these relations. If, the people might say, present relations owed their existence to the temptations occasioned by the remaining Canaanites, he on whom the first blame for not expelling them must fall, would be none other than Joshua! Why did not that hero of God drive them all out of the land? Why did he not secure the whole land, in all its extended boundaries, for a possession to Israel? If only sea and desert had bounded their territories, Israel would have had no temptation to meddle with the superstitions of neighbors. Left to themselves, they would have thought of nothing else than to serve their God. To this vers. 21 ff. reply: God is certainly the Helper and Guide of Israel, its Libera-

tor and Conqueror; but not to serve the sinfulness and sloth of Israel. The Spirit of God is with Israel, when the freewill of Israel chooses obedience to God. But the freedom of this choice demonstrates itself only under temptation. Abraham became Father of the Faithful because, though tempted (Gen. xxii. 1), he nevertheless stood firm. Fidelity and faith approve themselves only in resistance to seductive influences. God in his omnipotence might no doubt remove every temptation from the path of believers; but He would not thereby bestow a boon on man. The opportunity for sinning would indeed be rendered difficult; but the evidence of victorious conflict with sin would be made impossible. Had God suffered Joshua to remove out of the way all nations who might tempt Israel, the people's inward sinful inclinations would have been no less, it would have cherished no greater love for God its benefactor, it would have forgotten that He was its liberator (ch. ii. 10); and the faith, the fidelity, the enthusiasm, which come to light amid the assaults of temptation, would have had no opportunity to win the approval of God or to secure the impartation of his strength. Unfaithfulness, to be sure, must suffer for its sins; but faithfulness is the mother of heroes. The Book of Judges tells of the trials by which God suffered Israel to be tried through the Canaanites, of the punishments which they endured whenever they failed to stand the tests, — but also of the heroes whom God raised up because they preserved some faith in Him. The closing verses do not therefore contradict the opening of the chapter. The pious elders weep when from the words of the "messenger from Gilgal" they perceive the temptation. The unfaithful younger generation must suffer the penalty because they yielded to the seduction. Joshua would doubtless have expelled all the nations; but God did not permit it. He died; but in his place God raised up other heroes, who liberated Israel when, in distress, it breathed penitential sighs. Such, in outline, are the author's thoughts as to the causes which underlie his history. He uses them to introduce his narrative, and in the various catastrophes of the history constantly refers to them.

Vers. 16-19. And Jehovah raised them up Judges, שופטים, *Shophetim*. This word occurs here for the first time in the special sense which it has in this period of Israelitish history, and which it does not appear to have had previously. שופט is to judge, to decide and to proceed according to the decision, in disputes between fellow-country-

men and citizens. Originally, Moses, deeming it his duty to exercise all judicial functions himself, was the only judge in Israel (Ex. xviii. 16). But when this proved impracticable, he committed the lesser causes to trustworthy men from among the people, just as at the outset the Spartan ephors had authority only in unimportant matters. These he charged (Ex. xviii. 21; Deut. i. 16) to "judge righteously between every man and his brother." For the future, he enjoins the appointment of judges in every city (Deut. xvi. 18). Their jurisdiction extends to cases of life and death, to matters of idolatry as all other causes (Deut. xvii. 1-12; xxv. 2); and although the words are "thou shalt make thee judges," the judges are nevertheless clothed with such authority as renders their decisions completely and finally valid. Whoever resists them, must die (Deut. xvii. 12). The emblem of this authority, in Israel as elsewhere, was the staff or rod, as we see it carried by Moses. The root שפ is therefore to be connected with שפף, staff, σκήπτρον, *scipio*.

שופט is a staff-man, a judge. In the Homeric poems, when the elders are to sit in judgment, the heralds reach them their staves (*Il.* xviii. 506); "but now (says Achilles, *Il.* i. 237), the judges carry in their hands the staff."<sup>1</sup> Judicial authority is the chief attribute of the royal dignity. Hence, God, the highest king, is also "the Judge of all the earth" (Gen. xviii. 25). He judges concerning right and wrong, and makes his awards accordingly. When law and sin had ceased to be distinguished in Israel, compassion induced Him to appoint judges again. If these are gifted with heroic qualities, to vanquish the oppressors of Israel, it is nevertheless not this heroism that forms their principal characteristic. That consists in "judging." They restore, as was foreseen, Deut. xvii. 7, 12, the authority of law. They enforce the penalties of law against the sin of disobedience towards God. It is the spirit of this law living in them, that makes them strong. The normal condition of Israel is not one of victory simply; it is a condition in which law and right<sup>2</sup> are kept. For this reason, God raises up *Shophetim*, judges, not princes (*nesim*, *sarim*). The title sets forth both their work and the occasion of their appointment. Israel is free and powerful when its law is observed throughout the land.<sup>3</sup> Henceforth, (as appears from Deut. xvii. 14,) except *shophetim*, only kings, *melakim*, can rule in Israel. The difference between them

1 A similarly formed title is that of *Bâtonnier*, given by the French to the chief of the barristers, and yet very different from the mediæval *bastonnier*.

2 [Dr. Cassel's words are: *Gesetz und Recht*. For the latter term, as technically used, the English language has no equivalent. It is Right as determined by law. — Ta.]

3 [Dr. Bachmann (with many others) reaches an entirely different definition of the "Judges." The Judge as such, he contends, acts in an external direction, in behalf of, not on, the people. A Judge, in the special sense of our Book, is first of all a Deliverer, a Savior. He may, or he may not, exercise judicial functions, properly speaking, but he is Judge because he delivers. This view he supports by an extended review of the *usus loquendi* of the word, and especially by insisting that ch. ii. 16, 18 admits of no other definition. "Why," he asks, quoting Dr. Cassel, "if a Judge is first of all a restorer of law and right, does not ch. ii. 11-19, which gives such prominence to the fact that the forsaking of the divine law is the cause of all the hostile oppressions endured by Israel, lay similar stress, when it comes to speak of the *Shophetim*, on the restoration of the authority of law, but, on the contrary, speaks of the deliv-

erance of the people from its oppressors?" To which it were enough to reply, first, that ver. 18 intends only to show how Israel was delivered from the previously mentioned consequences of its lawless condition, not how it was rescued from the lawless condition itself; and, secondly, that vers. 18, 19 clearly imply, that while military activity may (and from the nature of the case usually did) occupy a part of the Judge's career, efforts, more or less successful, to restore the supremacy of the divine law within the nation engage the whole. Hence, the Deliverer was rightly called *Shophet*, whereas in his military character he would have been more properly called שׁוֹמֵר, cf. ch. iii. 9. Dr. Bachmann, it is true, explains the title Judge (as derived from the second of the three meanings of שפ, 1. to judge; 2. to save, namely, by affording justice; 3. to rule) by the fact that the O. T. views the assistance sent by Jehovah to his oppressed people as an act of retributive justice towards both oppressor and oppressor, cf. Gen. xv. 14; Ex. vi. 6, vii. 4; but in such cases Jehovah, and not the human organ through whom He acts, is the Judge. — Ta.]

lies chiefly in the hereditariness of the royal office—a difference, it is true, of great significance in Israel, and closely related to the national destiny. The Judge has only a personal commission. His work is to re-inspire Israel with divine enthusiasm, and thus to make it victorious. He restores things to the condition in which they were on the death of Joshua. No successor were necessary, if without a judge, the nation itself maintained the law, and resisted temptation. Israel has enough in its divinely-given law. Rallying about this and the priesthood, it could be free; for God is its King. But it is weak. The Judge is scarcely dead, before the authority of law is shaken. Unity is lost, and the enemy takes advantage of the masterless disorder. Therefore, Judges, raised up by God, and girded with fresh strength, succeed each other,—vigorous rulers, full of personal energy, but called to exercise judgment only in the Spirit of God. It has been customary, in speaking of the Punic *suffetes*, to compare them with the Israelitish *shophetim*. And it is really more correct to regard the *suffetes* as *consules* than as kings. Among the Phœnicians also the idea of king included that of hereditariness.<sup>1</sup> The *suffetes* were an elected magistracy, whose name, like that of the Judges, was doubtless derived from the fact that they also constituted the highest judicial authority. They sat in judgment (*ad jus dicendum*) when the designs of Aristo came to light (Livy, xxxiv. 61). It is, in general, by no means uncommon for the magistracy of a city (*summus magistratus*), as in the Spanish Gades (Livy, xxviii. 37), to be styled Judges, *i. e.* *suffetes*. As late as the Middle Ages, the title of Spanish magistrates was *judices*. The highest

officer of Sardinia was termed *judez*.<sup>2</sup> The Israelitish Judges differ from the *suffetes*, not so much by the nature of their official activity, as by the source, purpose, and extent of their power. In Israel also common *shophetim* existed everywhere; but the persons whom God selected as deliverers were in a peculiar sense men of divine law and order. They were not regular but extraordinary authorities. Hence, they were not, like the *suffetes*, chosen by the people. God himself appointed them. The spirit of the national faith placed them at the head of the people.

Ver. 20, etc.<sup>3</sup> I will not go on to drive out a man of the nations which Joshua left when he died. The purport of this important sentence, which connects chapters i. and iii. historically and geographically, is as follows: The whole land, from the wilderness of Edom to Mount Casius and the "road to Hamath," and from Jordan to the sea, was intended for Israel. But it had not been given to Joshua to clear this whole territory. A group of nations, enumerated ch. iii. 3, had remained in their seats. Nor did the individual tribes, when they took possession of their allotments, make progress against them (cf. ch. i. 19, 34). Especially does this explain what is said above, ch. i. 31, of the tribe of Asher. Israel, therefore, was still surrounded by a circle of heathen nations, living within its promised borders, to say nothing of those who with their idolatry were tolerated in the territory actually subjugated (cf. ch. i. 21, 27, 30). These were the nations by whom temptations and conflicts were prepared for Israel, and against whom, led by divinely-inspired heroes, it rose in warlike and successful resistance.

<sup>1</sup> Which Movers (*Phœnizier*, II. 1, 536)\* has improperly overlooked. As those who exercised governmental functions, properly symbolised by the sceptre, the Greek language could scarcely call them anything else than *βασιλεις*. Some good remarks against Heeren's view of this matter were made by J. G. Schlosser (*Aristoteles' Politik*, I. 196, 196).

<sup>2</sup> It is only necessary to refer to Du Cange, under *Judices*. Similar relations occur in the early political and judicial history of all nations. Cf. Grimm, *Rechtswörterbuch*, p. 750, etc.

<sup>3</sup> [Dr. Cassel, in striving after brevity, has here left a point of considerable interest in obscurity. Ver. 20 reads as follows: "And the anger of Jehovah was kindled against Israel, and he said, Because this people hath transgressed my covenant which I commanded their fathers, and have not hearkened to my voice, I also will not," etc. How is this verse connected with the preceding? Vers. 11-19 have given a bird's-eye view of the whole period of the Judges. They have described it as a period of constantly renewed backsliding, calling down God's anger on Israel, and not permanently cured even by the efforts of the Judges. Thereupon ver. 20 proceeds as above; and the question arises, to what point of time in the whole period it is to be referred. Dr. Bachmann argues that in ver. 20 the narrative goes back to the "sentence" pronounced at Bochim (see ver. 3). "Ver. 20," he says, "adds [to the survey in vers. 11-19] that, before God's anger attained its complete expression in delivering Israel into the hands of strange nations (ver. 14), it had already manifested itself in the determination not to drive those nations out; and with this the narrative returns to the judgment of Bochim." Accordingly, he interprets the *וַיֹּאמֶר*, "and he said," of ver. 20, as introducing an actual divine utterance, namely, the one delivered at Bochim. Without following the whole course of Dr. Bachmann's argument, it is enough here to say that his conclusion is surely wrong, and that the source of his error lies in the view he takes of the words spoken at Bochim, which are not a "sentence" or "judgment," but a warning, designed to obviate the necessity for denouncing judgment. The true connection, in my judgment (and as

I think Dr. Cassel also conceives it), is as follows: When Joshua ceased from war, there were still many nations left in possession of territory intended for Israel, cf. Josh. xiii. 1 ff. They were left temporarily, and for the good of Israel, cf. Judg. ii. 22, 23, iii. 1, 2. At the same time Israel was warned against the danger that thus arose, and distinctly told that if they entered into close and friendly relations with the people thus left, Jehovah would not drive them out at all, but would leave them to become a scourge to them, Josh. xxiii. 12 ff. Nevertheless, Israel soon adopted a line of conduct towards them such as rendered it inevitable that the prohibited relations must soon be established, cf. Judg. i. Then came the warning of Bochim. It proved unavailing. Israel entered into the closest connections with the heathen, forsook Jehovah, and served Baal and Ashtaroth, ch. iii. 6, ii. 11 ff. The contingency of Josh. xxiii. 12, 13 had actually occurred, and its conditional threat passed over into irrevocable determination on the part of Jehovah. The time of the determination falls therefore in the earlier part of the period of the Judges; but as the moment at which it went into force was not signalled by any public announcement, and as each successive apostasy added, so to speak, to its finality, the author of the Book of Judges makes express mention of it (allusion to it there is already in vers. 14 b, 15 a), only at the close of his survey, where, moreover, it furnished an answer to the question which the review itself could not fail to suggest, Why did God leave these nations to be a constant snare to Israel? why was it, that even the most heroic Judges, men full of faith in God and zeal for Israel, did not exterminate them? The *וַיֹּאמֶר* of ver. 20, therefore, does not introduce an actual divine utterance. The author derives his knowledge of God's determination, first, from Josh. xxiii. 13, and secondly, from the course of the history; but in order to give impressiveness and force to his statement, he "clothes it in the form of a sentence pronounced by God"

(Kell). The *ו* in *וַיֹּאמֶר* denotes logical, not temporal, sequence. On the connection of ver. 22 ff. with ver. 21, see note 7 under the text. — Ta.]

With their enumeration, briefly made in ch. iii. 1-5, the author closes his introduction to the narration of subsequent events. The historical and moral background on which these arise, is now clear. Not only the scene and the combatants, but also the causes of conflict and victory have been indicated.

#### HOMILETICAL AND PRACTICAL.

The judgments of God are indescribable — his compassion is indefatigable. Whatever God had promised in the law, must come to pass, be it prosperity or distress. Apostasy is followed by ruin; the loss of character by that of courage. Heroes become cowards; conquerors take to flight. Shame and scorn came upon the name of Israel. The nation could no longer protect its cities, nor individuals their homes. In distress, the people returned to the altars which in presumptuous pride they had left. *Old Israel* wept when it heard the preaching of repentance; *new Israel* weeps only when it feels the sword of the enemy. And God's compassion is untiring. He gave them deliverers, choosing them from among Israel's judges, making them strong for victory and salvation. But in his mercy He chastened them. For Israel must be trained and educated by means of judgment and mercy. The time to save them by a king had not yet come. Judah had formerly led the van; but neither was the education of this tribe completed. Judges arose in Israel; but their office was not hereditary. When the Judge died a condition of national affairs ensued like that which followed the death of Joshua: the old remained faithful, the young apostatized. The Judges for the most part exercised authority in single tribes. The heathen were not expelled from the borders assigned to Israel; Israel must submit to ever-renewed trials; and when it failed to stand, then came the judgment. But in this discipline, compassion constantly manifested itself anew. The word of God continued to manifest its power. It quietly reared up heroes and champions. The contents of these verses form the substance of the whole Book. Israel must contend, — 1, with sin, and 2, with enemies; it experiences, — 1, the discipline of judgment, and 2, the discipline of compassion; but in contest and in discipline that which approves itself is, — 1, the victory of repentance, and 2, the obedience of faith.

Thus the contents of the Book of Judges afford a look into the history of Christian nations. They have found by experience what even in a modern novel the author almost involuntarily puts into the mouth of one of his characters (B. Abeken, *Greifensee*, i. 43): "Truly, when once the granite rock on which the church is reared has crumbled away, all other foundations crumble after it, and nothing remains but a nation of cowards and voluptuaries." A glance into the spiritual life shows the same process of chastisement and compassion. The Apostle says (2 Cor. xii. 7): "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." A recent philosopher (Fischer, *Gesch. der neueren Philos.*, i. 11) defines philosophy to be, not so much universal science, as *self-knowledge*. If this be correct, repentance is the true philosophy; for in repentance man learns to know himself in all the various conditions of apostasy and ruin, reflection and return, pride and penitence, heart-quickenings and longing after divine compassion.

STARKE: Fathers, by a bad example, make their children worse than themselves; for from old sins, new ones are continually growing, THE SAME: Although God knows and might immediately punish all that is hidden in men, his wisdom employs temptation and other means to bring it to the light, that his justice may be manifest to his creatures. THE SAME: Through tribulation and the cross to the exercise of faith and obedience, prayer and hope. And all this tends to our good; for God tempts no one to evil. THE SAME: Though God permit, He does not approve, the unrighteous oppressor of the unrighteous, but punishes his unrighteousness when his help is invoked. LISCO: God's judgment on Israel is the non-destruction of the heathen. GERLACH: From the fact that the whole history does at the same time, through scattered hints, point to the flourishing period of Israel under the kings, we learn that these constantly-recurring events do not constitute a fruitless circle, ever returning whence it started, but that through them all, God's providence conducted his people, by a road wonderfully involved, to a glorious goal.

#### *Enumeration of the heathen nations left to prove Israel.*

#### CHAPTER III. 1-4.

- 1 Now these *are* the nations which the Lord [Jehovah] left [at rest], to prove Israel by them, (*even as many of Israel as had not known* [by experience] all the wars of Canaan;
- 2 Only that the generations of the children [sons] of Israel might know to teach them
- 3 war, at the least such as before knew nothing thereof; )<sup>1</sup> *Namely*, five lords [principalities] of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt [dwell] in mount Lebanon, from mount Baal-hermon unto the entering in of
- 4 [it. unto the coming, i. e. the road to] Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord [Jehovah], which he commanded their fathers by the hand of Moses.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — Dr. Cassel renders this verse freely: "Only that to give experience to the generations of the sons of Israel, they might teach them war which they did not formerly learn to know." He supplies a second **לְמַעַן** before **לְלִמְדָם** (see the exposition below), and in a note (which we transfer from the foot of the page), remarks: "Ver. 2 contains two subordinate clauses dependent on the subject of the principal sentence in ver. 1, which is 'Jehovah.' In the first of these clauses (each of which is introduced by **לְמַעַן**), the subject is 'Israel' (fully, **הָאֱלֹהִים בְּיָרִיִּשׁ**); in the second, 'the nations.' The first expresses the result of the second; that which Israel experiences is, that the nations teach it war." Keil (who follows Bertheau) explains as follows: "only (**כִּי**, with no other view than) to know the subsequent generations (**דִּירוֹת**, the generations after Joshua and his contemporaries) of the sons of Israel, that He (Jehovah) might teach them war, only those who had not learned to know them (the wars of Canaan)." But, 1, if **דִּירוֹת** were in the accus., the author could hardly have failed to remove all ambiguity by prefixing **אֵלֶיךָ** to it. 2. An infin. of design with **לְ**, following one with **לְמַעַן**, without **ו** to indicate coördination, can only be subordinate to the preceding. Thus in the English sentence: "We eat in order to live to work," "to work," would be at once interpreted as subordinate to "to live." A second **לְמַעַן** might indicate coördination even without the assistance of **ו**, cf. in English: "We eat in order to live, in order to work;" where we feel at once that "to live" and "to work" are coördinate so far as their relation to the principal verb is concerned. Hence, Dr. Cassel inserts a second **לְמַעַן**; but this is an expedient too much like cutting the Gordian knot to be satisfactory. Bachmann, who in the main agrees with our author, avoids this by treating **לְלִמְדָם** as a gerundive adverbial phrase. As for **דִּיעַת** it is not indeed impossible that, remembering what he said in ch. ii. 10 (**לֹא יָדָעוּ**, etc.), and just now substantially repeated in ver. 1 b, the writer of Judges uses it here absolutely, to indicate briefly the opposite of the condition there described, in which case Dr. Cassel's rendering would be sufficiently justified. But since **דִּירוֹת** **בְּיָרִיִּשׁ** (ver. 2 a) clearly represents the **אֵת קְלִיפָתָם** of ver. 1 b, it seems obvious that the **דִּיעַת** of ver. 2 in like manner resumes the **עֲלִימִלְחָמוֹת בְּנָעֻן** of ver. 1. We may suppose, therefore, that the pronoun "them" is here, as frequently, omitted after **דִּיעַת**, and translate, freely, thus: "And these are the nations which Jehovah left to prove Israel by them — all that Israel which did not know all the wars of Canaan, in order that the after generations of Israel (they also) might know (understand and appreciate) them (i. e. those wars), in that he (i. e. Jehovah, or they, the nations) taught them war, (not war in general, however, but) only the wars which (or, such wars as) they did not formerly know." The first **כִּי**, as Bachmann remarks, limits the design of Jehovah, the second the thing to be taught. As to the last clause of ver. 2, if the accents be disregarded, the only difficulty in the way of the rendering here given is the plural suffix **ם**; but this probably arises from the fact that the writer's mind at once recurs to the "wars of Canaan." The **לְקִיָּים**, of old, is used from the point of time occupied by the "after generations," as was natural to a writer who lived so late as the period of kings, and not from that in which the **הִקְיָה** of ver. 1, and its design, took place. The masculine **ם** to represent a fem. plur. is not very unfrequent, cf. 2 Sam. xx. 8; 2 Kgs. xviii. 18. Dr. Bachmann connects the last clause with **דִּיעַת**, respects the accents (which join **לְקִיָּים** with **אֲשֶׁר**, not with **יָדָעוּ** **לֹא**), and renders: "that Israel might learn to know . . . war, namely, only those (wars) which were formerly, they did not know them = only the former wars which they did not know." The sense is not materially affected by this change. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. All who had not experienced the wars of Canaan. These are they of whom it was said, ch. ii. 10, that they "knew not the works of the Lord." This younger generation, after the death of Joshua and the elders, enjoyed the fruits of conquest, but did not estimate aright the greatness of the dangers endured by the fathers, and therefore did not sufficiently value the help of God. The horrors of war, to be known, must be experienced. As if the conquest of Canaan had been of easy achievement! It was no light thing to triumph over the warlike nations. Was not the tribe of Judah, although victorious, obliged nevertheless to abandon the valley to the iron chariots? But of that the rising generation no longer wished to know anything. They did not know what "a war with Canaan signified."

Ver. 2. Only that to give experience to the generations of the sons of Israel they might teach them war, with which they did not before become acquainted. The construction of the sentence is difficult, and consequently has been frequently misunderstood (among others, by Bertheau). The book which the narrator is about to write, is a Book of Wars; and it is therefore incumbent upon him to state the moral causes in which these originated. God proves Israel for its own good. With this in view, "He left the nations in peace, to prove Israel by them." How prove Israel? By depriving it of rest through them. They compel Israel to engage in conflict. In defeat the people learn to know the violence of Canaanitish oppression, and, when God sends them heroes, the preciousness of the boon of restored freedom. Only for this; the emphasis of the verse



falls on *only* (לְיָחִיד), which is introduced twice. Between אֶרֶץ and לְיָחִיד a לְמַעַן<sup>1</sup> is to be supplied. The Hebrew *usus loquendi* places both clauses (לְמַעַן לְיָחִיד and אֶרֶץ לְיָחִיד), each beginning with לְיָחִיד, alongside of each other without any connective, whereby one sets forth the ground of the other. God leaves the nations in peace, "in order that they might teach the Israelites what war with Canaan signified, — in order that those generations might know it who had not yet experienced it." It is not for technical instruction in military science that He leaves the heathen nations in the land, but that Israel may know what it is to wage war, that without God it can do nothing against Canaan, and that, having in the deeds of contemporary heroes a present counterpart of the experience of their fathers, who beheld the mighty works which God wrought for Israel through Moses and Joshua, it may learn humility and submission to the law. This reason why God did not cause the Canaanites to be driven out, does not, however, contradict that given in ch. ii. 22. Israel can apostatize from God, only when it has forgotten Him. The consequence is servitude. In this distress, God sends them Judges. These triumph, in glorious wars, over victorious Canaan. Grateful Israel, being now able to conceive, in their living reality, the wonders by which God formerly raised it to the dignity of nationality, has learned to know the hand of its God. Cf. ver. 4.

Ver. 3. *Five principalities of the Philistines.* Josh. xiii. 2, *seq.*, enumerates the nations which were to remain, with still more distinctness. There, however, the reason, given in our passage, why God let them remain, is not stated. The principalities of the Philistines must be treated of elsewhere. The Canaanites and the Zidonians are the inhabitants of the Phœnician coast. The importance of Zidon has already been pointed out in ch. i. 31. The districts *not* under Zidonian supremacy, are referred to by the general term "Canaanite." The Hivite, here mentioned as an inhabitant of Mount Lebanon, does not occur under that name in Josh. xiii. 5. He is there spoken of under the terms, "land of the Gibletes (Byblus, etc.) and all Lebanon;" here, a more general designation is employed. The name אֶרֶץ indicates and explains this in a manner highly interesting. The LXX. render אֶרֶץ by *Ebaïos*, as for אֶרֶץ, the mother of all the living, they give *Eba*. The word אֶרֶץ, to live, whence אֶרֶץ, includes the idea of "roundness, circularity of form." So the *óvov*, *ovum*, egg, is round, and at the same time the source of life. Consequently, אֶרֶץ and אֶרֶץ came to signify battle-array or encampment (cf. 2 Sam. xxiii. 11) and village (Num. xxxii. 41), from the circular form in which camps and villages were disposed. The people called Hivite is the people that resides in *round villages*. Down to the present day — marvelous tenacity of national custom! — the villages in Syria are so built that the conically-shaped houses form a circular street, inclosing an open space in the centre for the herds and flocks.

Modern travellers have found this style of building still in use from the Orontes to the Euphrates (Ritter, xvii. 1698). It distinguished the Hivite from the other nations. And it is, in fact, found only beyond the boundary here indicated; on northern Lebanon, above Mount Hermon. This therefore also confirms the remarks made above (at ch. i. 33), on the parallel passage, Josh. xiii. 5, where we find the definition "from Baal-gad under Mount Hermon," whereas here we read of a "mount Baal Hermon." Baal Hermon, according to its signification, corresponds exactly with the present name Jebel esh-Sheikh, since on the one hand Sheikh may stand for Baal, while, on the other, Hermon derived its name from its peculiar form. אֶרֶץ is a dialectic equivalent of the Hebrew אֶרֶץ. אֶרֶץ is the height, the highlands:

אֶרֶץ the prominent point, the commanding fortress. Hermon, as the southern foot of Anti-Libanus, is its loftiest peak. It towers grandly, like a giant (cf. Ritter, xvii. 151, 211), above all its surroundings, — like a silver-roofed fortress of God. This is not the only instance in which Hermon is apparently the name of a mountain. It is probable indeed that to the Greeks the Hermæan Promontory (*Ἐρμῆα ἄκρα*, Polyb. I. xxxvi. 11; cf. Munter, *Geogr.*, x. ii. 512) suggested only some reference to Hermes. But the greater difficulty of seeing why Hermes should give names to mountain peaks, the more readily do we recognize a

אֶרֶץ, not only in this but also in the promontory of Lemnos, the Hermæan Rock (*Ἐρμῆα ἄκρα*) mentioned by Greek poets (*Æschyl. Agam.*, 283). It accords with this that Ptolemy specifies a Hermæan Promontory in Crete also. It is evident how appropriately Hermon, in its signification of Armon, "a fortress-like, towering eminence," is used to denote a promontory. The Greek *ἄκρα* also has the twofold signification of fortress and promontory; and Mount Hermon itself may to a certain extent be considered to be both one and the other.

It is evident that when in Josh. xiii. 5 the boundary of the hostile nations is defined as running from "Baal-gad under Mount Hermon," and here as extending "from Baal Hermon" onward, the same sacred locality is meant in both passages, and that Baal Hermon is identified with Baal-gad. This is further confirmed by the following: The Talmud (*Chulin*, 40 a) speaks of the sinful worship

which is rendered דְּבַר לֵבָיָהּ, to the God of the mountain, i. e. as Raschi explains, the angel like unto Michael, who is placed over the mountains of the world. Moses ha-Cohen advances an equally ancient conception, current also among the Arabians, when he states (*ap. Ibn Ezra*, on Isa. lxx. 11), that Baal-gad is the star Zedek, i. e. Zeus. For Zeus is in fact the Hellenic deity of all mountain-peaks,<sup>2</sup> the Great Baal Hermon. Hence it was customary among the Hellenes also to prepare sacrificial tables in the service of Zeus; and with Isa. lxx. 11 we may profitably compare Paus. ix. 40, where we learn that in Cheronea, where the sceptre of Zeus was venerated as a palladium, "a table with meat and pastry was daily" prepared. At the birth of a son to her maid, Leah says (Gen.

(*Mythologie*, I. 170), were erected to other gods only *excep-*  
tionally. As for the temple of Hermes on Mount Cithæra (Paus. viii. 17, 1), it could perhaps be made probable that here also the name of the mountain suggested the worship of Hermes.

<sup>1</sup> Cf. Josh. iv. 24. [Compare the note under "Textual and Grammatical." — Tr.]

<sup>2</sup> Cf. Preller, *Gr. Mythol.*, I. 77. He is such as *ἀκραιός*, *ἀκραιος*, etc. That *ἀκραιότης* also has no other meaning. Preller shows elsewhere. Mountain temples, says Welcker

xxx. 11):  $\text{גָּד גָּד}$ ; which the Chaldee translators already render by  $\text{גָּד גָּד}$  (Jerus. Targ.) and  $\text{גָּד גָּד}$  (Jonath.).  $\text{גָּד גָּד}$  (cf. 2 Kgs. xxiii.

5), means, star;  $\text{גָּד גָּד}$  is the good star that appears, — fortune, as the Septuaginta render  $\text{τύχη}$ . Two planets, Jupiter and Venus, were  $\text{ἀγαθούροι}$  (Plutarch, *De Is. et Os.*, cap. xlviii.), bearers of what is good, — fortune-bringers. Hence, Gad, as "Fortune," could be connected both with Astarte (cf. Movers, *Phæn.*, i. 636), and with Baal (Jupiter).

$\text{גָּד}$  is manifestly the same as the Persian  $\text{גָּד}$  (cf.  $\text{גָּד}$  and  $\text{גָּד}$ ,  $\text{גָּד}$  and  $\text{גָּד}$ , etc.), *Ghoda*, which signifies god and lord, quite in the sense of  $\text{גָּד}$  (cf. Vullers, *Lex. Pers. Lat.*, i. 660). If there be any connection between this term and the Zendic *Khadhata*, it is only that the latter was used to designate the constellations. In heathen views of life, fortune and good coincide. To enjoy the good things of life is to be fortunate.  $\text{Ἀγαθὴ τύχη}$  is the Hellenic for happiness. The Syriac and Chaldee versions almost uniformly render the terms  $\text{גָּד גָּד}$  and  $\text{μακάριος}$ , blessed, which occur in the Old and New Testaments, by  $\text{גָּד גָּד}$ , good (cf. my work *Irene*, Erf. 1855, p. 9). In  $\text{גָּד}$  the ideas God and Fortune coexist as yet unresolved; subsequently, especially in the Christian age, they were separated in the Germanic dialects as God and Good. For there is no doubt that in Gad (God), the good (fortunate) god and constellation, we find the oldest form, and for that reason a serviceable explanation, of the name God, which, like *Elohim*, disengaging itself from heathen conceptions, became the sacred name of the Absolute Spirit. At the same time it affords us the philological advantage of perceiving, what has often been contested (cf. Dieffenbach, *Goth. Lex.* ii. 416; Grimm, *Myth.* pp. 12, 1199, etc.), that God and Good actually belong together. Baal-gad was the God of Fortune, which was held to be the highest good.<sup>1</sup> — The meaning of  $\text{גָּד גָּד}$  has been indicated above (p. 46).

#### HOMILETICAL AND PRACTICAL.

[Compare the Homiletical Hints of the preceding section. — KEIL: In the wars of Canaan under Joshua, Israel had learned and experienced that the power which subdued its enemies consisted not in the multitude and valor of its warriors but in the might of its God, the putting forth of which however depended upon Israel's continued faithfulness towards its Possessor. . . . Now, in order to impress them with this truth, on which the existence and prosperity of Israel, and the realization of the purpose for which they had been divinely called, depended; in other words, in order to show them by the practical lessons of experience that the People of Jehovah can fight and conquer only in the strength of their God, the Lord had

<sup>1</sup> Movers (*Phæn.* ii. 2, 515) thinks that he can explain the name of the Numidian seaport *Cirta* from  $\text{גָּד גָּד}$ , which is doubtful. On the other hand, when the *Etymolog. Magnum*, under *Tábeqa*, expresses the opinion that *Gades* in Spain was so named because "*γὰρ νηπ' αὐτοῖς τὸ*

suffered the Canaanites to be left in the land. Necessity teaches prayer. The distress into which Israel fell by means of the remaining Canaanites, was a divine discipline, by which the Lord would bring the faithless back to Himself, admonish them to follow his commands, and prepare them for the fulfillment of his covenant-engagements. Hence, the learning of war, i. e. the learning how the People of the Lord should fight against the enemies of God and his kingdom, was a means ordained by God of tempting or trying Israel, whether they would hearken to the commands of their God and walk in the ways of the Lord. When Israel learned so to war, it learned also to keep the divine commands. Both were necessary to the People of God. For as the realization by the people of the blessings promised in the covenant depended on their giving heed to the voice of the Lord, so also the conflict appointed for them was necessary, as well for their personal purification, as for the continued existence and growth of the kingdom of God on earth. — BERTHEAU: The historian cannot sufficiently insist on the fact that the remaining of some of the former inhabitants of the land, after the wars of Joshua, is not a punishment but only a trial; a trial designed to afford occasion of showing to the Israelites who lived after Joshua benefits similar to those bestowed on his contemporaries. And it is his firm conviction that these benefits, consisting chiefly of efficient aid and wonderful deliverances in wars against the remaining inhabitants, would assuredly have accrued to the people, if they had followed the commands of Jehovah, especially that on which such stress is laid in the Pentateuch, to make no league with the heathen, but to make war on them as long as a man of them remains.

HENRY: It was the will of God that Israel should be inured to war. — 1. Because their country was exceeding rich and fruitful, and abounded with dainties of all sorts, which if they were not sometimes made to know hardship, would be in danger of sinking them into the utmost degree of luxury and effeminacy, — a state as destructive to everything good as it is to everything great, and therefore to be carefully watched against by all God's Israel. 2. Because their country lay very much in the midst of enemies, by whom they must expect to be insulted; for God's heritage was as a speckled bird; the birds round about were against her. . . . Israel was a figure of the church militant, that must fight its way to a triumphant state. The soldiers of Christ must endure hardness. Corruption is therefore left remaining in the hearts even of good Christians, that they may learn war, keep on the whole armor of God, and stand continually on their guard.

WORDSWORTH: "To teach them war." So unbelief awakens faith, and teaches it war; it excites it to contend earnestly for the truth. The dissemination of false doctrines has led to clearer assertions of the truth. Heresies have produced the creeds. "There must be heresies," says the Apostle, "that they who are approved among you may be made manifest" (1 Cor. xi. 19). — TR.]

*ἐκ μακρῶν ἐπεδοκίμασαν*," there is evidently no reference to  $\text{גָּד גָּד}$ , but to Gad in the sense of Fortune. For the stress is laid not on the small beginnings, but on the good for tune, which from a small city made it great. This on Movers, ii. 2, 621, not. 89 a.

## PART SECOND.

THE History of Israel under the Judges: a history of sin, ever repeating itself, and of Divine Grace, constantly devising new means of deliverance. Meanwhile, however, the imperfections of the judicial institute display themselves, and prepare the way for the Appointment of a King.

## FIRST SECTION.

THE SERVITUDE TO CHUSHAN-RISHATHAIM, KING OF MESOPOTAMIA. OTHNIEL, THE JUDGE OF BLAMELESS AND HAPPY LIFE.

*Israel is given up into the power of Chushan-rishathaim on account of its sins: Othniel is raised up as a Deliverer in answer to their penitence.*

## CHAPTER III. 5-11.

5 And the children [sons] of Israel dwelt among [in the midst of] the Canaanites,  
6 Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took  
their daughters to be their wives, and gave their daughters to their sons, and served  
7 their gods. And the children [sons] of Israel did evil<sup>1</sup> in the sight of the Lord  
[Jehovah], and forgot the Lord [Jehovah] their God, and served Baalim, and the  
8 groves [Asheroth]. Therefore [And] the anger of the Lord [Jehovah] was hot  
[kindled] against Israel, and he sold them [gave them up] into the hand of Chushan-  
rishathaim, king of Mesopotamia [Aram-naharaim]: and the children [sons] of Israel  
9 served Chushan-rishathaim eight years. And when [omit: when] the children  
[sons] of Israel cried unto the Lord [Jehovah], [and] the Lord [Jehovah] raised  
up a deliverer to the children [sons] of Israel, who [and] delivered<sup>2</sup> them, *even*  
10 Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord  
[Jehovah] came [was]<sup>3</sup> upon him, and he judged Israel, and went out to war: and  
the Lord [Jehovah] delivered Chushan-rishathaim king of Mesopotamia [Aram]  
into his hand; and his hand prevailed [became strong]<sup>4</sup> against Chushan-risha-  
11 thaim. And the land had rest forty years: and Othniel the son of Kenaz died.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 7. — Literally, "the evil," as at verse 12 and frequently. On the use of the article compare the "Grammatical" note on ch. ii. 11. Wordsworth's note on the present verse is: "They did *that* evil which God had forbidden as evil." — Tr.]

2 Ver. 9. — יִשְׁעָם (יִשְׁעָם) (from יָשַׁע), here, without any preposition, with אֶת עֲחָדָם; on the other hand, at 2 Kgs. xiv. 27, עֲחָדָם is inserted. [De Wette, in his German Version, also takes Jehovah as subject of יִשְׁעָם, which seems to be favored by the position of אֶת עֲחָדָם, which according to the common view would be separated from its governing verb by another verb with a different and unexpressed subject. But Dr. Cassel is certainly wrong when he supplies "through" instead of the "even" of our E. V., and so makes "Othniel" the medium by whom Jehovah delivered. That would be expressed either by עֲחָדָם or by עַל, cf. Hos. i. 7; 1 Sam. xiv. 6; xvii. 47. The words אֶת עֲחָדָם are in apposition with מִיָּשָׁע. — Tr.]

[3 Ver. 10. — So do Dr. Cassel and many others render יָרָדָה; but the rendering "came" is very suitable, if with Dr. Bachmann, we assume יָרָדָה, etc., to be explanatory of יָרָדָה, etc., in ver. 9. — Tr.]

4 Ver. 11. — יָרָדָה, from יָרָדָה. [On the vowel in the last syllable, see Ges. Gram. 67, Rem. 2. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 5. **And the sons of Israel dwelt.** The introduction is ended, and the author now proceeds to the events themselves. Fastening the thread of his narrative to the relations which he has just unfolded, he goes on to say: Israel (therefore) dwelt among the Canaanite, Hittite, Amorite, Perizzite, Hivite, Jebusite. The last of these tribes he had not in any way named before; nor, apparently, is it accurate to say that Israel dwelt among the Jebusites. But the passage is a deeply significant citation. Deut. xx. 17 contains the following: "Thou shalt utterly destroy the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as Jehovah thy God hath commanded thee; that they teach you not to do after all their abominations." But, says the narrator, the contrary took place; Israel dwells among them, and is consequently, as Moses foretold, initiated into the sins of its neighbors. Hence, just as in that passage, so here also, only six nations are named. At Deut. vii. 1 the Gergashites are added. The most complete catalogue of the nations of Canaan is given in Gen. x. 15 ff. Another one, essentially different, is found Gen. xv. 19-21. Here, the writer does not intend to give a catalogue; he names the nations only by way of reproducing the words of Moses, and of manifesting their truthfulness.

Vers. 6, 7. **And they took their daughters.**

Precisely in this consisted the "covenant" (ברית) which they were not to make with them. The reference here is especially to Deut. vii. 2 ff.: "Thou shalt make no covenant with them. And thou shalt not make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For it would turn away thy child from me, and they will serve false gods." All this has here come to pass. We read the consequence of intermarriage in the words: "and they served their gods." The same passage (Deut. vii. 5) proceeds: "Ye shall destroy their altars, and break down their images, and cut down their Asheroth." But now Israel served "Baalim and Asheroth." It bent the knee before the altars of Baal and the idols of Astarte. *Asherah* (see below, on ch. vi. 25) is the idol through which Astarte was worshipped. The altar was especially consecrated to Baal, the pillar or tree-idol to her. Hence the Baalim and Asheroth of this passage answer perfectly to the Baal and Asheroth of ch. ii. 13. Instead of destroying, Israel served them. עָבַד is to render bodily and personal service. It is not a matter of thought or opinion merely. He who serves, serves with his body, — he kneels, offers, prays. The ancient translators are therefore right in generally rendering it by λειτουργεῖν. Among the Hellenes, *liturgy* (λειτουργία) meant service which, as Böckh shows, differed from all other obligations precisely in this, that it was to be rendered personally. Hence, also, liturgy, in its ecclesiastical sense, corresponded perfectly with *abodah* (עֲבֹדָה), and was rightly used to denote the acts of divine service. Now, when in this way Israel performed *liturgy* before idol images, that took place which Deut. vii. 4

foretold: "the anger of the Lord was kindled." Whenever Israel, the people called to be free, falls into servitude, it is in consequence of the anger of God. It is free only while it holds fast to its God. When it apostatizes from the God of freedom, He gives it up to tyrants, as one gives up a slave (עֶבֶד).

Ver. 8. **He gave them up into the hand of Chushan-rishathaim.** The explanation of *Rishathaim*, adopted by Bertheau, which derives it from רָשָׁע, and gives it the sense of "double injustice" or "outrage," is not to be thought of. To say nothing of its peculiar form, there is no reason whatever why this title should be given to Chushan and not to the other tyrants over Israel. Had it been intended to describe him as peculiarly wicked,

he would have been called רָשָׁע, as in the analogous case of Haman (Esth. vii. 6). The Midrash alone attempts an explanation, and makes *Rishathaim* to mean Laban. The "double sin" is, that Aram (of which, in the spirit of the Midrash, Laban is the representative) formerly injured Jacob, and now injures his descendants (cf. *Jalkut, Judges*, n. 41). The renderings of the Targum and Peshito sprang from this interpretation. Paul of Tella, on the other hand, follows the Septuagint, which has *χουσαρσθαίμ*; he, and others of later date, write *Χουσαν Ρεσαθθαίμ* (ed. Rödman, p. 74). (Synceus, ed. Bonn. i. 285, has *χουσαρσθαίμ*.) *Rishathaim* is manifestly a proper name, and forms the complement of Chushan, which does not conceal its national derivation. At all events, at Hab. iii. 7,\* where it stands parallel with Midian, it is used to designate nationality.<sup>4</sup> Now, ancient Persian tradition, as found in the *Schahnameh* of Ferdousi, contains reminiscences of warlike expeditions from the centre of Iran against the West.

One of the three sons of Feridoun, Selm (שלם), is lord of the territories west of the Euphrates. The nations of those countries are hostile to Iran. Mention is also made of assistance from *Gangi Jehocht* (as Jerusalem is several times designated) in a war against Iran (cf. Schack, *Heldens. des Ferdusi*, p. 160). The Iranian heroes, on the other hand,

Sam, Zal (זל), and Rustem, who carry on the wars of the kings, east and west, are from Sedjestan. Sedjestan, whose inhabitants under the Sassanides also formed the nucleus of the army (cf. Lassen, *Indische Alterth.* ii. 363), derives its name from the *Sacæ* (Sacastene). The name *Sacæ*, however, is itself only a general ethnographic term, answering to the term Scythians, and comprehended all those powerful nations, addicted to horsemanship and the chase, who made themselves famous as warriors and conquerors in the regions east and west of the Tigris. All Scythians, says Herodotus, are called *Sacæ* by the Persians. The term *Cossæans* was evidently of similar comprehensiveness. As at this day Segestan (or Seistan) is still named after the *Sacæ*, so Khuzistan after the *Cossæans* (cf. Mannert, v. 2, 495). Moses Chorenensis derives the Parthians from the land of Chushan (ed. Florival, i. 308-311). In the *Nakshi Rustam* inscription (ver. 30) we read of Khushiya, which certainly appears more suggestive of *Cossæi*, as Lassen interprets, than of *Gaudæ*, as

passage, is already found in the older Jewish expositors. From any objective, scientific point of view, this view can scarcely be concurred in.

\* [That is to say, the term expresses ethnological, not local relations. — Ta.]

1 [The "Crime-committing (*frevelnde*) Chushan." See Bertheau in loc. — Ta.]

2 Josephus has *χουσαρσθος*. On other readings see Haverkamp, *ad Josh.*, i. 286, not. x.

3 The opinion of Bertheau that the prophet alludes to our

Benfey explains (*Die Pers. Keilinschr.*, p. 60). That they are quite like the Parthians, Scythians, Sacæ, in the use of the bow and the practice of pillage and the chase, is sufficiently shown by the passage of Strabo (ed. Paris, p. 449, lib. xi. 13, 6). Like Nimrod (Gen. x. 8), all these nations, and also the princes of the Sacæ, Sam, Zal, and Rustem, are represented as heroes and hunters. Nimrod descends from Cush, and rules at the rivers. So here also Cush is a general term for a widely-diffused family of nations. It does not indicate their dwelling-place, but their mode of life and general characteristics.<sup>1</sup> Even the reference in the name of this Chushan to darkness of complexion is not to be overlooked. A centaur (horseman) is with Hesiod (*Scut. Herc.* 185) an *asbolos*. "Asbolos," says Eupolemus (in Euseb., *Præp. Ev.* ix. 17; cf. Niebuhr, *Assur und Babel*, p. 262, note 2), is translated *χρύσις* by the Hellenes. The second Chaldee king is called Chomasbelos by Berossus (*Fragmenta*, ed. Müller, Paris, p. 503; Niebuhr, p. 490; Syncellus, i. 147, ed. Bonn); while in one passage (*Lam.* iv. 8) the LXX. translate *shechor*, "black," by *σφόδρα*. Syncellus is therefore improperly censured by Niebuhr for comparing Evechios, and not the son of Chomasbelos, with Nimrod. He could compare none but the first king with him who was likewise held to be the first. Accordingly, it cannot appear surprising that kings and heroes beyond the Euphrates are named *כושן*, "Chushan."<sup>2</sup> One of the most famous of the primitive kings of Iran was named *כיש*, *Kai Kaous*. Persian tradition tells of wars and conquests which he carried on in *Mesi*, *Sham*, and *Rum*, i. e. Egypt, Syria, and Asia Minor (cf. Herbelot, *Or. Bibl.* ii. 59). They also relate misfortunes endured by him. In his wars in the West,<sup>3</sup> he was defeated and taken prisoner. His hero and deliverer was always Rustem (*רשתם* or *רשתם*, also *רשתם*, *רשתהם*, cf. Vullers, *Lex. Pers.* ii. 32). Now, since it is obviously proper to compare these names with *כושן רשתהם*, "Chushan-rishathaim" (for the *ש* as well as the pointing of the Masora dates from the Rabbinic Midrash), there is nothing to oppose the idea that the celebrated Rustem of the East, the hero of Kaous, whom Moses Chorenensis calls the *Saces*, is actually mentioned here. It would enhance the interest of the narrative to find the hero of the Iranian world brought upon the scene of our history. Profane history would here, as so frequently elsewhere, receive valuable illustration from Scripture. An historical period would be approximately gained for Kai Kaous. On the other hand, such conflicts were sufficiently memorable for Israel to serve as testimonies first of God's anger, and then of salvation wrought out by Him.

And they served Chushan-rishathaim, *כושן רשתהם*. God is served with sacrifices; human lords with tribute (cf. ver. 15). Hence the expression *כושן*

*כושן*, when a people became tributary. The "eight years" are considered in the introductory section on the Chronology of the Book.

Ver. 9. And the sons of Israel cried unto Jehovah. *וַיִּצְעֲקוּ* is the anxious cry of distress. So cried they in Egypt by reason of their heavy service (Ex. ii. 23). They cry to God, as children to their father. In his compassion, He hears them. However, Jeremiah (xi. 11) warns the people against that time "when they shall cry (*וַיִּצְעֲקוּ*) unto God, but he will not hearken unto them."

And He delivered them through Othniel the son of Kenaz. The Septuagint gives his name as *Γοθονιήλ*, while Josephus has *Θοθονιήλος*. Jerome (*De Nominibus*, ed. Migne, p. 809) has *Athaniel*, which he translates "my time of God" (*tempus meum Dei*). This is also the translation of Leusden in his *Onomasticon*, who however unnecessarily distinguishes between a Gothoniel (1 Chron. xxvii. 15) and Othniel. Gesenius derives the name from the Arabic, and says it means "lion of God." How carefully Josephus follows ancient exegesis, appears from his inserting the story of Othniel only after the abominations of Gibeah (ch. xix.) and those of the tribe of Dan (ch. xviii.); for these occurrences were regarded as belonging to the time of servitude under Chushan (*Talkut, Judges*, n. 41). But his anxiety to avoid every appearance of improbability does not allow him to call Othniel the brother of Caleb. He speaks of him as "*τῆς Ἰούδα φυλῆς τις*, one of the tribe of Judah" (*Ant.* v. 3, 3); for he fears lest the Greek reader should take offense at finding Othniel still young and vigorous enough to achieve victory in the field, and render forty years' service as Judge. But the narrator adds emphatically, "the younger brother of Caleb,"—in order to leave no doubt that the conqueror of Kirjath-sepher and the victor over Aram were one and the same person. Nor is there any foundation for the scrupulosity of Josephus. In Israel the men capable of bearing arms were enrolled upon the completion of their twentieth year (*Num.* xxvi. 2, *seq.*). Now, if Othniel was twenty-five years of age when he conquered Kirjath-sepher, and if after that a period of twenty years elapsed, during which a new generation grew up, he would be fifty-three years of age when as hero and conqueror he assumed the judicial office,—a supposition altogether natural and probable. Caleb in his eighty-fifth year still considered himself fully able to take the field. Besides, it is consonant with the spirit which animates the history here narrated, that it is Othniel who appears as the first *Shophet*. Not merely because of the heroism which he displayed before Kirjath-sepher; but a new dignity like this of Judge is easily attracted to one who is already in possession of a certain authority, which was evidently the case with Othniel. He was one of those who, in part at least, had shared the wars with Canaan. He was the brother and son-in-law of the celebrated Caleb, and hence a head of the tribe of Judah, to which in this matter

<sup>1</sup> We cannot enter here on a full illustration of the genealogy of Cush, as given Gen. x. For some excellent remarks see Knobel *Die ethnogr. Tafel*, p. 251. Where he read *Cush*, in Wagners's edition of Petachia, Carmoly's edition, probably less correctly, has *Acco*. Where Benjamin of Tudela, ed. Asher, p. 83, has *כושן*, other manuscripts have *כושן*. *Cush* (*Reck.* xxxviii. 5) may also pass for the African.

<sup>2</sup> One of the worst enemies of Kai Kaous was Deo Sefid, i. e. the White Fox. At the birth of Rustem's father, Zal, it was considered a misfortune that his head was white. He was therefore exposed (cf. Schack, *Firdusi*, p. 175).

<sup>3</sup> Some call him ruler of Arabia, others of Syria. Cf. Malcolm, *Hist. of Persia*, i. 27.



authority which Othniel already possessed. He who is exempt from this necessity, escapes many a temptation.

Thus Othniel is a type of sons descended from good families, and of inherited position. From him such may learn their duty to use life and strength for their country. His life shows that to lead and judge is easier for them than for others. There are many "Caleb-relatives" who squander the glory of their name; but yet there have never been wanting Christians who, historically among the first men of their country, have borne aloft the banner of truth. Joachim von Alvensleben composed his Confession of the Christian Faith (printed at Stendal, 1854), that he might acquit himself of his "paternal office" to his family, warn them faithfully, and preserve them from apostasy; so that Martin Chemnitz prays the "good and kind God to preserve *hoc sacrum depositum* in its purity, everywhere in his church, and especially in *nobili hac familia*" (Brunswick, March 1, 1566). The spirit of Othniel clearly manifested itself in Zinzendorf; and he rendered useful service not only in spite of his distinguished name, but especially in his own day, because he bore it. His life, while it testifies that in the spirit of the gospel everything can be turned into a special blessing, shows also that no gift of Providence is to be suppressed, — least of all, one's family and origin (cf. Otto Strauss: *Zinzendorf, Leben und Auswahl seiner*

*Schriften*, etc., iv. 147, etc.). This spirit of Othniel was in the Minister Von Pfeil, in his life and work, confessing and praying. In his own words: —

"Knight of heaven Jesus made me,  
Touched me with the Spirit's sword,  
When the Spirit's voice declared me  
Free forever to the Lord."

STARKE: What great depravity of the human heart, that men so easily forget the true God whom they have known, and voluntarily accept and honor strange gods, whom neither they nor their fathers knew. THE SAME: God is at no loss for means; He prescribes bounds to the aggressions of the enemy. But in the spiritual warfare also men must be bold. We do not conquer by sitting still. LISCO: The spirit of the Lord is the originator of everything good and of all great achievements.

[HENRY: Affliction makes those cry to God with importunity, who before would scarcely speak to him. THE SAME: Othniel first judged Israel, reproved them, called them to an account for their sins, and reformed them, and then went out to war; that was the right method. Let sin at home be conquered, that worst of enemies, and then enemies abroad will be more easily dealt with. BISHOP HALL: Othniel's life and Israel's innocence and peace ended together. How powerful the presence of one good man is in a church or state, is best found in his death. — TR.]

## SECOND SECTION.

THE SERVITUDE TO EGLON, KING OF MOAB. EHUD, THE JUDGE WITH THE DOUBLE-EDGED DAGGER. SHAMGAR, THE DELIVERER WITH THE OX-GOAD.

*Eglon, King of Moab, reduces Israel to servitude, and seizes on the City of Palms: they are delivered by Ehud, who destroys the oppressor.*

## CHAPTER III. 12-30.

- 12 And the children [sons] of Israel did evil again [continued to do evil] in the sight of the Lord [Jehovah]: and the Lord [Jehovah] strengthened [encouraged:] Eglon the king of Moab against Israel, because they had done [did] evil in the  
13 sight of the Lord [Jehovah]. And he gathered unto him [having allied himself with] the children [sons] of Ammon and Amalek, and went and smote Israel, and [they]  
14 possessed [took possession of] the city of palm-trees. So [And] the children [sons]  
15 of Israel served Eglon the king of Moab eighteen years. But when [And] the children [sons] of Israel cried unto the Lord [Jehovah], [and] the Lord [Jehovah] raised them up a deliverer, Ehud the son of Gera, a Benjamite [Ben-jemini], a man left-handed [weak<sup>2</sup> of his right hand]: and by him the children [sons] of Israel  
16 sent a present unto Eglon the king of Moab.<sup>3</sup> But [And] Ehud made him a dagger which had two edges, of a cubit [gomed] length: and he did gird it under his  
17 raiment upon his right thigh. And he brought the present unto Eglon king of Moab:  
18 and Eglon was a very fat man. And when he had made an end to offer the present,  
19 he sent away [dismissed<sup>4</sup>] the people that bare the present. But he himself turned again [turned back] from the quarries [Pesilim] that were by Gilgal, and said, I have a secret errand<sup>5</sup> unto thee, O king: who said, Keep [omit: keep] silence.

- 20 And [thereupon] all that stood by him went out from him. And Ehud came [drew near] unto him; and he was sitting in a summer parlour [now he, i. e. the king, was sitting in the upper story of the cooling-house<sup>1</sup>], which he had for himself alone [his private apartment]: and Ehud said, I have a message from God [the Deity] unto thee. And
- 21 [Then] he arose out of his seat. And [immediately] Ehud put forth his left hand, and
- 22 took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade: and the fat closed upon [about] the blade, so that he could not [for he did not] draw the dagger out of his belly; and the dirt [the dagger<sup>2</sup>] came
- 23 out [behind]. Then [And] Ehud went forth through the porch [went upon the balcony], and shut the doors of the parlour [upper story] upon him [after him], and
- 24 locked them. When he was gone out, his [the king's] servants came; and when they saw that [and they looked, and] behold, the doors of the parlour [upper story] were locked, [and] they said, Surely [doubtless], he covereth his feet in his summer-chamber [chamber of the cooling-house]. And they tarried till they were ashamed [waited very long]: and behold, he opened not [no one opened] the doors of the parlour [upper story], therefore they took a [the] key and opened them: and behold, their
- 26 lord was fallen down dead on the earth. And [But] Ehud [had] escaped while they tarried; and [had already] passed beyond the quarries [Pesilim], and
- 27 [had] escaped unto Seirath [Seirah]. And it came to pass when he was come [when he arrived], that he blew a [the] trumpet in the mountain [mountains] of Ephraim, and the children [sons] of Israel went down with him from the mount
- 28 [mountains], and he before them. And he said unto them, Follow [Hasten] after me: for the Lord [Jehovah] hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab,
- 29 and suffered not a man to pass over. And they slew [smote] of Moab at that time about ten thousand men, all lusty,<sup>3</sup> and all men of valour: and there escaped not a
- 30 man. So Moab was subdued that day under the hand of Israel: and the land had rest four-score years.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 12. — יִחְזֹק: the same word is used Ex. iv. 21. etc., Josh. xi. 20; but is here, as Bachmann remarks, to be explained not by those passages, but by Ezek. xxx. 24. It implies here the impartation not so much of strength as of the consciousness of it. — Ta.]

[2 Ver. 15. — מִנְחָה: Dr. Cassel, *schwach*, weak. "Impeded" would be the better word. Against the opinion of some, that Ehud's right hand was either lamed or mutilated, Bachmann quotes the remark of Schmid that it would have been a breach of decorum to send such a physically imperfect person on an embassy to the king. It may be added that this explanation of מִנְחָה is at all events not to be thought of in the case of the 700 chosen men mentioned in ch. xx. 16. — Ta.]

[3 Ver. 15. — Dr. Cassel translates this clause: "when [als; i. e. Jehovah raised up Ehud as a deliverer, where] the sons of Israel sent a present by him to Eglon, the king of Moab." But it is altogether simpler and better to take the clause as an independent progressive sentence, as in the E. V. So Bachmann also. — Ta.]

[4 Ver. 18. — יִשְׁלַח: dismissed them by accompanying them part of the way back, cf. Gen. xii. 20; xviii. 16; etc. — Ta.]

[5 Ver. 19. — דְּבַר סֵתֶר: Dr. Cassel translates, "a secret word." But "errand" is better; because like דְּבַר, it may be a word or message, or it may be a commission of a more active nature. Bachmann quotes Chytrius: *res, negotium secretum habeo apud te agendum*. So, he goes on to remark, in ver. 20 "דְּבַר אֱלֹהִים לִי אֵלֶיךָ" is not necessarily, 'I have a word from God to say to thee'; but may mean, 'I have a commission from God to execute to thee.'" It would be preferable, therefore, to conform the English Version in ver. 20 to ver. 19, rather than the reverse. — Ta.]

[6 Ver. 20. — The rendering given above is Dr. Cassel's, except that he puts the verb (יָשַׁב) in the pluperfect, which can scarcely be approved. He translates מִבְּקֶרֶת הַמְּצִלָּה by *Obergeschoss des Kühlhauses*, which we can only represent by the awkward phrase: "upper story of the cooling-house." It would be better, however, to take מִבְּקֶרֶת as containing an adjective idea, descriptive of the 'alijah: "cool upper story." Cf. Bachmann. — Ta.]

[7 Ver. 22. — The term מִבְּקֶרֶת occurs only here, and is of exceedingly doubtful interpretation. Bachmann assumes that the מִבְּקֶרֶת which precedes it has Ehud for its subject, and then — by a course of reasoning far too lengthy and intricate to be here discussed — comes to the conclusion that מִבְּקֶרֶת denotes a locality, which in the next verse is more definitely indicated by מִבְּקֶרֶת. The latter term, he thinks, is best understood "of the lattice-work by which the roof was inclosed, or rather of the inclosed platform of the roof itself." Accordingly he conceives the text to say that Ehud issued forth from Eglon's private apartment "upon the flat roof, more definitely upon the inclosed platform or gallery." — Ta.]



[8 Ver. 29. — Dr. Cassel: *angeschene Leute*, cf. the Commentary; but it seems better to hold fast to the E. V. The expression is literally: "fat men," i. e. well-fed, lusty men, of great physical strength. So Bachmann also. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Vers. 12-14. And Jehovah encouraged Eg-lon, king of Moab. The second attack on Israel came likewise from the east, but from a point much nearer home than that from which the first by Aram had come. A warlike prince of Moab had formed a league for the occasion with neighbors north and south of him. For the sons of Ammon dwelt beyond the Jordan, east of the Dead Sea, above the Moabites; while the hosts of Amalek roved lower down, to the southwest of Moab. Hitherto no actual conflict had occurred between Moab and Israel. But the order that "no Ammonite or Moabite shall enter into the congregation of Jehovah" (Deut. xxiii. 4 (3)), sufficiently marks the antagonism that existed between them. The Moabites longed for the excellent oasis of the City of Palms. Jericho, it is true, was destroyed; but the indestructible wealth of its splendid site attracted them. They surprised Israel, now become dull and incapable. Neither in the land of Benjamin, where the battle was fought, nor from the neighboring tribes of Judah and Ephraim, did they meet with any energetic resistance. From the words "and they took possession of," in connection with the following narrative, it appears that Eg-lon had fixed his residence in the City of Palms.<sup>1</sup> This renders it probable that Eg-lon was not the king of all Moab, (whose principal seat was in Rabbath Moab,) but a Moabitish chieftain, whom this successful expedition placed in possession of this fair territory west of the Jordan.

Ver. 15. And Jehovah raised them up a deliverer, Ehud, the son of Gera, a Ben-jemini, a man weak of his right hand. *יְהוָה*; for

which the LXX. read *ἄδωδ*, *Aod* (Jerome has *Eud*). It seems to me that the older derivation of this name from *הוֹד*, giving it the sense of "one who praises," or "one who is praised" (*gloriam accipiens*, Jerome), is to be unqualifiedly preferred to the later, proposed by Fürst, from a conjectural root *אָד*. *יְהוָה* is related to *הוֹד*, *הוֹד*, as *אֶחָד* to be bright, is to *הָלַל*, and *אֶחָדוֹן* (Arabic, *Hārūn*) to *הָרַר*. Elsewhere I have

already compared *hod* with the Sanskrit *vad*, *वद*, *वद*, and the Gothic *audags* (*Irene*, p. 6, note.) At all events, as Ehud belongs to *hod*, so such names as *Audo*, *Eudo*, *Heudo*, seem to belong to *audags* (cf. Förstemann, *Namenbuch*, i. 162, 391).

He was a Ben-jemini, of the tribe of Benjamin, as the Targum expressly adds. When the son of Jacob was born, his dying mother named him Benoni, "son of my sorrow;" but his father, by way of euphemism, called him Ben-jamin, "son of good fortune" (Gen. xxxv. 18). *Jamin* came to signify "good fortune," only because it designated the right side. The inhabitants of the holy land had the sea (*jam*<sup>2</sup>) on the right, hence called

that side *jamin*, literally, sea-side; and the high-lands of Aram (or *Sham*, cf. Magyar, *Altherth.*, p. 228) on the left, hence *seml*, the left, from *Sam*. Different nations derived their expressions for right and left from conceptions peculiar to themselves. Thus *δεξιός* and *dexter*<sup>3</sup> are based on the idea of showing, pointing, with the right hand (*δεκνυμι*); *sinister*, from *sinus*, on the action of laying the right hand on the side of the heart. The left hand has everywhere been regarded as the weaker, which, properly speaking, did not wield arms. When oriental custom placed the stranger on the left, it assigned him the seat of honor in so far as the left side seemed to be the weaker and less protected (cf. Xenoph. *Cyrop.* viii. 4; Meiners, *Ueber die Versch. der Menschennaturen*, ii. 588). From the idea of weakness, sprang such terms as *λαός*, *lævus*, Ger. *link*, [Eng. left], because that side is harmless, smooth, and gentle (cf. *ῥητός*, *lævis*). Hence also the custom among Asiatic nations of inclining toward the left side, and resting on the left hand, when seated, (Meiners, iii. 213): the right hand was thus left free. It was by a euphemism that the name of Jacob's son was *Ben-jamin*. Among the Greeks also the "left" was euphemistically called *εὐδαιμόνιος*, good-omened, because it was wished to avoid the ominous *ἀπιστερός*. A similar custom must have obtained in Israel, since just in the tribe of Benjamin there were, as we are informed Judg. xx. 16, large numbers of men who, like Ehud, were

*יְמִינִי*, *יְמִינִי*, i. e. *left-handed*, — the sons of the right hand being thus most addicted to the use of the left. But for the very reason that it seems to have been a habit of the tribe to use the left hand,

it cannot be supposed that *יְמִינִי* is meant to indicate lameness of the right hand. The LXX. felt this when they rendered the phrase by *ἀμφιδέξις*, "double right-handed." The same consideration influenced those more recent scholars who instanced (as Serarius already did, p. 84) the Homeric Asteropæus, who fought with both hands. However, this also contradicts the spirit of the narrative, and, as the peculiarity occurs only in Benjamin, the name as well. Those *Ben-jemini*, who, like Ehud, use the left hand, do it in contrast with others, who make use of the right without any lameness in the left. That which Stobæus (*Eclogæ Physicæ*, ed. Heeren, i. 52, 992) relates of certain African nations, might also be said of the Benjamites: that they are "good and for the most part left-handed fighters (*ἀπιστερομάχους*), and do with the left hand whatever others do with the right." These are manifestly the same tribes of whom Stephanus of Byzantium (ed. Westermann, p. 128) speaks as an Egyptian people near Ethiopia, and whom he styles *Ἐσσυμύτραι* (thus designating them, like Benjamin, by the euphemistic term for left-handed). Accordingly *יְמִינִי* means no more than "unpracticed, weak, awkward, with the right hand," as other people are with the left. They are such as among other

of the mountains was the right, and the north side the left. The same idea prevailed among the Greeks. That in Roman augury "to the left" was more favorable than "to the right," originated only in another view of the object which was supposed to produce good fortune. The sea-side was the free side.

<sup>3</sup> Cf. Bensley, *Griech. Grammat.*, i. 240.

<sup>1</sup> [It certainly appears that he had done so temporarily, but by no means that he had done so permanently. — Tr.]

<sup>2</sup> The importance of this observation has been overlooked with reference to other lands as well as Palestine. The general fact that the sea-side was the right side, has been constantly ignored. That was the reason why Jacob Grimm (*Gesch. der Deutschen Sprache*, p. 980, etc.) failed to understand why among the Indians, Romans, etc., the south side

nations the people frequently called *Linketatz*, *Link-fuss* [literally, "left-paw," "left-foot"] (Frisch, i. 616), in France *gauchier* [lit. "left-hander"; cf. the English *awk*, *gawk*, and their derivative forms]. It is remarkable that in the Roman legend the hero, who, like Ehud, undertakes to kill the enemy of his country, is also named *Scævola*, left-handed. The traditional explanation that he was so named because he burned his right hand, is not very suitable; he should in that case, be named "one-handed." Still, no one will agree with Niebuhr (*Röm. Gesch.*, i. 569), who, following Varro, proposed an altogether different derivation. The tradition must refer to an actually left-handed hero. *Scævus*, says Ulpian (*Digester*, lib. i. tit. 1, 12, 3), does not apply to one who is maimed; hence, he who cannot move the right hand is called *mancus*. As such a left-handed person we are to consider Laïus (*Adios*), the father of Œdipus (*Oiðipous*).

Ver. 16. And Ehud made him a dagger [German: *DOLCH*] which had two edges, a *gomed long*. The word *dolch* [dagger, dirk] has passed over into the German, from the Slavic, since the sixteenth century, and was not yet known to Luther.<sup>1</sup> It answers to *דלח* in this passage, better than "sword" would do, because it has become quite synonymous with *stichdegen* (dirk or poniard). Oriental daggers have always been double-edged and short-handled (ver. 22). *Gomed* is translated *σπυδαή* by the Septuaginta. Among the Greeks, the *σπυδαή* was half an ell, i. e. twelve digits or three fourths of a foot (cf. Böckh, *Metrolog. Untern.*, p. 211). With this measure, *gomed*, in its general sense of *cubitus*, which is also given in the *garmida* of the Targum, corresponds. The dagger of Ehud was not curved, as the *sica* usually were and as the daggers of the Bedouins still are (cf. Jos. Ant. xx. 10). Its length could only be such as was consistent with concealment.

And girded it under his raiment. "To the presence of Dionysius the Tyrant, glided Moeros, the dagger in his garment," sings our poet; and is withal perfectly historical, even though the Fable (n. 257) of Hyginus does not expressly say this. With such daggers in their garments the Sicarii raged among the crowds at the fall of Jerusalem. Prudentius (*Psychomachia*, 689) sings of *Discordia*: "*sicam sub veste teget!*" Rothari, the would-be murderer of the Longobard king Luitprand, wore coat of mail and a dagger beneath his clothing (Paulus Diaconus, *Hist. Lomb.* vi. 37). Ehud had to wear the dagger on his right side because he was left-handed. However, among German warriors who were not left-handed, the dagger was also frequently worn on the right, because the sword hung on the left, as may be seen in old pictures and on gravestones (Klemm, *Waffen und Werkzeuge*, Leipzig, 1854, p. 173).

Ver. 17. And Eglon was a very fat man. Considering the sense of *חָמֵן* wherever it occurs in Scripture, there can be no doubt that it is intended here to express the corpulency of the king. The LXX. in giving *ἀρτεῖος*, follow another interpretation. They do not (as Bochart thought, *Phaleg*, p. 534) take it as descriptive of a handsome

man, nor do they imagine that all *urbani*, on account of their comfortable mode of living, have a tendency to become fat (cf. Serarius, p. 87); but since the statement "and Eglon was a fat man" is closely connected with the narrative of the presentation of the gifts, they make it refer to the manner in which the king received the presents.<sup>3</sup> *Ἀρτεῖος* is friendly, accessible (Plato, *Phaed.*, 116 b.). In Egypt, where the translators lived, it was probably still a matter of present experience, that presentations of tribute and gifts to the rulers did not always meet with a gracious reception.

Ver. 18. When the presentation of the present was over, he dismissed the people. Menschen (*Nov. Test. ex Talm.*, p. 971) very properly observes that *נָחַם*, here employed to express the presentation of gifts to a king, is elsewhere used to denote the bringing of oblations to God, hence

*נָחַם*, offering. It was not lawful to appear before an Asiatic king without bringing a gift<sup>4</sup> (Seneca, *Ep.* xvii.); only in this way, therefore, could Ehud inform himself of the situation and humor of the king. The presentation of gifts is a lengthy ceremony. The tenacious adherence of oriental nations to ancient customs, enables us to depict the present scene by the help of Persian descriptions of similar occasions. Our narrator properly speaks of the bearers of the present as *נָחִימִים*, the people; for the more numerous the persons who carried the gifts, the more honored was the king. "Fifty persons often bear what one man could easily carry," says Chardin (*Voyage*, iii. 217). At this ceremony Ehud had no opportunity to attempt anything, for he neither came near the king, nor saw him alone; nor yet was he willing, among so many bystanders, to involve his companions in the consequences of a possible failure. On the contrary, he accompanied them back to the borders, in order to be sure that he was alone when making the dangerous attempt. Whether he suffered or escaped, he wished to be unhindered by their presence, and also to appear as acting without their concurrence.

Ver. 19. But he himself turned back from the boundary-stones. This is evidently the sense in which *בְּסֵילִים* is to be taken. *בְּסֵילִים* is always a carved image, *γλυπτόν*. The entire number of instances in which this word is used by Scripture writers fails to suggest any reason for thinking here of "stone-quarries," a definition which moreover does not appear to harmonize with the locality. But as the connection implies that the borders of Eglon's territory, which he had wrenched from Israel, were at the *pesilim*, we must understand by them the posts, *στήλαι*, stones, *lapides sacri*, which marked the line. In consequence of the honors everywhere paid them, these were considered *Pesilim*, idol images, just as at a later time the *Hermæ*, (*ἑρμᾶες*, heaps of stone) were prohibited as idolatrous objects (cf. *Aboda Sara*, *Mischna*, 4). With this, the interpretation of the Targum, *בְּמִזְבְּחֵי*, heaps of unhewn stones, may also be made to harmonize.<sup>5</sup> This border line was in the vicinity of

<sup>1</sup> This is the opinion of Grimm (*Deutsch. Wörterb.*, ii. 1222). However, the view of Klemm (*Waffen und Werkzeuge*, p. 172) may nevertheless serve to find the original etymology of the word. [Luther has *Schwert*, sword. — Ta.]

<sup>2</sup> [Schiller, in his ballad entitled *Die Bürgschaft*. — Ta.]

<sup>3</sup> Hence they also translate *חָמֵן* by *ἀρτεῖος*, Ex. ii. 2, where, to be sure, it rather signifies "beautiful."

<sup>4</sup> Transferred to God, Ex. xxiii. 15: "None shall appear before me empty."

<sup>5</sup> [To this interpretation of the *pesilim*, Bachmann (who agrees with our author in rejecting the commonly received "stone-quarries") objects that it is not in accordance with

Gilgal, which had not fallen into the hands of Moab. Ewald has rightly insisted upon it that Gilgal must have lain northeast of Jericho (*Gesch. des Volkes Israel*, ii. 317). That this was the relative position of Gilgal, and its direction from Jericho, has already received confirmation from the first chapter of our Book.

And said, I have a secret message. It could not be matter of surprise that Ehud did not make this request until his return. The ceremony of the public audience did not allow it to be made at that time. The presentation of the presents must have been so conducted as to impress the king with the conviction that Ehud was especially devoted to him. Signs of discontent and ill-will on the part of the subjugated people cannot have escaped the conqueror. The more highly would he value the devotion of one of the Israelitish leaders. That Ehud had sent his companions away, and had not returned until they had crossed the border, was easily explained as indicating that he had a matter to present in which he did not wish to be observed by them. All the more eager, therefore, was Eglon to hear that which Ehud seemed to hide from Israel. It was only by such a feint that Ehud could succeed in approaching the tyrant and obtaining a private interview. Israel's deliverer must first seem to be its betrayer. The same artifice has been used by others. When the Persians wished to destroy the pseudo-Smerdis, and doubtfully considered how they could pass the guards, Darius said that he would pretend to have a secret commission, concerning Persia, from his father to the king; adding, as Herodotus (iii. 72) says: "For when lying is necessary, lie"!

Who said, Silence! Thereupon all that stood by him went out. Ehud does not demean himself as if he wished that those present would depart. He appears to be on the point of telling his secret before them all. But this Eglon will not permit. Oriental manners could not be more perfectly set forth. The king's injunction of silence (סָתַם, 'st!) on Ehud, is of itself a sufficient command to those present to leave the room. Eglon must therefore have expected matters not to be heard by all ears. All who "stood" about him, went out. They were his servants (ver. 24), who do not sit when the king is present. "Happy are these thy servants," says the queen of Sheba to Solomon, "who stand continually before thee, and hear thy wisdom." In the *Tutinameh* (translated by Rosen, i. 42, 43) it is said: "The King of Khorassan was once sitting in his palace, and before his throne stood the pillars of the empire, the servants of the crown, high and low, great and small," etc.

Ver. 20. Now, he had seated himself in the upper story of the cooling-house. To understand what part of the house is thus indicated, we have only to attend to the description of oriental architecture given by Shaw, in his *Travels* (i. 386, Edinb. edit. 1808). Down to the present day many oriental houses have a smaller one annexed to them, which sometimes rises one story higher than the main building. In Arabic as in Hebrew this is called *alijah*, and serves for purposes of entire seclusion or rest. "There is a door of communication from it into the gallery of the

house, besides another which opens immediately from a privy stairs, down into the porch or street, without giving the least disturbance to the house." The *alijah* of Eglon consisted of an inner chamber, opening on an exposed balcony (מַסְדֵּרֶן), from which a door led into the house itself (at present called *dor* or *bait*). Within the door of the *alijah* there was however still another apartment (חֲדָר, ver. 24), which served the purpose of a necessary-house. Being high and freely accessible to currents of air, the *alijah* was a cool retreat. Similar purposes were subserved in Germany by the *pergule*, balconies, galleries, arbors (*Lauben*); hence Luther's translation, *Sommer-laube* (summer-arbor or bower). He followed the rendering of the LXX. who have τῆς θερμῆς, while the Targum gives more prominence to the idea of repose (בֵּית מְנוּחָה, *koln*). The public reception of the gifts had taken place in the house. Afterwards, while Ehud accompanied his companions, the king had betaken himself to the *alijah* "which was for himself alone" (his private chamber). When Ehud returned he was received there, as he had anticipated.

And Ehud said, I have a message from the Deity unto thee. Then he arose from his seat.

וַיֵּלֶךְ אֵלֶיּוֹם is a commission from a higher being. He does not say Jehovah, for this is the name of the Israelitish God, with whom Eglon has nothing to do. We are not however to assume that the God of Eglon is meant; for what can Ehud the Israelite announce from Chemosh! It is therefore probable that by *Elohim* a superior prince is to be understood, whose liegeman or satrap Eglon was, as was already intimated above, — a human possessor of *majesty* and *authority*. As it is not to be supposed that the capital of Moab was transferred from Rabbah to the small bit of territory which had been acquired across the Jordan, Eglon in Jericho is not to be looked on as lord of all Moab. The relation in which he stood to the mother-country was most likely that of a vassal or feudal baron. That he is styled king does not contradict this. The potentates of single cities were all called "kings," as the Greeks called them *τύραννοι*, without on that account being anything more than dependents of more powerful states and princes.<sup>1</sup> It suits the rôle which Ehud wishes to be ascribed to him, that he should also have relations with the transfluvial Moab, a fact which of course must be kept profoundly secret. Thus Eglon's rising is explained. The same honor was due to a message from the superior lord as to his presence. Like reverence was shown to royal letters even, as appears from the narrative of Herodotus concerning a message to Oroetes; and from it, the fidelity of those whom the message concerned was inferred (Herod. iii. 128). The same mark of honor was paid to parents and aged persons. From this custom the ecclesiastical usage of standing during the reading of the Gospel, is also to be derived.

Eglon rises out of respect for the וַיֵּלֶךְ אֵלֶיּוֹם. This has been the constant explanation. The diverging view of Bertheau<sup>2</sup> does not commend itself. The Talmud — understanding the words,

the usual meaning of the word. He thinks that the *pesilim* were idolatrous images set up either by the apostate Israelites themselves, or by Eglon, "as boundary-marks of the territory immediately subject to him, and as signs of his supremacy." He seems inclined to prefer the latter alternative, because of "the fact that Ehud does not feel him-

self and those with him secure until he has passed the *pesilim*." — Ta.]

<sup>1</sup> Thus the king of Hasor was king paramount over all the kings of his vicinity (Josh. xi. 10).

<sup>2</sup> [Bertheau says: "Divining the purpose of Ehud, he rose up to defend himself." — Ta.]

however, of the God of Israel — already deduces from them the lesson, that if a stranger thus rose up to receive a message from God, much more is it the duty of an Israelite so to do (*Sanhedrin*, 60 a).

Vers. 21-24. Immediately Ehud put forth his left hand. Ehud made use of a pretext, in order to cause Eglon to rise. He was surer of his thrust if his victim stood. Eglon's attention must be wholly diverted, that the attack, entirely unresisted, might be the more effective. In such sudden assaults, bulky people like Eglon are at a disadvantage. Cimber pressed closely on Cæsar, as if to make most urgent entreaty for his brother (Plut., *Cæsar*, 86). Parmenio was stabbed by Cleander, while cheerfully reading a letter (Curtius, vii 2, 27). The instance most like Eglon's case, is that of King Henry III. of France. Clement, to secure an interview, had provided himself with a commission from a friend of the king. When he arrived, the king was sitting on his close-stool. Hoping to hear of an understanding with his opponents, Henry bade the messenger draw near; whereupon the monk stabbed him in the abdomen (cf. Ranke, *Franks. Gesch.*, i. 171). Ehud's thrust, though left-handed, was powerful. The dagger, together with its short handle, buried itself in the fat of the man, and came out behind.

כֶּלֶב signifies a flame; then the blade of a sword, which glitters and burns like a flame. In a medieval writing, the following words occur: "*Stn swert flammieret an stner hant*" (Müller's *Mittelh. Wörterb.*, iii. 336). In technical language we also speak of flaming blades (*geflaminten klingen*).

And came out behind, הִפְּרִשְׁתָּהּ. The ancient doubt as to this word, which occurs but once, and about which opinions are still divided, appears from the divergent renderings of the Septuagint and the Targum. It is certain, however, in the first place, that the Greek rendering *παρορδία*, can have little weight; for it arose from the similarity of the word in the text to *פְּרִיכָה*, current at the time, and meaning *παρορδία*, vestibule. In the second place, the addition of Ehud after the second *הִפְּרִשְׁתָּהּ* (ver. 23), shows that another subject begins, and that therefore the first *הִפְּרִשְׁתָּהּ* can refer only to the sword, not to the man. Further, since *הִפְּרִשְׁתָּהּ* is provided with ה local, it manifestly denotes that part of the body toward which the course of the sword was directed, while *הִפְּרִשְׁתָּהּ* testifies to the actual perforation of the body. Now, as the sword was thrust from before into the abdomen (*בְּטֶנְיָהּ*), there would be no doubt as to the part where it emerged, even if the etymology, which has here to deal with an onomatopoeic word, did not make this perfectly plain. *Parshedon* is the Greek *παρσέδον*, and belongs to the same family as the Lithuanian *persti*, Lettish *pirst*, Polish *pierdziec*, Russian *perdjet*, Greek *πέρσειν*, Sanscrit *pard*, Latin *pedere*, Gothic *fairtan*, Old High German *fēran* (cf. Pott, *Etymolog. Forsch.*, i. 245; Grimm, *Wörterb.*, iii. 1335). The sword emerged behind through the

fundament. The king fell down without uttering a sound. Ehud did not delay, but went out unhindered through the balcony. The attendants had entirely withdrawn from the *alijah*: Ehud takes advantage of this circumstance, and locks the door to it, in order to delay the moment of discovery. The heedless conduct of the unsuspecting attendants supports his boldness. As soon however as they see him go out, — an earlier return to their lord is not lawful, — they endeavor to enter the *alijah*. Ehud had gone away so calmly, that they suspect nothing. They are not even surprised when they find the doors fastened. Serarius has properly directed attention to the aversion felt by the ancients to the least degree of exposure when complying with the necessities of nature. This applies especially to kings, inasmuch as subjection to these necessities, too plainly proved them men. Of Pharaoh, the Jewish legend says that he wished to appear like a god, above the need of such things. "He covers his feet," is a euphemism, taken from the descent of the long garments (cf. Bochart, *Hierozoicon*, i. 677).

Vers. 25-30. And they waited long, יָצְוּ.

יָצְוּ. These words add the notion of displeasure and ill humor to the idea of waiting (cf. 2 Kgs. ii. 17; viii. 11). At length they comprehend that something extraordinary must have taken place. They procure another key, with which they open the doors, and find their lord — dead. Ehud's artifice, however, had succeeded. While they delayed (מְדַמְּיָהֶם), from מְדַמְּיָה, *morari*, is onomatopoeic), he had got beyond the border, as far as Seirah. This place, which according to ver. 27 belonged to the mountains of Ephraim, is unknown. It bounded the territories of Benjamin on the north. Ehud reached it by way of the border which ran by Gilgal, which shows that both these places were north of Jericho. It is evident that he had agreed with the Israelites to give the signal there, in case he were successful. His trumpet-blast was transmitted among the mountains. Israel flocked together, and heard of the unprecedentedly fortunate deed. The people saw in it the firm resolve, which gives victory. The plan of battle had also been already determined by Ehud. It was of the last importance to cut the terrified and leaderless Moabites off from the assistance of their transjordanic friends. Hence, the first care of Israel is to seize the ford of the river. The ford in question was manifestly no other than that which, directly east of Jericho, half an hour north of Wady Heshban, is still in use. Setzen called it *el-Mukhlāa*, Robinson *el-Helu* (Ritter xv. 484, 547, Gage's transl. iii. 4, 49). That the occupation of this ford decides the victory, proves clearly that Eglon was not king of all Moab, but only of the Moab on this side of the Jordan. It was a terrible retribution, a sort of "Sicilian vespers," which Israel, rising up after long subjection, inflicted on Eglon and his people. The falling foes were men of might. אִישׁ שָׁמָן expresses the distinction (*das Ansehn*), אִישׁ חַיִּל the warlike character and abilities, of the smitten enemies. Moab was southeast of Jericho, a short distance north of W. Heshban. — Tr.]

§ [BERTHEAU: "שָׁמָן, the fat, i. e. (in contrast with persons of starved appearance) the well-fed and opulent man; cf. Latin *optimus*; hence, the man of consequence." But compare note 8 under "Textual and Grammatical." — Tr.]

1 ["His sword flamed in his hand." — Tr.]

2 [Robinson's map locates *El-Helu* not directly east, but southeast of Jericho, not north but south of Wady Heshban (cf. *Bibl. Res.* i. 585). It appears that the words "directly east" belong to Setzen, and must in Ritter's opinion be made to conform to Robinson's location of *El-Helu*. Cf. Gage's Ritter, iii. 49. Van de Velde's map places *El-Helu*

thoroughly vanquished, and Israel had rest for eighty years.

The exploit of Ehud doubtless surpasses all similar deeds of ancient history in the purity of its motive, as well as in the energy and boldness of its execution. Harmodius and Aristogiton, however celebrated by the Athenians, were moved to kill Hipparchus by private interests (cf. Thucyd. vi. 56). Blind warrior-fury fills Mucius Scaevola, as also Theodotus (Polyb. v. 81), the would-be murderer of Ptolemæus, and they fail of success. Ehud was equally bold and pure. He risked his life for no interest of his own, but for his people. And not merely for the external freedom of his nation, but for the maintenance and honor of its divine religion, which was inseparably linked with freedom. It was against the mortal enemy of Israel—against one lying under the ban, and shut out from the congregation of Israel—that he lifted up his sword. He exposed himself to a fearful peril, in order, if successful, to give therewith a signal of courage and comfort to his people. To be sure, if he did not succeed, the hatred and oppression of the enemy would increase in violence. But for that very reason men saw the more clearly that God had raised him up to be a deliverer. And yet, where in Israel are those praises of Ehud, which in Athens resounded for centuries in honor of Harmodius? Scaevola's deed<sup>1</sup> is celebrated as one of the nation's heroic performances. The historian makes him say (Livy, xi. 12): "As an enemy have I slain the enemy." It is true, the remarkable act has had the honor of being minutely handed down, even to the least details of its progress. But all this was to point out the sagacity and energy of the strong left-handed man. Not one word of praise is found. On the contrary—and this fact deserves attention—the remark usually made of other Judges, is here wanting: it is not said that "the Spirit of Jehovah was upon him." Nor is it said, as of Othniel, that he "judged Israel." Neither are we told that the rest and peace of Israel were connected with his life and death. Subsequent exegesis called him the Wolf, with which Benjamin is compared (*Midrash, Ber. Rabba*, cap. 89, p. 87 a). As the wolf throws himself on his prey, so had Ehud thrown himself on Eglon. They saw in Ehud's deed the act of a mighty man, influenced by zeal for God; but the "*Spirit of Jehovah*" inspires neither such artifice nor such murder. So much the less could the act of Ehud, however brilliant under the circumstances, be made to exculpate similar deeds. So much the less could the crimes that defile the pages of Christian history, such as those committed against Henry III. and Henry IV., use it as a cover for themselves.<sup>2</sup> Although Eglon was a heathen, a foreigner, a tyrant, an enemy actually engaged in

hostilities, the Scripture speaks of Ehud only as a deliverer, but never of his deed as sprung from the Spirit of God. How much more disgraceful are murder and treason against one's own king, countrymen, and fellow Christians! It was an insult to Christianity, a sin against the Holy Ghost, when in answer to Clement's question, whether a priest might kill a tyrant, it was determined that "it was not a mortal sin, but only an irregularity" (Ranke, *Franz. Gesch.*, i. 473); or when Pope Paul V. exclaimed, with reference to the murder of Henry IV. by Ravallac: "*Deus gentium fecit hoc, quia datus in reprobum sensum.*" Worse than the dagger is such doctrine.<sup>3</sup>

#### HOMILETICAL AND PRACTICAL.

Ehud, the Judge with the two-edged sword.—  
1. Israel was again in bondage on account of sin. And the compassion of God was not exhausted, although no deliverer came out of Judah. In the kingdom of God, the great and rich may indeed become instruments of God's will; but his power is not confined to them. If no one arises in Judah, some one in Benjamin does. If it be not Othniel, Caleb's nephew, it is some unknown person who comes to rescue his people. Neither the name, nor the physique, is material. Deliverance may be begun with the left hand.

2. Ehud kills Eglon, the tyrant of Israel; yet he is not properly a murderer, but only a warrior. However, it is better to conquer as Othniel and Gideon conquered. He did it, not for private revenge, nor from fanaticism, but for the just freedom of Israel and its religion. He did it against Moab, and not against one who shared his own faith and country. God raised him up; but yet the Word of God does not approve his deed. He was a deliverer of Israel; but there hangs a shadow nevertheless over his official activity. Therefore, no murderous passion can appeal to him. By him no tyrant-murder, no political assassination, is exculpated. And this not simply because in Christian states and churches there can be no Eglons or Moabs.—STARKE: "The Jesuit principle that it is right to put an heretical prince out of the way, will never be valid until a person can be certain of having such a calling from God to it, as Ehud undoubtedly had."—His cause was pure; which cannot be said of any other assassination in history.—Christian history not excepted,—down to the murder of the North American President Lincoln; not even of those instances which remind us (as Mallet, *Altes und Neues*, p. 92, so beautifully did with reference to G. Sand, the murderer of Kotzebue) of the words of the Lord: "Father, forgive them; for they know not what they do."

GERLACH: We are not to think that the deed

<sup>1</sup> In Plutarch's *Parallels of Greek and Roman History* (n. 2), the same history is given of a Greek, Neocles, who made an attempt against Xerxes like that of Scaevola against Porseus.

<sup>2</sup> Excellent remarks are found in the work of Hugo Grotius, *De Jure Belli et Pacis*, lib. i. cap. iv. (ed. Traj., 1773), p. 178. Serarius declines to treat the subject, under the feeble pretext of lack of time, p. 82. (Compare Bayle, *Dictionnaire*, s. v. *Mariana*, li. 2061, s.)

<sup>3</sup> [WORDSWORTH: "Some have raised objections to this act of Ehud, as censurable on moral grounds: and they have described him as a 'crafty Israelite,' taking an unfair advantage over an unwieldy corpulent Moabite; others have apologized for it, on the plea that it is not to be measured by what they call the standard of our 'enlightened modern

civilization' compared with what they term the 'barbarous temper of those times.' But surely these are low and unworthy motives." He then quotes with approbation from Bp. Sanderson and Dr. Waterland, the gist of whose remarks (Sanderson's however being made with immediate reference to the act of Phinehas, Num. xxv.) is, that the Lord raised up deliverers for Israel, and divinely warranted their actions, which actions, however, form no precedents for those who have not similar divine authority. But it is surely not an improper question to ask, whether, when God raised up a hero, endowed him with faith and zeal, with strength and energy, to secure certain results, He also, always and necessarily, suggested or even approved the methods adopted not only as a whole but even in detail.—Tr.]

of Ehud, in the manner of its accomplishment, is set before us as an example; but we must also beware lest, because the manner is no longer allowable, we be led to deny the operation of the Holy Ghost by whom this deliverer of his people was impelled.

3. Because Ehud's cause was pure, his deed was followed by peace and freedom. That can be said of no other similar deed. He first searched out the enemy in his hiding-place, and then triumphed over him in the battlefield. He shows himself, — 1, a true Israelite by *faith*; 2, a true son of Benjamin, who was compared with the wolf, by his

*strength*. He drew his sword, not for the sake of war, but of peace. Therefore, Israel had peace through him until he died.

Ehud may not improperly be considered a type in spirit of him who likewise sprang from Benjamin — of Saul who first ravened like a wolf, but became patient and trustful like a lamb; of the Apostle who called the Word of God a two-edged sword that pierces through the conscience; of Paul, whose symbol in the church is the sword through which as martyr he lost his own life, after he had saved the lives of thousands by the sword of the Spirit.

*Shamgar smites six hundred Philistines with an ox-goad.*

### CHAPTER III. 31.

31 And after him was Shamgar the son of Anath, which [and he] slew [smote] of the Philistines six hundred men with an ox-goad; and he also [he, too,] delivered Israel.

#### EXEGETICAL AND DOCTRINAL.

**After him.** After his example. Following Ehud's example,<sup>1</sup> Shamgar smote the Philistines. That the expression is not to be taken of time, as if on the death of Ehud Shamgar had succeeded him, is evident from ch. iv. 1. Moreover, if that were the meaning, a statement of the years of Shamgar would not be absent. The hypothesis of Josephus, that he governed one year, is untenable. Accordingly, the other Jewish expositors have properly assigned the exploit of Shamgar to the time of Ehud, i. e. to the period of eighty years.

**Shamgar,<sup>2</sup> the son of Anath.** To what tribe he belonged, is not stated. If it be correct to connect שִׁמְגָר with אֶנַּח, Anathoth (cf. Kaplan, *Erets Kedumim*, ii. 142), it will follow that like Ehud he was of Benjamin, and defended the territory of that tribe in the west against the Philistines, as Ehud did in the east against the Moabites. His whole history, as here given, consists of a single heroic exploit, in which he repulsed an attack of the Philistines with extraordinary strength.<sup>3</sup>

**With an ox-goad.** The Septuagint gives ἀπορροούς, by which it evidently means the plough-

handle, *stiva*, that part which the ploughman holds in his hand, and with which he guides the plough.<sup>4</sup> More correct, however, is the rendering "ox-goad" (cf. Bochart, *Hierozoicon*, i. 385);

פִּרְשׁ הַתְּרֵימָה, as the Targum has it. It was the "prick" against which the oxen "kicked," when struck with it. The Greeks called it βουπληξ. With such an instrument, King Lycurgus is said to have attacked the wandering Bacchus and his followers<sup>5</sup> (*Il.* vi. 135). There is a tradition in Holstein that in the Swedish time a peasant armed with a pole put to flight a multitude of Swedes who had entered his garden and threatened to burn it (Müllenhoff, *Sagen*, etc., p. 81).

**He delivered Israel.** He procured victory for them, and assisted them over the danger of present and local subjugation. But to "deliver" is not to "judge." Nor is there any mention of the "Spirit of the Lord" in connection with him.

#### HOMILETICAL AND PRACTICAL.

Shamgar the deliverer with the ox-goad. Courageous examples find worthy followers. Shamgar

1 [Bachmann observes that this and similar interpretations of this expression, militate against the analogy of ch.

x. 1, 8; xii. 8, 11, 13, in all which passages שִׁמְגָר refers to the duration of the official or natural life of the previously mentioned person. Appealing to ch. v. 6, where the "days of Shamgar" are described in such a way as to exclude the supposition that they belonged to the period of "rest" obtained by Ehud, he makes them synchronous with some part of the Canaanite oppression under Jabin. While the Canaanites subjugated the northern part of the land, the Philistines attempted to extend their power in the south, which occasioned the conflicts of Shamgar with them. — Tr.]

2 שִׁמְגָר. The ancients translated it: *Nomen Alienum*, "Name of a stranger." Ehud was the son of a certain אֶנַּח. Perhaps Shamgar also is somehow related to that name.

3 [BACHMANN: "We are undoubtedly to think here of a marauding band like those brought to view in 1 Sam. xxx. 1 ff. and Job i. 15, against whom Shamgar, either engaged at the moment in ploughing, or else seizing the first weapon that came to hand, proceeded with an ox-goad, with such effect as to strike down six hundred of them." — Tr.]

4 This interpretation of the LXX. has nothing to do (as Bertheau thinks) with the reading שִׁמְגָר הַתְּרֵימָה, found by Augustine.

5 This legend is copiously treated by Nonnus, on the basis of Homer's version of it. It is remarkable that although the scene is laid in "Arabia," Nonnus nevertheless transfers the above-mentioned event and the city of Lycurgus to Carmel and the Erythraean Sea. It is doubtless true, as Köhler observes (*Die Dionysiake von Nonnus von Panopolis*, Halle, 1858, pp. 76, 77), that by *Βουπληξ* Nonnus appears to have understood an axe. The Roman poets also give an axe to Lycurgus.

trode in Ehud's footsteps. One triumphs with a sword, the other with an implement of peace. Hence we may infer, says Origen, that a judge of the church need not always carry a sword, and be full of severity and admonitions to repentance, but should also be like a husbandman, "who, gradually opening the earth with his plough, prepares it for the reception of good seed."

STARKE: When God wishes to terrify the enemy, He needs not many men, nor strong defence and preparation for the purpose. — GERLACH: Shamgar's deed is probably to be viewed only as the effect of a sudden outbreak of holy enthusiasm, under the influence of which he seized the first best

weapon, and put to flight the enemy whom some terror from God had scared.

[HENRY: 1. God can make those eminently serviceable to his glory and the church's good, whose extraction, education, and employment are very obscure. He that has the residue of the Spirit, could, when he pleased, make ploughmen judges and generals, and fishermen apostles. 2. It is no matter what the weapon is, if God direct and strengthen the arm. An ox-road, when God pleases, shall do more than Goliath's sword. And sometimes He chooses to work by such unlikely means, that the excellency of the power may appear to be of God. — TR.]

### THIRD SECTION.

THE SERVITUDE TO JABIN, KING OF CANAAN. DEBORAH, THE FEMALE JUDGE OF FIERY SPIRIT, AND BARAK, THE MILITARY HERO.

*Ehud being dead, Israel falls back into evil-doing, and is given up to the tyranny of Jabin, king of Canaan. Deborah, the Prophetess, summons Barak to undertake the work of deliverance.*

### CHAPTER IV. 1-11.

- 1 And the children [sons] of Israel again did [continued to do] evil in the sight
- 2 of the Lord [Jehovah:] when [and] Ehud was dead. And the Lord [Jehovah]
- 3 sold them [gave them up] into the hand of Jabin king of Canaan that reigned in
- 4 Hazor, the captain of whose host was Sisera, which dwelt in Harosheth of the Gen-
- 5 tiles [Harosheth-Hagojim]. And the children [sons] of Israel cried unto the Lord
- 6 [Jehovah]; for he had nine hundred chariots of iron; and twenty years he mightily
- 7 oppressed the children [sons] of Israel. And Deborah, a prophetess, the wife of
- 8 Lapidoth,<sup>1</sup> she judged Israel at that time. And she dwelt [sat<sup>2</sup>] under the palm-tree
- 9 of Deborah, between Ramah and Beth-el in mount Ephraim: and the children [sons]
- 10 of Israel came up to her for judgment. And she sent and called Barak the son of
- 11 Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord [Jehovah
- 12 the] God of Israel commanded [thee], saying. Go, and draw toward mount Tabor,<sup>3</sup>
- 13 and take with thee ten thousand men of the children [sons] of Naphtali, and of the
- 14 children [sons] of Zebulun? And I will draw unto thee, to the river [brook]
- 15 Kishon, Sisera the captain of Jabin's army, with<sup>4</sup> his chariots and his multitude;
- 16 and I will deliver him into thine hand? And Barak said unto her, If thou wilt go
- 17 with me, then I will go: but if thou wilt not go with me, *then* I will not go. And
- 18 she said, I will surely go with thee: notwithstanding [but] the journey that thou
- 19 takest [the expedition on which thou goest] shall not be for thine honour; for the
- 20 Lord [Jehovah] shall sell [give up] Sisera into the hand of a woman. And Deborah
- 21 arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali
- 22 to Kedesh; and he went up with ten thousand men at his feet:<sup>5</sup> and Deborah went
- 23 up with him. Now Heber the Kenite, *which was* of the children [sons] of Hobab
- 24 the father- [brother-] in-law of Moses, had severed himself from the Kenites, and
- 25 pitched his tent unto the plain of Zaanaim [near Elon-Zaananim], which is by
- 26 Kedesh.<sup>6</sup>

#### TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 4 — לִפְדֹּת לְפִדּוֹת: Dr. Cassel, taking the second of these words as an appellative, renders, — *ein Weib von Feuergeist*, a woman of fiery spirit, cf. his remarks below. The possibility of this rendering cannot be denied; but

It is at least equally probable that the ordinary view which regards Lapidoth as a proper noun is correct. Bachmann points out that the succession of statements in this passage is exactly the same as in "Miriam the prophetess, the sister of Aaron," "Huldah the prophetess, the wife of Shallum," "Anna, a prophetess, the daughter of Phanneel," etc. These instances create a presumption that in this case too the second statement after the name will be one of family relationship, which in the absence of positive proof the mere grammatical possibility of another view does not suffice to counter-vail. The feminine ending of Lapidoth creates as little difficulty as it does in Naboth, and other instances of the same sort. Of Lapidoth we have no knowledge whatever. The mention here made of him does not necessarily imply that he was still living. Cf. Ruth iv. 10; 1 Sam. xxvii. 8; etc. — Ta.]

[2 Ver. 5. — יוֹשֶׁבֶת: Bachmann also translates "sat" (*sess*), although he interprets "dwelt"; cf. ch. x. 1: Josh. ii. 15; 2 Kgs. xxii. 14. "As according to the last of these passages the prophetess Huldah had her dwelling (יְהוֹיָדָה) in the second district of Jerusalem, so the prophetess Deborah had her dwelling (יְהוֹיָדָה) under the Palm of Deborah." — Ta.]

[3 Ver. 6. — וַיִּשְׁלַח יְהוֹשֻׁעַ: Dr. Cassel, — *Zieht auf den Berg Tabor*, proceed to Mount Tabor. So many others. For וַיִּשְׁלַח with a verb of motion, cf. Ps. xxiv. 8. But inasmuch as וַיִּשְׁלַח recurs immediately in ver. 7, and is there transitive, Bachmann proposes to take it so here: go, draw *sc.* an army, to thyself or together, on Mount Tabor. Cf. the Vulgate. — Ta.]

[4 Ver. 7. — וְאֶת־דִּרְכָּו: properly, "and (not, *with*) his chariots," etc., although Cassel also has *mit*. אֶת is the sign of the accusative, not the preposition, as appears from the fact that it has the copula "and" before it. — Ta.]

[5 Ver. 10. — בְּרִנְגָלִי: If the subject of בְּרִנְגָלִי be Barak, as the E. V. and Dr. Cassel take it, בְּרִנְגָלִי can hardly mean anything else than "on foot," as Dr. Cassel renders it; cf. ver. 15. But the true construction — true, because regular and leaving nothing to be supplied — is that which De Wette adopts: "and there went up, בְּרִנְגָלִי, ten thousand men." In this construction, which harmonizes perfectly with the context, בְּרִנְגָלִי evidently means "at his feet," i. e. as De Wette renders, "after him." — Ta.]

[6 Ver. 11. — Dr. Cassel's translation adheres strictly to the order of the original: "And Heber, the Kenite, had severed himself from Kain, the sons of Hobab, the brother-in-law of Moses, and had pitched his tent near Elion-Zaanannim, by Kedesh. On the rendering "brother-in-law," instead of "father-in-law," cf. Kell, on Ex. ii. 18; Smith's *Bibl. Dict.* s. v. Hobab. — Ta.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 1. **And Ehud was dead:** i. e. *For Ehud was no more.* That the eighty years of rest were also the years of Ehud's government is not indeed expressly stated, but seems nevertheless to be indicated in this verse. For "rest" is always coincident with "obedience towards God;" and obedience is maintained in Israel through the personal influence of the Judge. When he dies, the weakness of the people manifests itself anew. Hence, when we read that the people "continued to do evil, and Ehud was dead," this language must be understood to connect the cessation of rest with the death of Ehud. Shamgar — no mention being made of him here — must have performed his exploit some time during the eighty years. The standing expression וַיִּסְפֶּי, "and they continued," is to be regarded as noting the continuance of that fickleness which obtains among the people when not led by a person of divine enthusiasm. They always enter afresh on courses whose inevitable issues they might long since have learned to know. The new generation learns nothing from the history of the past. "They continued," is, therefore, really equivalent to "they began anew."

Vers. 2, 3. **And Jehovah gave them up into the hand of Jabin, king of Canaan, etc.** Joshua already had been obliged to sustain a violent contest with a Jabin, king of Hazor. He commanded a confederation of tribes, whose frontier reached as far south as Dor (Tantāra) on the coast, and the plains below the Sea of Tiberias. The battle of Jabin with Joshua took place at the waters of Merom (Lake Hulah); and from that fact alone Josephus inferred that "Hazor lay above (*ὑπερκεῖται*) this sea." But its position was by no means

so close to the lake as Robinson (*Bibl. Res.*, iii. 365) wishes to locate it, which is altogether impossible. The course of Joshua makes it clear that it lay on the road from Lake Merom to Zidon. For in order to capture Hazor, Joshua turned back (וַיָּשָׁב, Josh. xi. 10) from the pursuit. It appears from our passage, and also from Josh. xix. 37, that it must have been situated not very far from Kedesh, but in a direction that from it the movements of Israel toward Tabor, on the line of Naphtali and Zebulun, could not be readily observed or hindered: that is to say, to the west of Kedesh. That its position cannot be determined by the similarity of modern names alone, is shown by the experience of Robinson, who successively rejected a Hazireh, a Tell Hazûr, and el-Hazûry (for which Ritter had decided). For a capital of such importance as Hazor here and elsewhere appears to be, an elevated situation, commanding the lowlands (בְּלִי-דִּבְרָן), must be assumed. It must have been a fortress supported by rich and fertile fields. These conditions are met by Tibnin, as is evident from Robinson's extended description of it (ii. 451 ff.; iii. 57 ff.). The similarity of name is not wanting; for the Crusaders must have had some reason for calling it Toronum. William of Tyre (*Hist. lib. xi. 5*; in *Gesta Dei Francorum*, p. 798) described the place as adorned with vineyards and trees, the land fertile and adapted for cultivation. It lies midway between Tyre and Paneas, and is of immense importance for the control of the country. Robinson has justly remarked, that a fortress must have been on this spot long before the time of the Crusaders; nor does it raise any great difficulty that William of Tyre reckoned it to the tribe of Asher, on whose borders, at all events, it lay.<sup>1</sup> — The Jabin, king of Hazor, of our

1 [Bachmann identifies "Hazor with Hüzür or Hazireh, two hours W. of Bint Jebell, in the heart of Northern Galilee, on an acclivity with extensive ruins and a sepulchral vault of great antiquity," cf. Rob. iii. 62. He remarks

that for Tibnin nothing speaks except its importance from a military point of view, which of itself is not sufficient evidence. "The similarity of the mediæval name Toronum (= Hazor?) is wholly illusory." — Ta.]



passage, evidently cherished the design of regaining, in some favorable hour of Israeliish supineness, the territory taken from his ancestors by Joshua. With this object in view, his general-in-chief, Sisera, kept the languishing nation under discipline at another point. The name of Sisera's residence was Harosheth Hagojim. It may perhaps be possible to fix this hitherto wholly unknown place also. The power of the present Jabin must have extended as far as that of the earlier one (i. e. to Tantura and the region south of the Sea of Tiberias); since otherwise the battle with Barak would not have been fought at the Kishon. Moreover, Naphtali, Zebulun, and Issachar were all interested in the war against him (ch. v. 15). This being the case, it is certainly probable that Sisera's residence was in this southern part of Jabin's dominions. Sisera was commander of an army dreaded chiefly for its nine hundred iron chariots. But these were of consequence only on level ground. That is the reason why, Josh. xvii. 16, such prominence is given to the fact that just those Canaanites who lived in the plains of Beth-shean (Beisân) and Jezreel, through which latter the Kishon flowed, had iron chariots. The name itself of Harosheth Hagojim suffices to suggest its connection with iron chariots. Harosheth (Heb. *Charosheth*) is the place where iron was worked (*charash*, the smith). It is only natural to look for it in the plains just named. But the residence of Sisera is called Harosheth Hagojim, the Harosheth of the Gogim. By Gogim we must understand a race different not only from Israel, but also from the Canaanite, Aram, Edom, Moab, etc. The Targum translates Harosheth Hagojim by fortress or city of the Gogim (פְּרִי עִירָא), and thus refers us to *Gelil Hagojim* (Isa. viii. 23 [E. V. ix. 1]), which is translated in the same way (פְּרִי עִירָא stands

often for עִיר, city). The prophet in the passage referred to, locates this *Gelil of the Gogim* on this side of the Jordan, in the neighborhood of the Lake of Tiberias. It is clearly erroneous to make this *Gelil* cover the whole district of Galilee; for that included Zebulun, Naphtali, and the shore of Lake Tiberias, which the prophet mentions separately. If it be proper to interpret the passage geographically, *Gelil Hagojim* must lie south of Lake Tiberias, where subsequently Galilee began. Joshua himself also conquered a king of the Gogim in "גִּלְגַּל" (Josh. xii. 23). From the position given to this king in the catalogue, no geographical inference can be drawn, since the enumeration is made without any regard to the situation of localities. The passage becomes clear only when גִּלְגַּל is taken as גִּלְיָל, making Joshua victorious over the king of the Gogim in Gelil. Now, it cannot escape notice that among the kings conquered by Joshua, no king of Beth-shean is found, although in Josh. xvii. 16 this place appears so important, and its territory must have been conquered, and although the cities in the plain of Jezreel are named. The conjecture, therefore, is plausible that Beth-shean is represented by the king of the Gogim. Beth-shean was the start-

ing-point of the later Galilee (cf. Lightfoot, *Opera*, i. 216, etc.); it was the city of iron chariots; its population was always of a mixed character (Canaanites, Gogim, Jews, Judg. i. 27; *Chulin*, 6 b). From the date of the first Greek notices of it (in the Septuagint, Josephus, etc.; cf. Ritter, xv. 432 [Gage's Transl. ii. 335]), it appears under the name Scythopolis, city of the Scythians. On the question how this name originated, we are not to enter here. Thus much is certain, that it is not unsuitable to take the term Scythians as equivalent to Gogim; especially when we compare Gen. xiv. 1, where Tidal, king of the Gogim, is named in connection with Elam, Shinar, and Ellasar. Although our historical data are not sufficient to raise these probabilities to certainties, several considerations suggested by the narrative are of some weight. If Harosheth Hagojim is to be looked for in the vicinity of Beth-shean, the whole geography of the war becomes quite plain. Jabin and Sisera then occupy the decisive points at the extremities of the kingdom. The southern army of Sisera is the most oppressive to Israel, and its dislodgement is the main object. Barak is not to attack Hazor, for that is surrounded and supported by hostile populations, which it is impracticable as yet to drive out. Deborah's plan is to annihilate the tyrannical power, where it has established itself in the heart of Israel. Tabor is the central point, where Naphtali and Zebulun can conveniently assemble. A straight line from Kedesh to that mount, runs through the territories of both. Sisera must fight or allow himself to be cut off. His overthrow is Israel's freedom. His army is Jabin's only hold on those regions. Hence, Sisera's flight from the Kishon is northward, in order to reach Hazor. On the way, not far from either Hazor or Kedesh, his fate overtakes him.<sup>1</sup>

Ver. 4. And Deborah a prophetic woman,

אִשָּׁה נְבִיאָה. According to Num. xi. 25, the prophetic gift has its source in the "Spirit of Jehovah." Its office answers to its origin: it preaches God and speaks his praises. Cause and effect testify of each other. Every one, whether man or woman, may prophecy, on whom the "Spirit of Jehovah" comes. The prophetic state is a divine ecstasy, a high poetic enthusiasm (*δευροσυστασις*, from *θεός*), under the influence of which the praises of God are spoken. On this account, the prophet resembled at times the Greek *μάντις* (from *μαντομαι*); compare especially Jer. xxix. 26 מְנַאֲנֵץ וְהָרְבֵּנָה;

נָבִי, connected with *nabi*, in the same chapter, ver. 8, is actually rendered *μάντις* by the LXX.). In itself, however, both as to derivation and meaning, *nabi*, *niba*, is to be compared with *θεός*. The prophet utters the *θεός*, in which the Spirit of Jehovah manifests itself; he declares the greatness and glory of God. He is a spokesman of God and for Him. Hence Aaron could be called the *nabi* of Moses (Ex. vii. 1). He was the ready organ of the spirit which resided in Moses. Doubtless, in the highest sense, Moses was himself the *nabi*. With him, God spake mouth to mouth, not in visions and dreams and enigmas (Num. xii. 6-8); not, that is, as He announced himself to Aaron and

<sup>1</sup> [To our author's identification of Harosheth ha-Gogim with Beth-shean, Bachmann objects that the latter city is known by its usual name to the writer of Judges; cf. ch. i. 27. He is "inclined to adopt the view of Thomson, *The Land and the Book*, ch. xxix., who finds Harosheth in Har-othlah, a hill or mound at the southeastern corner of the

Plain of Akka, close behind the hills that divide this plain from that of Jezreel, on the north side of the Kishon, yet so near the foot of Carmel as only to leave a passage for the river. This mound is covered with the remains of old ramparts and buildings."—Ta.]

Miriam. Miriam was the first prophetess who praised God in ecstatic strains of poetry, with timbrels and dances, before all the people (Ex. xv. 20). It has been asked (cf. my treatise *Ueber Prophetinnen und Zauberinnen in Weimar, Jahrbuch für Deutsche Sprache*, vol. iv.), how it comes about that prophetic women constitute a "significant feature" of the old German heathenism only, whereas Jewish and Christian views assigned the gift of prophecy to men. The contrast certainly exists; it rests in the main upon the general difference between the heathen and the Scriptural view of the universe. The subjective nature of woman is more akin to the subjective character of heathenism. So much the higher must Deborah be placed. She was not, like Miriam, the sister of such men as Moses and Aaron. The objective spirit of her God alone elevates her above her people, above heroes before and after her. Not only the ecstasy of enthusiasm, but the calm wisdom of that Spirit which informs the law dwells in her. Of no Judge until Samuel is it expressly said that he was a "prophet." Of none until him can it be said, that he was possessed of the popular authority needful for the office of Judge, even before the decisive deed of his life. The position of Deborah in Israel is therefore a twofold testimony. The less commonly women were called to the office she exercised, the more manifest is the weakness of those who should have been the organs of divine impulses. That she, a woman, became the centre of the people, proves the relaxation of spiritual and manly energy. But on the other hand, the undying might of divine truth, as delivered by Moses, comes brilliantly to view. History shows many instances, where in times of distress, when men despaired, women aroused and saved their nation; but in all such cases there must be an unextinguished spark of the old fire in the people themselves. Israel, formerly encouraged by the great exploit of a left-handed man, is now quickened by the glowing word of a noble woman.

The name Deborah does not occur here for the first time. It was also borne by the nurse of Rebecca, who was buried near Bethel (Gen. xxxv. 8). Many find the name peculiarly appropriate for the prophetess. Its proper meaning is, "bee"; and in Hellenic oracles also bees play an important part (cf. Paus. ix. 40, etc.). This honor they enjoyed, however, only in consequence of the erroneous derivation of the name *melitta* from *melos*, a song. In like manner, Deborah (*דְּבוֹרָה*), the bee, is not connected with *dabar* (*דָּבַר*), to speak; nor does it properly mean the "march of the bees" (Gesenius); neither is it "buzzing" (Fürst); but, as *melitta* from *meli*, honey, so Deborah is to be derived from *debash* (*דְּבַשׁ*), which also means honey, the interchange of *r* and *s* being very common (*honor*, *honos*, etc.). Deborah is a female name akin in meaning to the German Emma,<sup>1</sup> — and does not necessarily imply any reference to the prophetic office in the case of our Deborah any more than in that of Rebecca's nurse.

A woman of a fiery spirit, *אִשָּׁת לַפִּידוֹת*. The majority of expositors, ancient as well as modern, regard Lapidoth as the name of Deborah's husband. Yet it was felt by many that there was something peculiar in the words. If the ordi-

nary interpretation were the true one, it would be natural to look also for a statement of the tribe to which the husband belonged. In accordance with the style of the ancients, the designation would have been at least once repeated (at ch. v. 1). To make it seem quite natural for Deborah always to appear without her husband, it had to be assumed that he was already dead. To avoid this, some old Jewish expositors assert that Barak was her husband, — Barak and Lappid being of kindred signification, namely, "lightning" and "flame." But in all this no attention is paid to the uncommonness of the phenomenon presented in the person of a woman such as Deborah. What a burning spirit must her have been, to have attained to such distinction in Israel! It was in perfect keeping with the poetical cast of the language of the age, that the people should seek to indicate the characteristic which gave her her power over them, by calling her *אִשָּׁת לַפִּידוֹת*. If a capable woman was called *אִשָּׁת חַיִל*, from *חַיִל*, strength (Prov.

xxxi. 10), — and a contentious woman, *אִשָּׁת מְדִינָה* (Prov. xxi. 19); and if in *אִשָּׁת פְּסִילוּת* (foolish woman, Prov. ix. 13), we are not to regard *kesiluth* as a proper name, it must also be allowed that *אִשָּׁת לַפִּידוֹת* may be rendered "woman of the torch-glow," especially when we consider what a fire-bearing, life-kindling personage she was. It is a fact, moreover, that *lappid* (torch) occurs almost as often in figurative as in literal language. The salvation of Jerusalem shines "like a torch" (Isa. lxii. 1). "Out of his mouth torches go forth" (Job xli. 11 (19)). The appearance of the heroes of Israel is "like torches" (Nah. ii. 5 (4)). The angel who appeared to Daniel had "eyes like torches of fire" (Dan. x. 6). "The word of Elias," says Sirach (xlviii. 1), "burned like a torch." Concerning Phinehas, the priest, the Midrash says, that "when the Holy Ghost filled him, his countenance glowed like torches" (*Jalkut, Judges*, § 40).

The spirit of Deborah was like a torch for Israel, kindling their languid hearts. It was the power of her prophetic breath which fell on the people. This is the secret of her influence and victory. The moral energy which was at work is traced to its source even in the grammatical form of the word which describes it — *לַפִּידוֹת*, not *לְפִידִים*,

albeit that the former, like *פְּסִילוּת* occurs but once.

She judged Israel. Inasmuch as in the gift of prophecy she had the Spirit of God, she was able to judge. Notwithstanding her rapt and flaming spirit, she was no fanatic. She judged the thronging people according to the principles of the law. The wisdom of this "wise woman" was the wisdom revealed by God in his law. She deals in no mysterious and awful terrors. The *מִשְׁפָּטִים* (judgment), for which Israel came to Deborah, was clear — did not consist in dark sayings, like the verses of the Pythia, though these also were called *θεμύρες*, *thémures* (statutes, *ἡρώσεις*; cf. Nägelsbach, *Nachhom. Theologie*, p. 183). The comparison with the Sphinx, instituted by Bochart (*Phaleg*, p. 471), was not fortunate; not even according to the notions of the grammarian Socrates, who repre-

<sup>1</sup> [From the same root with *ensis*, industrious, and *amiciis*, emmet, ant — Tr.]

<sup>2</sup> [That is, apparently, the energy proceeds from a woman,

and therefore the word which figuratively characterizes it has, by a sort of attraction, a feminine, not masculine plural given it. — Tr.]

sented the Sphinx as a native soothsayer, who occasioned much harm because the Thebans did not understand her statutes (cf. Jaep, *Die griechische Sphinx*, p. 15).

Ver. 5. She sat under the palm-tree of Deborah. Under the palm still known to the narrator as that of Deborah (cf. "Luther's oak," in Thüringia). It is impossible to see why C. Böttcher (*Ueber den Baunkultus der Hellenen*, p. 523) should speak of "Deborah-palms." She sat under a large palm, public and free, accessible to all; not like the German Velleda, who, according to Tacitus, sat in a tower, and to whom no one was admitted, in order to increase the veneration in which she was held. The palm was the common symbol of all Canaan; it adorned the coins of both the Phoenicians (Movers, ii. 1, 7) and the Jews.<sup>1</sup> From these coins, carried far and wide by sailors—and not, as is generally assumed, from the appearance of the coast when approached from sea, which showed many other things besides palm-trees,—arose the custom of calling those who brought them Phoenicians (φοινίξ, the palm). The symbolism of the palm, which the ancients admired in Delos, was based on ideas which were unknown to Israel. It referred to the birth of Apollo, not to divination.

Between ha-Ramah and Beth-el, on Mount Ephraim.<sup>2</sup> Beth-el lay on the border between Ephraim and Benjamin; so likewise Ataroth (Josh. xvi. 2). Robinson discovered an Atara in that region (*Bibl. Res.*, i. 575). Not far from it, he came to a place, called er-Râm, lying on a high hill, which he regarded as the Ramah in Benjamin (Judg. xix. 13), while Ritter (xvi. 537, 538 [Gage's Transl. iv. 230]), identifies it with the Ramah of our passage. Both conjectures are tenable, since neither interferes with the statement that Deborah sat between Beth-el and Ramah, on Mount Ephraim,—on the border, of course, like Bethel itself (cf. בֵּית־אֵל, Josh. xvi. 1).

Ver. 6, 7. And she sent and called Barak out of Kedesh-naphtali. That which especially comes to view here, is the moral unity in which the tribes still continued to be bound together. Deborah, though resident in the south of Ephraim, had her eyes fixed on the tyranny which pressed especially on the tribes of the north. While of the priests at Shiloh none speak, she nevertheless cannot rest while Israel is in bondage. But she turns to the tribes most immediately concerned. Kedesh, to the northwest of Lake Huleh, has been identified in modern times, still bearing its old name. It is situated upon a rather high ridge, in a splendid region (Rob. iii. 366 ff.). There, in Naphtali, lived Barak ("lightning," like Barcas), the man fixed on by Deborah to become the liberator of his people. The names of his father and native place are carefully given, here, and again at ch. v. 1. The power of Deborah's influence shows itself in the fact that Barak, though living so far north, readily answers her summons to the border of Benjamin. At the same time, Barak's obedience to the call of the prophetess, is in itself good evidence, that he is the called deliverer of Israel. But she not only calls him, not only incites him to the conflict; she

also gives him the plan of battle which he must follow.

Go, and gradually draw toward Mount Tabor, with ten thousand men of Naphtali and Zebulun (לֵךְ וּבִישְׁבָּתָךְ בְּתֹרַת תָּבוֹר וְנָלְחָמְךָ עִמָּוָה).

The word נָלַח always conveys the idea of drawing, whether that which is drawn be the bow, the furrow, or the prolonged sounds of a musical instrument; tropically, it is also used of the long line of an army, advancing along the plain. Its meaning here, where the object which Barak is to draw is put in another clause, "נָלְחָמְךָ עִמָּוָה עֲשֶׂרֶת," is made plain by the analogous passage, Ex. xii. 21. There Moses says, מִשְׁכְּבוֹ יִקְרָאוּ לָכֶם צֹאן

לְמִשְׁפְּחוֹתֵיכֶם; and the sense is evidently that the families are to sacrifice the passover one after another (מִשְׁכְּבָה), each in its turn killing its own lamb. The same successive method is here enjoined by Deborah. Barak is to gather ten thousand men toward mount Tabor, one after another, in small squads. This interpretation of the word is strengthened by the obvious necessity of the case. The tyrant must hear nothing of the rising, until the hosts are assembled; but how can their movements be concealed, unless they move in small companies? For the same reason they are to assemble, not at Kedesh, but at a central point, readily accessible to the several tribes. Mount Tabor (*Jebel Tor*), southwest of the Sea of Tiberias, is the most isolated point of Galilee, rising in the form of a cone above the plain, and visible at a great distance, though its height is only 1755 (according to Schubert, 1748) fathoms.<sup>3</sup> Barak, however, is not to remain in his position on the mountain. If Sisera's tyranny is to be broken, its forces must be defeated in the plain; for there the iron chariots of the enemy have their field of action. Hence, Deborah adds that Sisera will collect his army at the brook Kishon, in the plain of Jezreel. "And I"—she speaks in the "Spirit of Jehovah"—"will draw him unto thee, and deliver him into thine hand."

Ver. 8. And Barak said. Barak has no doubt as to the truth of her words, nor does he fear the enemy; but yet he will go only if Deborah go with him, not without her. Her presence legitimizes the undertaking as divine. It shows the tribes he summons, that he seeks no interest of his own—that it is *she* who summons them. He wishes to stand forth as the executor merely of the command which comes through her. The attempt to draw a parallel between Deborah and Jeanne d'Arc, though it readily suggests itself, will only teach us to estimate the more clearly the peculiar character of the Jewish prophetess. The latter does not herself draw the sword, for then she would not have needed Barak. Joan, like Deborah, spoke pregnant words of truth, as when, on being told that "God could conquer without soldiers," she simply replied, "the soldiers will fight, and then God will give victory;" but she fought only against the enemies of her country, not the enemies of her faith and spiritual life. It was a romantic faith in

<sup>1</sup> [STANLEY (*Jewish Church*, i. 352): "On the coins of the Roman Empire, Judaea is represented as a woman seated under a palm-tree, captive and weeping. It is the contrast of that figure which will best place before us the character and call of Deborah. It is the same Judean palm under whose shadow she sits, but not with downcast eyes, and folded hands, and extinguished hopes; with all the fire of

faith and energy, eager for the battle, confident of the victory."—TA.]

<sup>2</sup> The rendering of the Targum here is quite remarkable: "And she sat in the city, in Ataroth Deborah."

<sup>3</sup> Cf. Ritter, xv. 386 [Gage's Transl. ii. 311; also Rob. ii. 361 ff.]

the right and truth of an earthly sceptre, for which the poor maiden fell: the voice which called Deborah to victory was the voice of the Universal Sovereign. No trace of sentimentalism, like that of Dunois, can be discovered in Barak; nevertheless, he voluntarily retires behind the authority of a woman, because God animates and inspires her.

Vers. 9, 10. She said: the expedition on which thou goest, shall not be for thine honour; for Jehovah will give Sisera into the hand of a woman. The victory will be ascribed, not to Barak, but to Deborah. It will be said, "a woman conquered Sisera." This is the first and obvious meaning of the words;<sup>1</sup> by the deed of Jael they were fulfilled in yet another sense. The honor of hewing down Sisera did not fall to Barak. Nevertheless, Barak insists on his condition. He will have the conflict sanctified by her presence. Something similar appears in Greek tradition: with reference to a battle in the Messenian war it is said (Paus. iv. 16), that "the soldiers fought bravely, because their Seers were present."

And Deborah arose, and went with Barak to Kedesh. For the sake of the great national cause, she leaves her peaceful palm; and by her readiness to share in every danger, evidences the truth of her announcements. Kedesh, Barak's home, is the place from which directions are to be issued to the adjacent tribes. Thither she accompanies him; and thence he sends out his call to arms. Some authority for this purpose, he must have had long before: it is now supported by the sanction of the prophetess. When it is said, that he "called Zebulun and Naphtali to Kedesh," it is evident that only the leaders are intended. It cannot be supposed that the troops, in whole or in part, were first marched up to Kedesh, and then back again, southward, to Tabor. In Kedesh, he imparts the plan to the heads of families. Led by these, the troops collect, descending on all sides from their mountains, like the Swiss against Austria, and proceed towards Tabor—"on foot" (יָבִיטִים), for they have neither chariots nor cavalry. Their numbers constantly augment, till they arrive on Tabor,—Barak and Deborah always at their head.

Ver. 11. And Heber, the Kenite, had severed himself from Kain, the sons of Hobab, the brother-in-law of Moses. We read above that the tribe of the Kenite, the father-in-law of Moses, decamped from Jericho with the tribe of Judah (ch. i. 16), and, while the latter carried on the war of conquest, settled in Arad. From there the family of Heber has separated itself. While one part of the tribe has sought a new home for itself below, in the extreme south of Judah, the other encamps high up, in the territory of Naphtali. It is as if the touching attachment of this people to Israel still kept them located at the extremities of the Israelitish encampment, in order,

as of old, to show them the way. Above, ch. i. 16, they are called "sons of the Kenite, the father-in-law of Moses"; here, "Kain (cf. Num. xxiv. 22), the sons of Hobab, the brother-in-law of Moses." Ancient expositions<sup>2</sup> have been the occasion of unnecessary confusion as to Jethro's name. יתרו means to contract affinity by marriage; and, just as in German *Schwäher* (father-in-law) and *Schwager* (brother-in-law) are at bottom one, so the Hebrew יתרו may stand for both father-in-law and brother-in-law. The father-in-law of Moses was Jethro; as priest, he was called Reuel (רְעוּל). He did not accompany Israel, but after his visit to Moses, went back to his own land (Ex. xviii. 27). His son Hobab, however (Num. x. 29), had remained with Israel; and when he also would return home, Moses entreated him to abide with them, that he might be for eyes to them on the way, and promised him a share in whatever good might be in store for Israel. The proposal was accepted, and the promise was kept. In the north and south of Canaan, the Kenites had their seats. They are here designated "sons of Hobab," because it was from him, the ancient guide of Israel, that they derived their position in the land. Heber's tent was in the vicinity of Kedesh, near Elon Zaanannim,<sup>3</sup> mentioned also at Josh. xix. 33, as a place on the border of Naphtali. The name may have originated from the sojourn of the Kenites; a supposition which becomes necessary, if with an eye to Isa. xxxiii. 20,<sup>4</sup> it be interpreted to mean the "oak of the wandering tent."<sup>5</sup>

#### HOMILETICAL AND PRACTICAL.

Compare the reflections at the end of the next section.

[BISHOP HALL: It is no wonder if they, who, ere fourscore days after the law delivered, fell to idolatry alone; now, after four-score years since the law restored, fell to idolatry among the Canaanites. Peace could in a shorter time work looseness in any people. And if forty years after Othniel's deliverance they relapsed, what marvel is it, that in twice forty years after Ehud they thus miscarried?—THE SAME: Deborah had been no prophetess, if she durst have sent in her own name: her message is from Him that sent herself. "Hath not the Lord God of Israel commanded?" Barak's answer is faithful, though conditional; and doth not so much intend a refusal to go without her, as a necessary bond of her presence with him. Who can blame him, that he would have a prophetess in his company? If the man had not been as holy as valiant, he would not have wished such society.—THE SAME: To prescribe that to others, which we draw back from doing ourselves, is an argument of hollowness and falsity. Barak shall see that Deborah doth not

<sup>1</sup> [This is the first and obvious meaning of the words, and it is very strange that Bachmann should pronounce this interpretation, from which but for Jael no one would ever have dreamed of departing, impossible.—T.]

<sup>2</sup> In giving Jethro seven names, homiletical applications were followed. Thus, Hobab was taken as a surname of Jethro, "because he was dear to God." (*Jalkut, Judges*, n. 33.)

<sup>3</sup> To pitch one's tent "in the vicinity" of a place, is expressed by יָבִיטִים: so here, יָבִיטִים אֵלֶּן; so Gen. xxxviii. 1,

יָבִיטִים אֵלֶּן.

<sup>4</sup> [Where, according to De Wette's translation, Jerusalem is spoken of as a "Zelt das nicht wandert"—a tent that does not wander.—T.]

<sup>5</sup> The reading ἑρως ἀνακαταβύτης, found in some Greek versions, expounds יָבִיטִים אֵלֶּן as if it came from יָבִיטִים; while the ἀνακαταβύτης of other versions gives it

the sense of יָבִיטִים, which is so rendered, Jer. xlviii. 11.

offer him that cup wherof she dares not begin: without regard of her sex, she marches with him to Mount Tabor, and rejoices to be seen of the ten thousand of Israel. — HENGSTENBERG (*Genuineness of the Pentateuch*, ii. 101): To grant succor through a woman was calculated to raise heavenwards the thoughts of men, which are so prone to cleave to the earth. If the honor was due to God alone, they would be more disposed to show their gratitude by sincere conversion. That Barak was obliged to lean on Deborah, depended on the same

law by which Gideon was chosen to be the deliverer of Israel from the Midianites, though his family was the meanest in Manassch, and himself the youngest in his father's house; that law by which Gideon was divinely directed to take only three hundred men from the whole assembled host; the women Deborah and Jael stand in the same category with the ox-goad of Shamgar. In all ages God is pleased to choose for his service the inconsiderable and the despised. — TR.]

*The Battle of the Kishon. Sisera, defeated, seeks shelter in the tent of Jael, wife of Heber the Kenite, and is slain by her.*

## CHAPTER IV. 12-24.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to Mount  
13 Tabor. And Sisera gathered [called] together all his chariots [his whole chariot-  
force], even nine hundred chariots of iron, and all the people that *were* with him, from  
Harosheth of the Gentiles [Harosheth Hagojim] unto the river [brook] of Kishon.  
14 And Deborah said unto Barak, Up; for this *is* the day in which the Lord [Jehovah]  
hath delivered [delivereth] Sisera into thine hand: is [doth] not the Lord [Je-  
hovah] gone [go] out before thee? So Barak went down from Mount Tabor, and  
15 ten thousand men after him. And the Lord [Jehovah] discomfited [confounded]  
Sisera, and all *his* [the] chariots, and all *his* [the] host, with the edge of the sword<sup>1</sup>  
before Barak; so that [and] Sisera lighted down off *his* chariot, and fled away on  
16 his feet. But [And] Barak pursued after the chariots, and after the host, unto  
Harosheth of the Gentiles [Harosheth Hagojim]: and all the host of Sisera fell  
17 upon [by] the edge of the sword; and there was not a man left. Howbeit, Sisera  
fled<sup>2</sup> away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was*  
18 peace between Jabin the king of Hazor and the house of Heber the Kenite. And  
Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear  
not. And when he had turned [And he turned] in unto her into the tent, [and] she  
19 covered him with a mantle.<sup>3</sup> And he said unto her, Give me, I pray thee, a little water  
to drink; for I am thirsty. And she opened a bottle of milk [the milk-skin], and gave  
20 him drink, and covered him. Again [And] he said unto her, Stand in the door of  
the tent, and it shall be, when any man doth come and inquire of thee, and say, Is  
21 there any man here? that thou shalt say, No. Then [And] Jael Heber's wife took  
a nail of the tent [the tent-pin], and took an [the] hammer in her hand, and went  
softly unto him, and smote [drove] the nail [pin] into his temples, and fastened it  
[and it pressed through] into the ground: for he was fast asleep, and weary. So  
22 he died.<sup>4</sup> And behold, as [omit: as] Barak pursued Sisera, [and] Jael came out  
[went] to meet him, and said unto him, Come, and I will shew thee the man whom  
thou seekest. And when he came into her tent, behold, Sisera lay dead, and the  
23 nail [pin] was in his temples. So God subdued on that day Jabin the king of  
24 Canaan before the children [sons] of Israel. And the hand of the children [sons]  
of Israel prospered, and prevailed [grew continually heavier] against Jabin the king  
of Canaan, until they had destroyed Jabin king of Canaan.

## TEXTUAL AND GRAMMATICAL

[1 Ver. 15. — לְפִי־חֶרֶב. Standing in connection with יָדָהּ, these words are of somewhat difficult interpretation. Dr. Cassel's rejection of them will not commend itself to most critics; nor is the provisional translation he gives of them, "in the conflict," exactly clear. The best view is probably that of Bachmann, that the expression denotes the great operative cause by which Jehovah confounded the enemy. Barak's men, rushing down from the mountain, and

falling suddenly on the hosts of Sisera, cutting down with remorseless sword all that stood in their way, threw the enemy into utter confusion; and the effect is rightly ascribed to Jehovah, from whose Spirit both the impulse and the strength to execute proceeded. — *Ta.*]

[3 Ver. 17. — Dr. Cassel translates by the pluperfect: "And fled," cf. below. But it seems better to retain the indefinite perfect. The narrative left Sisera for a moment, in order in ver. 18 briefly to indicate the fate of the army, but now returns to him. Cf. 1 Kg. xx. 30, and many similar instances. — *Ta.*]

[3 Ver. 18. — *קִרְיָאֵל*. This word means a "covering;" but exactly what sort of covering is uncertain. Dr. Cassel translates here by *Regenmantel*, raincoat, perhaps to indicate its close, impervious texture. Dr. Bachmann thinks it was "probably a rather large covering or mat of thick, soft material (perhaps skin or goat's-hair), on which a person lay down and in which he at the same time wrapped himself up, — a sort of mattress and coverlet in one. Similar articles still form part of the furniture of the Bedouin's tent and the Fellah's dwelling." He derives the word from *קִרְיָאֵל* = *קִרְיָאֵל*, in its usual sense to support, to lean, specifically to recline at table. Accordingly the proper meaning of the word would be "supporting;" then, concretely, that which supports or serves to recline upon. — *Ta.*]

[4 Ver. 21. — Dr. Cassel: "and he — for weariness he had fallen fast asleep — died." Kell: "Now he was fallen into a deep sleep, and was wearied (i. e. from weariness he had fallen fast asleep); and so he died." Similarly Bachmann. The clause *וַיִּפֹּל* — *וַיִּפֹּל* is manifestly designed to set forth the circumstances which enabled Jael to approach Sisera unperceived; consequently, the "for" of the English version is perfectly proper, and formally not less correct than Dr. Cassel's German, which was only designed to correct Luther's version: "he however, fell asleep, swooned away, and died." Dr. Wordsworth (p. 99) considers it a mistake to suppose that Jael "smote a nail into Sisera's head while he was asleep." He would render: "and he fell down astounded, and fainted away, and died." The passage is a curiosity in interpretation. — *Ta.*]

#### EXEGETICAL AND DOCTRINAL.

Intensely vivid pictures, and of the highest historical clearness, are drawn in these simple sentences. The reader is conducted, in imagination, into the tumult of the battle, and stands horror-stricken in the tent of Jael.

Ver. 12. And they told Sisera. Jabin was in Hazor, Sisera in Harosheth Hagojim. Since the tidings from Tabor come to Sisera, he must have been near the scene of action; whilst Jabin appears to be at a distance from all the events narrated.

Vers. 13, 14. And he called together, *וַיִּקְרָא*.

*וַיִּקְרָא* means properly, to cry; here, as in ver. 10, to assemble by crying, *anrufen*: he mobilizes the troops quartered round about. Everything revolves about Sisera. He is the prominent, controlling personage; commander, probably, of the mercenaries, who on account of their mixed<sup>1</sup> character, were also perhaps called *Gojim*. The chariots, which Sisera orders to be sent to the brook Kishon, must already have been in the plain, since otherwise they could not have been transported. Their head-quarters cannot have been anywhere else than at Beisan, where at the same time they commanded the best chariot and cavalry roads to the country beyond the Jordan. The plain of Jezreel to which he conducts them, is ground on which his army can properly unfold itself. He leads them to the southwest side of Tabor, where the mountain shows its greatest depression. It must have been his intention, in case Barak did not attack, to surround him on the mountain, and thus compel him to descend into the valley. But before the terrible chariot-force has well arranged itself, the Israelitish army, fired with divine enthusiasm by Deborah, and led by Barak, charges down on the flanks of the enemy, and breaks up their battle ranks. Everything is thrown into confusion — panic terrors ensue, — everything turns to flight. The great captain has lost his head; of all his

strategic plans nothing remains; only presence of mind enough is left him to seek salvation from destruction by not fleeing in his chariot, nor with the others.

Vers. 15-24. And Jehovah confounded them Deborah had promised that God would go before them — as He went before Joshua, not visibly as an angel (as the Targum has it), but in the might of his Spirit, which He puts upon his heroes. It is by that quickening Spirit that, in their charge from the height, Barak becomes lightning, and Deborah a torch, by which the enemy is consumed.

*וַיִּכְאֵם*, "He confounded them," as He confounded the host of the Egyptians (Ex. xiv. 24). When confusion enters the ranks of the chariots, all is lost. They are then worse than useless. God did this, that Israel might conquer.

In the conflict, *וַיִּכְאֵם*. This is the only meaning which these words can have, if they properly belong here. In that case, however, the phraseology *וַיִּכְאֵם* . . . . *וַיִּכְאֵם* is peculiar, and admits only of an artificial explanation. Bertheau's idea, that God is represented as a champion hero with his sword, is altogether inadmissible. To me it seems likely that *וַיִּכְאֵם* did not originally stand here at all, but slipped in from ver. 16, an error easily accounted for by the fact that the next word, *לְפָנָי*, begins with the same letters.

And Sisera lighted down off his chariot. Because on that he was likely to be recognized. The bulk of the army, on account of the chariots, can only flee along the plain, back to Harosheth, whence they advanced. Sisera takes to his feet, in order to escape by other roads. He foresees that Barak will pursue the army, and look for him there. Therefore he secretly flees in a northern direction towards Hazor; and gains thereby at all events the advantage that Barak seeks him in the other direction, towards Harosh-

<sup>1</sup> According to Ezekiel (ch. xxvii. 10), Paras, Lud, and Phut, were in the army of the king of Tyre, as mercenaries. The same prophet (ch. xxxviii. 5), addressing Gog, implies that he had Paras, Cush, and Phut, in his service. It is certainly more reasonable to think of the Assyrian Cush (Cossians) as connected with the army of Gog, than of the African. In place of Gog and Magog, an ancient interpretation already puts Cimmerians and Scythians. In like

manner, Symmachus explains the king of Elam, who invaded Palestine, to be the king of the Scythians. The historical fact that people of Scythian manners served in the armies of the Phoenicians, may serve to render the existence of a Scythian colony at Beisan more probable at least, than it is on the basis of the traditions communicated by Pliny and others, which are only like similar stories current at Antioch and elsewhere.

eth. During the tumult in which his proud army is shattered by the heroic deeds of Israel, he has succeeded in getting well on towards his destination, and thinks himself to have found a safe hiding-place with a friend. The language is desig-natedly chosen to indicate this order of events: first, ver. 15, and Sisera fled; then, ver. 16, Barak pursued; finally, ver. 17, Sisera had fled. — Between Heber the Kenite and Jabin there was peace; the Kenite therefore had not shared the oppression under which Israel suffered. Consequently, Sisera could hope to find in his tent a little rest from the fatigue of his long-continued<sup>1</sup> exertions. Securer still was the shelter of the woman's tent. In that of Heber, he might have feared the violence of Barak: the tent of a woman no one enters with hostile purpose. He seems first to have made inquiries. She meets him with friendly mien, invites him urgently, and quiets his apprehensions: "fear not," she says; she prepares him a couch that he may rest himself, and covers him carefully with a close covering. The covering is called *שֶׁמֶרֶץ*, a word which occurs only here. The derivations given in Bochart (*Phaleg*, 748) and in the recent lexicons (Gesenius, Fürst), throw no light on it.

*שֶׁמֶרֶץ* is the Syriac and Chaldee *שֶׁמֶרֶץ* hide, skin, leather; Arabic, *شمر* (cf. Freytag, *Lex. Arab.*, iv., *sub voce*), *cilicium, saccus*. This is finally indicated by those Greek versions (followed also by Augustine; and cf. Rörðam, p. 83) which translate it *δέπρις*; for that means not only "hide," but also "leathern covering," and a female garment, according to the *Etymol. Magnum*, where we read of a *γυνή μέλαινα δέπριον ἡμφιεσμένη*. Thus also the direction of certain Rabbins that this word is to be interpreted as *שֶׁמֶרֶץ* (*stragula*), explains itself. The Targum also agrees with this; for it has *שֶׁמֶרֶץ*, *καυνάκη*, a covering rough on one side. Nor is anything else meant by the word *שֶׁמֶרֶץ* (in Targum of Jon., Deut. xxiv. 13). It must be a close covering, fitted to conceal the soldier who lies under it.

Sisera is not incautious. He proceeds to ask for drink, pleading thirst. She gives him of her milk. It is an ancient, oriental practice, common to all Bedouins, Arabs, and the inhabitants of deserts in general, that whoever has eaten or drunk anything in the tent, is received into the peace of the house. The Arab's mortal enemy slumbers securely in the tent of his adversary, if he have drunk with him. Hence, Saladin refuses to give drink to the bold Frank Knight, Reinald of Chatillon, because he wishes to kill him (Marin, *Hist. of Saladin*, ii. 19). Sisera thinks that he may now safely yield to sleep. Only he feels that he ought first to instruct Jael how to answer any pursuers that may come. How did he deceive

himself! Sisera is made to know the demonlike violence [*dämonische Gewalt*] of a woman's soul; which, when it breaks loose, knows no bounds. True, Jabin is at peace with Heber. But Jael's race and its history have from time immemorial intergrown with those of Israel. Israel's freedom is her freedom; Israel's glory, her glory. How many women have been dishonored and carried away as booty by Sisera (ch. v. 30)! Shall she be idle, when the tyrant gives himself up into her hands? What, if she saves him? Will it not be treason on her part against the ancient covenant with Israel? Will he not, by virtue of his vigor and skill, collect fresh troops, and threaten Israel anew? Shall it be said, Jael saved the enemy of the people among whom she lived as among brothers, to their destruction? The conflict in which she finds herself is great; and none but a great and powerful soul could end it as she does. She will not allow him to escape — as he will do, if she refuse to harbor him; and yet, she can harbor him only to destroy, — and that not without doing violence to ancient popular custom. She makes her decision. She scorns the reward which Sisera's safety might perhaps have brought her. She takes the nobler object into consideration — the freedom of a kindred nation, — and the older right preponderates. A ruthless warrior stands before her, the violator of a thousand laws of right, and all hesitation vanishes. She has no sword with which to hew the oppressor down, and seizes the terrible weapon of womanly cunning, before which no law can stand. Besides, it has been noticed, even in modern times, that in general the women of those regions care less about the rights of hospitality than the men. Burkhardt in his wanderings had personal experience of this (Ritter, xiv. 179).

Jael, through her terrible deed, far surpasses similar female characters of other times and nations. Concerning the Greek Aretophila, of Cyrene, Plutarch (*On the Virtues of Women*, n. 19) exclaims: "Her glorious deed raises her to the rank of the most ancient heroines!" What was her deed? By poison, lies, and perjury, she finally succeeded in overthrowing the tyrant who loved her, the husband who trusted her! But she would never have risen to such an undertaking, had he not slain her first husband. Still more horrible is the Chriemhild of the German *Nibelungen*. She invites those whom she wishes to murder, from a great distance; she not only violates the rights of hospitality, but her victims are her own relatives, countrymen, and friends. Jael has no by-ends, no personal wrong to avenge; the tyrant is a stranger to her, and not properly her enemy. But he is the oppressor of the freedom of the people of God, with whose life her own and that of her race have become identified. She does a demonlike deed, — but does it solely and purely in the service of general ideas.<sup>2</sup>

1 [STANLEY: "It must have been three days after the battle that he reached a spot, which seems to gather into itself, as in the last scene of an eventful drama, all the characters of the previous acts." — *Ta.*]

2 [Dr. Wordsworth, treating the question, "What is the true character of Jael's act?" argues that as it was commended by the Song of Deborah, and as that Song "is recited by the Holy Ghost as the utterance of one who spoke by his own inspiration," it follows that "Jael must have received a special commission from God to attempt and perform this act." Much in the history, he says, "confirms this conclusion." What he adduces, however, is not worth repeating. Dr. Bachmann enters into the discussion very

fully. The salient points of his essay may, however, be stated in few words. He thinks it unquestionable that the language of Deborah, ch. iv. 9, "Jehovah shall sell Sisera into the hand of a woman," is a prediction of the chieftain's destruction by Jael. This utterance of the prophetess cannot have been unknown to Jael. Hence, when the latter sees Sisera approach her tent for shelter, she at once obtains the clear and certain conviction that it is by her hands that he is to fall. She therefore acts under a divine commission. Her invitation to Sisera, her promise of protection, and her honorable entertainment of him, are not to be defended. But "although she transcended the proper limits in the means she employed, it is not to be denied that the operation of

It had not been necessary for her to kill him. Scarcely was her deed accomplished, before Barak, swift as lightning both in battle and in pursuit, appeared. But, since it was done, it served to manifest the faithfulness of the Kenite, and to increase the disgrace of Jabin. Barak had gained nothing by personally slaying the flying foe; only the honor of the hostile chieftain had been subserved, if he had fallen by the sword of the hero. Filled with astonishment, Barak enters the tent of Jael — a noble subject for the painter's pencil! — and before him lies the mighty Sisera, a dead man, nailed to the earth by a woman! A victory thus begun, could not but end magnificently. Continually more telling were the blows that fell on Jabin's head, until his power was annihilated. No other Jabin reigned in Hazor. His name is thrice repeated in verses 23 and 24, in order to emphasize its importance.

#### HOMILETICAL AND PRACTICAL.

Deborah, the female Judge, full of fire, and Barak the hero. Israel's sin remains ever the same. When their hero dies, when the elders who have seen the works of God are no more, the younger generation apostatizes. So perverse and cowardly is the human heart; and times do not change, nor experience teach it. — **STARKE**: Peace and too prosperous days are not long good for men.

But the danger of the judgment becomes ever greater, the tyranny of sin ever stronger and nearer. The king of Aram, whom Othniel smote, was distant; the king of Moab, beyond the Jordan; but the king of Hazor is in the midst of the land, possessed of unprecedented power. However, the greater the power of the enemy, the more manifest become the wonders of God's compassion. The deliverer raised up against Moab, though left-handed, is a man; but against the master of nine hundred iron chariots, the battle is waged through a woman. Thus, 1. the heathen learn that victory comes not by horses or horsemen, but by the word of God; and, 2. Israel is humbled, not only by the judgment, but also by the mercy, of God.

There was no want of warlike men in Israel; but lances break like rushes, when the heart is not courageous. Israel, with all its strong men, is impotent so long as it lacks faith in its God. Barak

the Spirit of God influenced her deed, nor that she acted from the impulse of the obedience of faith. It is, moreover, only from this point of view that we obtain an explanation of the fact that Deborah in her judgment (ch. v. 24 ff.) so entirely overlooked the human weakness that clung to Jael's

is a valiant hero, but a woman must call him. His name is "Lightning," and his deeds are mighty; but the lightning is kindled by the fire-words of the prophetess. As Moses sings after the exodus, "The Lord is a man of war, the Lord is his name," so Deborah's word and song testify that God alone can save. To make this truth seen and believed by all, He lends his victory to a woman. Thus the vanity of men reveals itself, who ascribe to themselves that which belongs to God. Military readiness is of no avail, when readiness of spirit is not cherished. Not legions, but prophets, guard the kingdom of God. God only can conquer, and He suffers not men to prescribe the instruments of conquest.

Barak was a valiant hero, for he was obedient. He followed, but did not begin. Hence, also, though he gained the victory in the field, he nevertheless did not complete it. He took his impulse from a woman, — with Deborah, but not without her, he was willing to go where he went; a woman likewise finished the victory, when Jael slew the leader of the enemy. He waited for the spirit which Deborah breathed into him; not so did Jael wait for his sword to lay Sisera low. Hence, a woman's name became connected both with the beginning and the end of the great achievement. Thus God grants results according to the measure of courage. As we believe, so we have. If Barak had believed like Deborah, he would have been as near to God as she was. But the Spirit of God needs no soldiers to conquer. He glorifies, through his word, the despised things of the world. Jesus selected as disciples, not athletes, but children of God who sought their Father. Put up thy sword, He said to Peter. When risen from the dead, it was to a woman that He first appeared.

**STARKE**: Holy men love holy company, for therein they find a great blessing. — **THE SAME**: We with our distrust often close God's hands, so that but for our own actions, He would give us far more than He does; for God is more inclined to give, than we to receive. — **THE SAME**: So are men's hearts in the hands of God, that out of the timid He can make heroes, and out of heroes, cowards. — **GERLACH**: The holy faith that animates the deed of Jael, is of divine origin; the ways and methods, however, of rude and savage times continue in part until the time when all the promises of God in Christ shall be fulfilled.

deed." Compare the remarks of Dean Stanley, *Hist. of the Jewish Church*, i. 365-370. — **TR.**

1 It is powerfully treated in the *Bibel in Bildern*, published by Schnorr.



*Deborah's Song of Triumph.*

## CHAPTER V. 1-31.

## THE SUPERScription.

## Verse 1.

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

## EXEGETICAL AND DOCTRINAL.

The special sign of the prophetic spirit, is the use of lyrical expression. The praise of God, and the proclamation of his mighty deeds, burst from the prophets in the rapture of poetic visions. Their language is glowing and powerful, like a torch in the night. This lofty view of the nature of poetry shows itself everywhere. Poets, says Socrates, speak like men divinely inspired, like those who deliver oracles. Among the Romans, legendary tradition (Liv. i. 7) told of an ancient prophetic nymph, Carmenta (from *Carmen*). Of no Judge is it expressly said that he was a prophet: this is affirmed of Deborah alone; and she alone among them *sang*, — and that, not merely as Miriam, who with her women formed the responsive choir to Moses' song, but as Moses, the victor, himself.

She sang, שָׁרָה. She was the creator of the song. Quite parallel is the expression, Ex. xv. 1: "then sang Moses and the sons of Israel" (שָׁרָה), not "they sang." Moses, divinely inspired, composed the song, and the people sang it. The case was similar with Deborah. The feminine of the verb, with the following connective, וְ, expresses the independent creation and the joint-execution of the Song; for already in the fourth chapter, Barak stands for the most part for the people themselves. Thus, Barak has gone up to Mount Tabor, ch. iv. 12; Sisera's army is thrown into confusion before Barak, ver. 15; Barak pursues, ver. 16; etc. Here also, therefore, Barak takes the place which in the Song of Moses the "children of Israel" occupy. He and his men raise Deborah's hymn as their song of triumph; and thus it becomes a national hymn. Song is the noblest ornament which the nations of antiquity can devise for victory. They preserve its utterances tenaciously, both as evidences of their prowess, and as incentives to action in times of dishonor. In the days of Pausanias (in the second century after Christ), and therefore about 800 years after the event, the Messenians still sang a triumphal song of the time of Aristomenes (Paus. iv. 16). Perhaps the most interesting remnant of German recollections of Arminius, is the Westphalian popular song, still sung in the region of what was once the field of

victory (cf. Horkel, in *Der Gesch. der Deutschen Vorzeit*, i. 257). In the case of Israel, whose victories are the steps in its national work, and the evidences of its religious truth, the interest of such a song is the greater, because there tradition moulded the conscience of the generations, and fidelity to its earliest history formed the conditions of the national calling, greatness, and glory.

The form of the Song, as of the old Hebrew poetry generally, is that of free rhythm. The Song is a poetical stream: everywhere poetical, and yet untrammelled by any artistic division into strophes. Such a division, it is true, is not altogether wanting; but it is never made a rule. Consequently, efforts to force it systematically on the poem, while only traces of it show themselves, are all in vain. There is no want of finish; introduction and conclusion are well defined; but the pauses subordinate themselves to the thoughts, and these unfold themselves free as the waves. The peculiar character of the Song consists in the boldness of its imagery and the force of its unusual language. It appropriates, in a natural manner, all those forms which genuine poetry does not seek but produce; but it appropriates them all with a freedom which endures none as a rule, yet without, like the natural stream, violating harmony. The Song, then, has strophes, but they are not of equal measure; it moves along in parallelisms, but with variations corresponding to the movement of the thought. The most interesting feature to be noticed, is the alliteration, which appears in the highest development and delicacy, as elsewhere only in the old Norse poems, but also with considerable freedom from restraint. It is important to notice this, because it testifies, more than any division into strophes that may exist, to the nature of the popular song and its lyrical use. The divisions which the poem certainly shows, are determined only by its own course of thought. They are: the praise of God, as introduction (vers. 2-5); the delineation of the emergency (vers. 6-8); the call to praise that the evil no longer exists (vers. 9-11); delineation of the victory and the victors (vers. 12-23); the fate of the enemy (vers. 24-31). The renderings which distinguish the following translation from the older versions extant, will be justified under the several verses in which they occur.<sup>1</sup>

1 [The author's version of the Song forms an essential part of his exposition, and we therefore substitute a translation of it, adhering as closely as practicable to his German, for the ordinary English text. For Dr. Cassel's rendering of שָׁרָה, cf. "Textual and Grammatical," note 1, p. 22. In general, it will be seen that he does not anxiously aim at literalness. The black-faced letters are designed to imitate, rather than reproduce, the alliteration which in our author's view forms a marked feature of the poem (see above). It

may be useful to some readers to be referred to the following readily accessible English versions of the Song: Robinson's, with an extended commentary, in *Bibl. Repository*, 1831, p. 568; "Review of Hollmann on the Song of Deborah," *Chris. Spectator* (New Haven), ii. 307; Robbins, "The Song of Deborah," *Bibliotheca Sacra*, 1855, p. 597; Milman's version, in *Hist. of the Jews*, i. 292; Stanley's, in *Jewish Church*, i. 370. The whole special literature of the subject is given by Bachmann, i. 298 ff. — Tr.]

## INTRODUCTION.

Vers. 2-5.

- 2 That in Israel wildly waved the hair  
In the people's self-devotion, — Praise God!  
3 Hear, O ye kings, give ear, O ye princes:  
I for God,<sup>1</sup> unto Him will I sing,  
I will strike the strings unto God, the Lord of Israel!  
4 O God, at thy march from Seir,  
At thy going forth from Edom's fields,  
The earth trembled, and the heavens dropped,  
Yea, the clouds dropped down water.  
5 The mountains were dismayed before God,  
Even this<sup>2</sup> Sinai, before God, the Lord of Israel.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 3. — Dr. Cassel: *Ich für Gott*; but the accents separate *לַיהוָה* from *אֶלֶּי*, and there appears no good reason for disregarding them. The position and repetition of the subject *אֶלֶּי* serve to bring the person of the Singer prominently into view, and that not in her character as woman, but as prophetess, filled with the Spirit of God, and therefore entitled to challenge the attention of kings and princes. So Bachmann. — Ta.]

[2 Ver. 5. — *זוֹ סִינַי*: literally, "this Sinai." "Sinai is present to the poetic eye of Deborah" (Wordsworth). Dr. Cassel translated by the definite article, *der Sinai*. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 2. The above translation of ver. 2<sup>1</sup> differs from all earlier renderings, which however also differ more or less from each other. The most interesting among them is that of those Greek versions which render "*ἐν τῇ ἀπεισθεῖαι ἀρχηγίας*." It has been followed by a multitude of esteemed expositors (Schnurrer, Rosenmüller, Ewald, Bertheau, Böttger, Kemink); and yet it betrays its Egyptian origin, since in connection with *פְּרָעָה* it thought only of the Egyptian Pharaoh or king, and expounded accordingly. A similar, more homiletical interpretation proceeds from the Targum. This was more naturally reminded of *פְּרָעָה*, *ultio, vindicta*; the Midrash, by speaking of the cessation of the sufferings, whose previous existence is implied in the necessity for vengeance, shows that it adopts the same interpretation. Teller also, perhaps unconsciously, arrived at the same explanation. The interpretation of Raschi, who takes *פְּרָעָה* as equivalent to *פְּרָצָה*, and of those who suppose it equivalent to *פְּרָצָה*, may, like various others, be passed over in silence. The natural exposition, which is always at the same time the poetical, has on all sides been overlooked. *פְּרָעָה* is undoubtedly (as in Arabic) the hair of the head, and more particularly the long, waving hair, the *coma*,<sup>2</sup> as appears from Ezek. xlv. 20. *פְּרָעוֹת* is its plural form, and is used in Deut.

בְּפָרֹעַ פְּרָעוֹת בְּשׂוֹמְרָאֵל  
בְּהַרְגֵנָב עִם פְּרָכֵי יְהוָה:

<sup>2</sup> That we must go back to the sense of this word, is also admitted by Kell; but he attaches a meaning to it which it never has. [Kell: *פְּרָעוֹת* here means properly

xxxii. 42, where blood is spoken of as flowing down from the hairy head (*מֵרֹאשׁ פְּרָעוֹת אֹיֵב*).

Hence the verb *פָּרַע* (cf. *κομῆναι*, to cultivate the hair), signifies "to make loose," to allow to "become wild," as when the hair flies wild and loose about the neck; wherefore it is said of Aaron (Ex. xxxii. 25) that he had caused the people *פָּרַעַה*, "to grow wild," and of the people that they "had grown wild" (*פָּרַעַה*). The circumstances under which the hair was allowed to grow, are well known. The person who makes a vow, who would be holy unto God, is directed (Num. vi. 5) to let his hair grow (*יָבֵל פְּרָעָה*). The instance of Samson, to which we shall come hereafter, is familiar. The present occasion for this observance arose *עַם בְּהַרְגֵנָב*,<sup>3</sup> when the people consecrated themselves, devoted themselves (*se devovit*), to God, — the people, namely, who gave heed to the voice of Deborah, and placed themselves in the position of one who called himself holy unto God. Israel, through disobedience, had fallen into servitude. Those who followed Barak, had faith in God; upon the strength of this faith they hazarded their lives. They devoted themselves wholly as a sacrifice to God. The verse therefore exhibits a profound apprehension of the essential nature of the national life. It sets forth the ground of the very possibility of the Song, and therefore stands at its head. Israel could be victorious only by repentance and return to obedience.<sup>4</sup> The prophetess delineates, poetically and with forcible beauty, *comati*, hairy persons, i. e. those who are endowed with strength. The champions in battle are meant, who by their prowess and valor preceded the people." — Ta.]

<sup>3</sup> The verb *בָּרַב* occurs only in Exodus, Ezra, Chronicles, and here.

<sup>4</sup> The Targum, though merely paraphrastic, in its spirit agrees entirely with this interpretation.

the people's great act of self-devotion, when whole tribes give themselves to God, — their hair streaming, their hearts rejoicing, — and place their strength and trust in Him. They were the *καρποκόμενοι*<sup>1</sup> of a divine freedom. This interpretation also brings the parallelism out clearly: *בְּפָרֵי* stands in both causal and appositional correlation with *בְּהִרְבֵּיבָה*. The preposition *בְּ* points out the condition of the people in which they conquered and sang. The Song is the people's consecration hymn, and praises God for the prosperous and successful issue with which He has crowned their vows. "Praise ye God," it exclaims, "for the long locks," — i. e. *for* and *in* the people's consecration. The result of every such consecration as God blesses, is his praise. And now, the nations must hear it! The object of Israel's national pride, is its God. Hence, Israel's song of triumph is a call upon surrounding kings to hear what God did for his people when they gave themselves up to Him.<sup>2</sup>

Ver. 3. Hear, O ye kings and princes. Both are expressions for the "mighty ones" among the nations, cf. Ps. ii. 2. *רִיבִים* are the great, the strong. *Rosen* manifestly answers to the Sanskrit *vr̥ṣṇa* (Benfey, i. 332), Old High German *r̥iso*, giant. — Deborah proposes not merely to sing, but adds, I will play (*תִּנְחֵל*). As in the Psalms, singing and playing are joined together, one representing thought, the other sound. The action expressed by *תִּנְחֵל*, is performed on various instruments (cf. Ps. cxliv. 9, "ten-stringed lute"), chiefly on the cithern, a species of harp or lyre (Ps. xcvi. 5, etc.), but also with timbrels and citherns (Ps. cxlix. 3, cf. Ps. lxxxi. 3). Miriam also accompanied her antiphonal song with timbrels (*tympans*, Ex. xv. 20), Jephthah's daughter used them as she came to meet her father (Judg. xi. 34). Nor can they have failed as an accompaniment to the Song of our prophetess. *Tympana* (*toph*, timbrels) appear in antiquity as the special instrument of impassioned women (Creuzer, *Symbolik*, iii. 489).

The derivation of the word *תִּנְחֵל* is not clear. Delitzsch is doubtless right in deciding (*Psalter*, i. 19) that it has nothing to do with the *samar* which signifies to "prune the vine." That *samar* reminds one of the Greek *σάλας*, a clasp and carving-knife. *Simmer*, to play (scil. *mismor*, *ψαλμός*), distinguishes itself as an onomatopoeic word. The primitive Greek singer, whose contest with the muses in cithern-playing Homer already relates, was named *Thamyris* (*Il.* ii. 594).

Ver. 4, 5. O God at thy march from Seir. An Israelitish song can praise God only by re-

hearsing the history of Israel. For the fact that God is in its history constitutes the sole foundation of Israel's national existence and rights over against other nations. But this immanence of God in the history of the people, manifests itself most wonderfully in those events through which, as by steps, Israel became a nation. For not in Egypt, where Israel was a servant, was the nation born, nor through the exodus alone; the nationality of Israel is the child of the desert. There, through the self-revelation of God, Israel became a free people. The journey through the desert — of which Sinai was the central point, — by the giving of the law and the impartation of doctrine, by the wonderful provision of food and the gift of victory, and by the infliction of awful judgments, became one continuous act of divine revelation. Thus, Israel came forth from the desert a perfected nation. The prophetic insight of the Hebrew poets, at one clear glance, traces the desert-birth of the nation back to the manifest nearness of God as its cause. All that happened to the people came from God. "The Lord came from Sinai," says the Song of Moses (Deut. xxxiii. 2), "and rose up from Seir; He shined forth from Mount Paran." The 114th psalm (ver. 2) represents the exodus from Egypt as the beginning of Israel's nationality: "Then Judah became his sanctuary." Deborah takes Seir and Edom, whence Israel entered history as a nation, as representatives of the whole desert; which from her position was, even geographically, quite natural. The 68th Psalm, borrowing from this passage, at the same time explains it by substituting more general terms for Seir and Edom: "When thou wentest forth before thy people, when thou didst march through the wilderness." The wilderness was the theatre of the revelation of God. There He appeared to his people. Where is there another nation to whom this occurred? "Hear, ye kings," cries the prophetess, what nation was ever raised up, instructed, and led, by the manifest presence of such a God?

The earth trembled. The superior grandeur of Scriptural over the noblest Hellenic conceptions, is scarcely anywhere more clearly apparent. The earthquake, with Hesiod and others, is symbolic of conflict between the powers above and those below, between Zeus and Typhon: —

"Great Olympus trembled beneath the immortal feet  
Of the Ruler rising up, and hollow groaned the earth."

The earth resounded, and the heavens around, and the  
floods of ocean."<sup>4</sup>

To the prophetic spirit of Deborah, also, and of the Psalms, the earthquake becomes a powerful symbol; but it is the symbol of the creature's

<sup>1</sup> ["Long-haired," cf. the Homeric *καρποκόμενοι* Ἀχαιοί, "long-haired Greeks," *Il.* ii. 11, etc. Among the later Greeks, long hair was the badge of freedom, and hence was not allowed to slaves. See Smith's *Diet. Antiquities*, s. v. "Coma." — Ta.]

<sup>2</sup> [Dr. Bachmann adopts the view of ver. 2 given by the LXX. according to the Alexandrine Codex: *ἐν ᾧ ἡγήσαντο ἀρχαγοὶ ἐν Ἰσραὴλ*, and translates, "that the leaders led," etc. The idea of "leading" or "going before," he says, may be readily derived from the radical meaning of *פָּרַע*, "to break forth," sc. into prominence (*hervorbrechen*). His criticism on our author's translation is as follows: "To say nothing of the fact that the participle (?) *יִשְׁרָאֵל* excites surprise, standing as it does in parallelism with *עַם*, it may

well be doubted whether the expression taken in this sense would ever have been intelligible, notwithstanding the alleged explanatory apposition of the second member of the verse; at all events, in the language of the law *פָּרַע* denotes, not an act, but a condition (the consequence of the *מַעַר לִי יַעֲבֹר*, Num. vi. 5), such as at the beginning of the fulfilment of a vow of consecration — and to a beginning the reference would have to be here, — could have no existence." — Ta.]

<sup>3</sup> For *מַעַר לִי יַעֲבֹר*, Ps. lxxviii. substitutes *בְּצַדְקָה מִשְׁוֹה נְדָוִם*, and for *לִפְנֵי עֲמָה* it has *בְּצַדְקָה בְּיִשְׁמִינִן*.

<sup>4</sup> Hesiod, *Theogon.*, v. 640, etc.

humility and awe on account of the sacred nearness of God. For Israel's sake, God descended from on high; the creature knows its Lord, and trembles. The earth trembles,<sup>1</sup> and "the heavens pour." (In the desert peninsula of Sinai the latter is a wonder. Even at this day, the Bedouins cherish the superstition that Moses had in his possession the book which determines the fall of rain.) The heavens lose their brazen aridity; whatever is hard and unyielding, firm as rock and stone, becomes soft and liquid;<sup>2</sup> the mountains stagger, the rocks flow down like water (לִשְׁרָרָה). The earthquake-belt that girdles the Mediterranean afforded numerous instances of such phenomena. Tremendous masses of rock have been shaken down from Mount Sinai by earthquakes (Ritter xiv. 601, etc.). Even this Sinai. That is, Sinai especially, Sinai before all others is the mountain that shook when God descended, according to the statement, Ex. xix. 18; "and the whole mount quaked greatly." Thunders rolled and heavy clouds hung upon its summit (Ex. xix. 16). "The mountains saw thee," says Habakkuk (ch. iii. 10), "and they trembled; the overflowing of the waters passed by." "What ailed you, ye mountains, that ye trembled like

lambs?" asks the Psalmist, Ps. cxiv. 6: "Before the Lord the earth trembled, before the God of Jacob."

These introductory ascriptions of praise to God, have no reference to the battle at the Kishon. They magnify the power and majesty of Israel's God, as manifested in the nation's earlier history. Such is the God of Israel, the nations are told. Such is He who has chosen Israel for his people. It was there in the desert that they became his; and for that reason the poet selects the scenes of the desert as the material of her praise. She speaks with great brevity: the 68th Psalm amplifies her conceptions. Very unfortunate is the conjecture (Böttger) that by Sinai Tabor is meant. It is altogether at variance with the spirit of the old covenant, which could never consent to make Sinai the representative of any less sacred mountain. Moreover, the battle was not on Tabor, but in the plain, near the Kishon. With ver. 5 closes that part of the Song by which the "kings and princes" are informed that the God whom the elements fear, has become the Lord of Israel. With ver. 6 the poetess first enters on the history of the state of affairs which existed in Israel previous to her great deed.

<sup>1</sup> Cf. Jer. x. 10; Joel iv. (iii.) 16, etc.

<sup>2</sup> "The mountains melt like wax," cf. Ps. xcvi. 5.

#### THE PREVIOUS DISTRESS.

Vers. 6-8.

- 6 After<sup>1</sup> the days of Shamgar, son of Anath,  
After the Helper's (Jael's) days,  
The highways were deserted,  
The traveller went in winding ways.  
7 Deserted were Israel's hamlets,<sup>2</sup> deserted,  
Till I Deborah rose up — rose up a mother in Israel.  
8 New gods had they got them<sup>3</sup> — therefore the press of war approached their  
gates;<sup>4</sup>  
Among forty thousand in Israel was there found<sup>5</sup> or shield or spear?

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 6.—On this translation of  $\text{בְּיָמֵי}$ , compare the author's remarks below. The justification they attempt, is, however, too forced and artificial to be satisfactory. The passages cited in its support, are rather against it. For in Num. xiv. 11, it is the very fact that Israel's unbelief exists contemporaneously, in the presence, as it were, of mighty wonders, that makes it so culpable. And so in the passages cited from Isaiah (ch. v. 26; lx. 11 (12); x. 4), it is the continuance of Jehovah's anger while surrounded, so to speak, by the terrible evidences of previous punitive inflictions, that gives it its full dreadfulness. It seems necessary, therefore, to take  $\text{בְּיָמֵי}$  here in the sense of "in," "during." It is necessary, further, to place Shamgar not in, but after, the eighty years' rest procured by Ehud, cf. on ch. iii. 31; for while the "land rested," such a state of affairs as Deborah here describes cannot have existed. He belongs to the period of the Canaanite oppression in the north, and fought against the Philistines who rose up in the south (so Bachmann and others). A single exploit is told of him; and the comparatively inferior position assigned him in the Book of Judges, seems to warrant the conclusion that it was the only remarkable deed he did. That deed, however, was one which would make him universally known and held up as a great hero. Deborah seizes on this popular estimate of Shamgar, in order by contrast to heighten the glory of the divine deliverance just achieved. Such was your condition when your great hero lived, she says: but

now, behold, what hath God wrought!—The words  $\text{בְּיָמֵי יֵאֵל}$ , "in the days of Jael," contain another difficulty. It must strike every one as inappropriate that one who, so far as we know, had only now become famous, and that by a deed of deliverance, namely, Jael, the slayer of Sisera, should be connected with the past misery. Dr. Cassel's suggestion that  $\text{יֵאֵל}$  is to be taken as a surname or popular designation of some hero (see below), becomes therefore exceedingly attractive. But according to our view of  $\text{בְּיָמֵי}$ , the hero thus designated cannot be Ehud, but must be Shamgar — Ta.]

[2 Ver. 7 —  $\text{בְּיָמֵי}$ . Gesenius and Fürst define this word as properly meaning, "rule, dominion;" here, concrete for

"rulers, leaders." So also Bertheau, De Wette, Bunsen, and similarly many previous expositors and versions: LXX., Cod. Vat. *ἡγεμόνες*, al. codd. of *ἡγεμόνες* (Cod. Al. simply transfers the word, and writes *ἡγεμόνες*); It. *Vera potentes*, Vulg. *fortes*. This undoubtedly yields a good sense; but, as Bachmann points out, it rests on a meaning of the root *פָּרַץ*, which although belonging to it in Arabic, it does not practically have in Hebrew. Moreover, it appears to be a hasty proceeding to separate *פָּרַץ* from *פָּרַץ* in signification, if not (as Fürst does) in root-relations. Accordingly, Bachmann and Keil, like our author and others, explain *פָּרַץ* by *פָּרַץ*, and make it mean the "open country," or "the unwall'd cities or villages of the open country." In this they only follow the Targum, Peshito, most of the Rabbins, and many earlier and later expositors. The form of the word shows that it is properly an abstract, cf. Ges. *Gr.* 88, 2; 84, 15; Ewald, 163, b, d. Keil and Cassel make it apply in the concrete to the cities, villages, or hamlets, Bachmann to the population, of the open country (*Landvolk*). The connection of the passage, he thinks, requires a personal, not local, signification; for as ver. 8 a corresponds to (or rather gives the ground of) ver. 6 c d, so ver. 7 a (the cessation of *פָּרַץ*) must correspond to ver. 8 b (the absence of shield and spear). He further argues that as in ver. 2, 7 b, and 8 b, *יִשְׂרָאֵל* refers to the people of Israel, it must also refer to them in ver. 7 a; and, finally, that the signification "rural population," is more suitable in ver. 11. The ultimate result is the same whether one or the other interpretation be adopted; yet, as Bachmann's arguments do not appear to have much force, and as the immediately preceding mention of highways leads the mind to think of local centres of population rather than of the population itself, we prefer to interpret villages or hamlets. — *Ta.*

[3 Ver. 8. — Dr. Cassel's translation conforms more closely to the original: *Gewählt hatten sie neue Götter*, — "they had chosen new gods." The above English rendering was adopted in order to reproduce the alliteration of the German. — *Ta.*]

[4 Ver. 8. — *וְאָז לָחֵם שָׁעָרַי*: literally, "then war (was at the) gates." *לָחֵם* is best explained as a verbal noun from *piel*, the vowel of the final syllable of the absolute *לָחֵם* being shortened because of the close connection with the following word, and the retraction of the tone being omitted on account of the toneless initial syllable of *שָׁעָרַי* (Bertheau, Keil, Bachmann). *שָׁעָרַי* may be genitive (in which case *לָחֵם* must be in the construct state) or accusative of place, which is more simple. — *Ta.*]

[5 Ver. 8. — *אִם יִרְאוּ*. According to Keil and others *אִם* introduces a negative interrogatory. But as *אִם* with simple, direct questions is rare, cf. Ges. *Gr.* 158, 2, Bachmann prefers to regard it as the *אִם* of obtestation: "If shield or spear were seen!" i. e. they were not seen. So also Bertheau, Gesenius, Fürst (in their Lexicons), and many others. — *Ta.*]

#### EXEGETICAL AND DOCTRINAL.

Vers. 6-8. After the days of Shamgar, *בְּיָמֵי שָׁמְגָר*. The difficulty of the passage can scarcely be removed, if, as is usually done, the preposition *בְּ* be taken in the sense of "in," "during." During the days of Shamgar such misery cannot have come upon Israel. The narrator could not in that case have said of him, ch. iii. 31, that he "delivered Israel," just as (ver. 15) he speaks of Ehud as a "deliverer." If Shamgar was no deliverer, how can it be said "and after him (or like him, i. e. Ehud, cf. on ch. iii. 31) was Shamgar?" It seems impossible to assume (as nevertheless Keil also does), that the poetess could say of the days of such a hero, that there was no resistance and defense, no sword or shield, in Israel. The disparaging connection in which, were this assumption true, it would please her to exhibit the hero, is also wholly at variance with her spirit. To this must be added that, as was above shown to be probable, Shamgar's famous exploit and further activity fall within the eighty years of "rest" after Ehud. At all events, Shamgar's fame is related before the time in which Israel again begins to sin, and consequently again falls into servitude. It cannot therefore be otherwise understood, than that Deborah retraces the misery of her people up to the time of this last hero. "Since the days of Shamgar," i. e. upon and after his days, the highways began to be deserted.<sup>1</sup>

Philologically, this form of expression is not without analogies. God says (Num. xiv. 11), "They believe not me, *בְּכָל הַמַּעֲשִׂים*," in, i. e. after "all the wonders I have done among them." In the same manner we are to interpret *בְּכָל* in several passages of Isaiah (ch. ix. 11 (12); v. 25; x. 4): "the Syrians and Philistines devour Israel, — in all that, after all that, notwithstanding all that, his anger is not turned away." Thus the sense of our passage also becomes clear. Notwithstanding that the days of Shamgar have been, i. e. after them, misery began. His heroic deed against the Philistines, was the last great act performed by Israel. But the author adds, "in, after, the days of Jael." That this cannot be the stout-hearted woman who slew Sisera, is self-evident, since Deborah, speaking of her contemporary, could not say "in the days of Jael." But apart from this, the Song itself (ver. 24) distinguishes this Jael by carefully designating her as the "wife of Heber, the Kenite." Moreover, Jael is properly a man's name. The other assumption, however, that Jael was a Judge, who lived before Deborah's time, rests on slender foundations. It is utterly inconceivable that the narrator, who communicates the Song of Deborah, had he so understood it, would not have told us something of this Judge Jael. He would at all events have inserted his name, at least in some such manner as that of Shamgar himself, of Elon the Zebulonite, and of Abdon (Judg. xii. 11-15), of

<sup>1</sup> The use of *בְּ* in, in the sense of upon — after, cannot be considered surprising, when the poetical freedom of the language is taken into account. Even our German *auf* ("upon" or "on"), of which Grimm says that in many cases it has appropriated the meaning of *in*, affords an instance of the same kind. To pass by other examples, we also say with equal propriety, "in *vielen* Tagen" (in many

days), and "nach *vielen* Tagen" (after many days), not only when the reference is to the future, but even when it is to the past. — Although Shamgar slew the Philistines with an ox-goad, that fact cannot explain the non-employment of sword and lance in ver. 8 of the Song; for, as Barak's heroes show (ch. iv. 16), there is no want of weapons, but of courage to use them.

whom nothing is reported beyond the general fact that they judged Israel. The only remaining supposition, and one fully accordant with the poetic cast of the Song, is, that Jael was the knightly surname of Shamgar, or even more probably of Ehud. We know that Gideon is frequently mentioned by his heroic name Jerubbaal, and that Samson is simply styled Bedan (1 Sam. xii. 11). That Jael might readily become the beautiful popular designation of a man so determined and rapid in his movements as Ehud, is evident, whether we take it to mean the Mountain-climber, the August One, the Prince, or the Rock-goat, whose facile ascent to the most inaccessible rocky heights is astonishing. Most probably, however, the name is connected with the word *הוֹצִיל*, to help. The same word, which is often used negatively concerning heathen gods (*לֹא יוֹצִיל*), "they help not," 1 Sam. xii. 21, Jer. ii. 8, etc.), is here employed positively to denote one who was a "Helper" of Israel in distress. The sense, moreover, becomes thus perfectly clear: "After the days of Shamgar, after the days of Jael (Ehud)," the people perished through their sins; that is, as ch. iv. 1 asserts, and ver. 8 of this chapter confirms, — "they had chosen themselves new gods."

**The highways were deserted, חֳדָלּוּ אֶתְדַרְחוֹ:** literally, they ceased to be highways. No one travelled on the public roads, because there was no security. The enemy plundered all through the country. He who was obliged to travel, sought out concealed by-paths, in order to elude the tyrant and his bands. These few lines give a striking picture of a land languishing under hostile oppression. *חֳדָלּוּ פְּרוֹזוֹן*, open places, hamlets, ceased to exist. *פְּרוֹזוֹן* is the open country, in distinction from cities surrounded by walls and gates. One imagines himself to be reading a description of the condition of Germany in the 10th century, when the Magyars invaded the land (cf. Widukind, *Sächs. Gesch.* i. 32). Henry I. is celebrated as a builder of cities, especially because by fortifying open villages he rendered them more secure than formerly against the enemy. All ancient expositors, Greek as well as Chaldee and later Rabbinic, consent to this explanation or *פְּרוֹזוֹן* (cf. Schnurrer, p. 46). Ver. 8 also agrees with it: no place without walls was any longer secure against the hostile weapons of those who oppressed Israel; the conflict was pushed even to the very gates of the mountain fortresses. The attempt to make the word mean "princes," "leaders," labors under great difficulties; which modern expositors, almost

all of whom have adopted it, have by no means overcome. It raises an internal contradiction to connect *חֳדָלּוּ* with *פְּרוֹזוֹן*, when taken in this sense. We can very properly say *לִקְבִיבֵי חֳדָלּוּ*, "the hungry cease to be such," but not "princes." Of a banished dynasty there is no question. A Judge there was not; none therefore could cease to be. The lack of military virtue is first mentioned in ver. 8. Situated as Israel was, the misery of the people might be measured by the extent to which their fields and rural districts were devastated and rendered insecure. As to their "princes," their hereditary chiefs, they in fact still existed. Nor does the form of the word need any correction (cf. ver. 11).

**וְעַתָּה אֲנִי עֹדָה לְמִתִּי (עַד שֶׁקָּמָתִי)**  
**Till I arose** (עַד שֶׁקָּמָתִי) for **a mother in Israel:** who, as it were, bore Israel anew. It was the regeneration of Israel's nationality that was secured at the Kishon. How came it about (she adds, ver. 8), that Israel had so fallen as to need a new mother? They had chosen "new gods" for themselves. The eternal God, before whom the mountains trembled, Him they had forsaken. Hence the loss of all their strength. They were hard pressed, up to the very gates of their fortresses. (*לָחֶם* is not simply war, but an already victorious and consuming oppression.) Resistance in the open field there was none anywhere. Among forty thousand not one sought safety by means of sword and shield.<sup>8</sup> The poet says "new gods," not "other gods." The objective idea is of course the same, but not the subjective thought as here entertained. For Israel had from of old its everlasting God, — Him whose glory the poem had delineated at the outset. But instead of that God, Israel chose them *new* gods, whom they had not formerly known. There is a profoundly significant connection of thought between this passage and the Song of Moses, Deut. xxxii. 17. There the thought, which is here implied, lies fully open: "They shall sacrifice to gods whom they never knew, to *new* gods, that came newly up, whom their fathers feared not." The heathen gods of Canaan are in truth all new to Israel; for their own God had already chosen them in the desert, before ever they set foot in the land. Israel's recent ruin was the consequence of their serving these new gods. That all manliness had vanished, that servitude prevailed up to the gates of their fortresses, that they were shut out from highway, hamlet, and fountain, was the bitter fruit of their unfaithfulness to their ancient God. Nor was deliverance possible, until, as the result of Deborah's efforts, the people became regenerated by means of the ancient truth.

chosen new things." But ver. 8 itself opposes this construction, to say nothing of the contradiction which it involves with the whole course of thought. To adopt Kemink's correction, *הָיָה*, "God chose women," would only increase the distortion of the hymn, which even without this would arise from the change of subject. That not *Elohim*, but *Jehovah*, would be used, were God the subject, is remarked by Bertheau (p. 88), who in his turn, however, unfortunately gives a wrong sense to *Elohim*.

<sup>1</sup> Kell also has adopted it.

<sup>2</sup> [Wordsworth: "Until that I Deborah arose. Deborah, as an inspired person, looks at herself from an external point of view, and speaks of herself objectively, considering all her acts as due, not to herself, but to the Spirit of God. She does not praise herself, but blesses God who acted in her: so did Moses (see Num. xii. 8), and so Samuel (1 Sam. xii. 11). — Tr.]

<sup>8</sup> Isolated interpretations of the Middle Ages, taken up by a few moderns, find the subject in *Elohim*, as if "God had

## THE SUMMONS TO PRAISE GOD FOR DELIVERANCE.

Vers. 9-11.

- 9 My heart (was) with the Orderers of Israel,  
Who devoted themselves among the people, — Praise God!  
10 Ye who ride on beautifully-saddled asses,  
Who sit on mats,  
And walk through ways, — Sing!  
11 Instead of the cry of the contending at the cisterns,  
They praise there the benefaction of God,  
The benefaction of his freedom in Israel,—  
When the People of God hastened down to the gates.

## EXEGETICAL AND DOCTRINAL.

Ver. 9. Deborah had delineated, first, the glorious majesty of God; then, in contrast therewith, the ruin which overtook Israel because it forsook Him, and chose new gods who cannot help, till she arose, a mother in Israel. With that she returns to the beginning. For what had she done? She had called on the people to turn back, and consecrate themselves to God. When everything lay prostrate, Barak and his faithful followers had taken the vows of God upon themselves. If Deborah had become a "strong one" (*gibbor*) in Israel, so had those who followed her inspiring call. If she speaks of herself as Deliverer, it is not without including those to whom she imparted her faithful and courageous "heart." Ver. 9 resumes ver. 2. The ground of all her praise, is that Israel turned again to God. This had been stated in ver. 2; here, by way of farther transition from ver. 7, she adds the expression "my heart:" she has infused the new spirit into Israel. She has imparted her heart to the people, as a mother to her children. The "heart" is the seat of divine inspirations and hopes; it is the organ that praises, desires, and seeks after God. The contents of Deborah's heart flowed over into Israel. "If thou wilt go with me," says Barak, "then I will go." "My heart," she exclaims, "was with the orderers of Israel," with those who devoted themselves, so that they devoted themselves as

יְהוָה of Israel.<sup>1</sup> The explanation of יְהוָה has been thought more difficult than it is. It has already been remarked above, that the duty of a Judge was to execute the *mishpat*, the law of Israel, according to the ordinances of Moses. Whenever a Judge reintroduced the observance of the law, divine order sprang up anew among the people. Now, יְהוָה and מִשְׁפָּט are ever conjoined (cf. Ex. xv. 25). "What nation is there," asks Deut. iv. 8, "that has such *chukkim* and *mishpatim*?" "Hear, O Israel," reiterates Moses, in Deut. v. 1, "the *chukkim* and *mishpatim* which I speak in your ears." "Joshua made a covenant with the people (Josh. xxiv. 25), and set them *chok* and *mishpat*." What the *Shophet* is for the *mishpat*, that the *Chokek* is for the *chok*. Both words have the same

[In this sentence our author seems to combine two different explanations of יְהוָה, etc., namely: 1. I imparted my spirit to the "Orderers" of Israel, by virtue of which they became such; and, 2. My heart loves those who proved

grammatical form; both have the same historical relations. Whoever watched over the *chok* of Israel, was a *chokek*. They were the Orderers of Israel; for *chok* is the "order" resulting from law. The men who followed Deborah, the leaders of the people, who staked their lives for Israel's nationality in God, were not *shophetim*, — for that word was already used in a definitely restricted sense; but to the name *chokekim*, which the prophetess gives them, they were justly entitled. They were men of law and national order.

Ver. 10. Praise God. The Song of Deborah is a hymn of praise to God; praise forms the keynote to all its variations. The refrain of ver. 2 is here repeated, because the thought of ver. 2 has come up in a new form. The arrangement of the poem is delicate and beautiful. Ver. 2 called on all to praise God. Thereupon she herself began to sing, ver. 3: "I will praise;" her own personality comes to view in her song of God, and again in the saving power through which she became a mother of Israel. From ver. 9 she transfers the work of praise to others. The self-devotion of "her heart" had communicated itself to the people. "Praise God," she resumes; but now, they are to sing who have been delivered, and enjoy the fruits of victory. The whole Song is a hymn of freedom. How extreme and miserable was the recent oppression! The country was full of danger, intercourse interrupted, life enslaved. But now everything is free again. Every kind of movement is practicable. The highways are secure. Therefore, praise is to employ all who enjoy this return of rest. Whoever now is able to travel, without being hindered, robbed, or put in peril of his life, is to thank God who restored him this privilege. They who can ride, rest, or walk in peace again — for now animals are not stolen, tents are not plundered, foot-travellers are not murdered, — are to know and proclaim the preciousness of this new blessing. It is the habit of Biblical writers to comprehend the various movements of persons under the terms "walking, standing, and sitting" (cf. Ps. i. 1). Here, where the freedom of the open country is spoken of, riding is naturally mentioned in the place of standing, which was included in the other expressions. The riders are represented as riding on אֲהֲנֹת צִהְרֹת. To

themselves "Orderers," etc. The latter explanation, merely hinted at by Dr. Cassel, is that commonly adopted by expositors. Bachmann remarks that if the first idea had been intended, it would have been more clearly expressed. — Ta.]

ride on asses, was certainly a well-known custom (cf. Judg. x. 4; xii. 14); but the mention of "white," or as it is commonly rendered, "white-dappled" asses, would not be very suitable. Even

though the connection of the word צִדְרוֹת with those roots which signify "to glisten," should be finally established, still it will always seem more appropriate to refer it to the beautiful, ornamented coverings that served for saddles. But there seems to be also a philological affinity between *tsachar* and what the Greeks and Romans called *σάγμα*, *σάγη*, *sagma*,<sup>1</sup> and the Germans *saumsattel* (pack-saddle). Asses, we know, carried burdens: provisions, corn, wine, etc. (Gen. xlii. 25; xlv. 23; 1 Sam. xxv. 18; cf. Bochart, *Hieroz.* i. 184). They are to this day the important beast of burden in Palestine; and to leave the ass unladen, even on steep mountain paths, is considered injurious (Ritter, xvii. 295). The Targum (Jonathan), in its rendering of Lev. xv. 9, uses the word *סָגָה*; for

נָפִי, and not נָפִי, is to be read in its text at that place (a fact overlooked by Sachs, *Beiträge zur Sprachf.*, note 2, 196). The thought suggests itself naturally that restored freedom and security must have been of special value to those who transported important and costly articles. The passage becomes peculiarly significant, if brought into connection with the safety of traffic and intercourse, consequent upon the enemy's destruction. — **And sit on mats.** Since here also the blessings of freedom are the subject of discourse, those only can be meant who were accustomed to sojourn in tents and tent-villages. "To spread the covering," and "to pitch the tent," are to this day equivalent expressions. "To sit on cloths," was the poetic phrase for dwelling in the open country, in hamlets, oases, and on highways, without needing the protection of walls and fortifications. מַטֵּי (mats)

is undoubtedly a plural of מִטָּה, garment. It is in keeping with the make of ancient, especially of oriental dress, that the various terms for garment, covering, cloth, are more indefinite and interchangeable than in modern times.<sup>2</sup> Such, for instance, is the case with מִטָּה, garment (Num. iv.

6-13); compare also מִטָּה, covering (Deut. xxii. 12). For the establishment of this general signification of מִטָּה, Teller has rendered meritorious service. In a manuscript note in a copy of his "*Note Critique*," now in my possession, he directs attention to *ματρίον* as a cognate word. At all events, that also has the double sense of garment and covering, or cloth. The same, as is well known, is the case with *vestis* and *vestis*. The word, mats (Latin, *matia*), in the translation above, is used merely for the sake of assonance; a philological connection between it and the Hebrew word is not

discoverable. — הִלְכִי עַל-דְּרָוִי, foot-travellers, on the proper public roads. They too are no longer driven to seek winding paths. All, whether they ride, sit, or walk, have become free. Therefore, sing praise to God! שִׁירָה, to celebrate in song, as the Psalmist uses it (Ps. cxlv. 5): "Words of thy wonders will I sing" (שִׁירָה).

Ver. 11. The prophetess continues to depict the wonderful change from servitude to freedom. While the enemy had the upper hand, there was security only within the gates; up to the threshold of these, the inhabitants were hunted and pursued. A lively conception of such a condition of society, may be obtained from the history of Germany from the 13th to the 16th century, when it often happened that large cities were at war with their neighbors. In Palestine, cities being built on hill-tops, water must be procured outside of the gates. It was at a well, at the time of water-drawing (Gen. xxiv. 11), that Eliezer met Rebecca, coming out of the city. In time of war, this water-drawing was a dangerous occupation. The crowd was great, and every one wished to be the first to get away. Consequently, there was no lack of contention and vociferation. How all that is changed! Now the maidens draw leisurely and merrily, praising God the while, who has restored quiet and security. The philological explanation agrees perfectly with this exposition. Verse 11 does not depend on ver. 10; it introduces a new thought.

מִלְחָמָה is to be taken or read as מִלְחָמָה, i. e. as participle of the piel מִלְחָה, to strive, quarrel, *rizari* (cf. Num. xxvi. 9; Ps. lx. 2; etc.), connected with the niphil מִלְחָה, often used of persons who strive and contend with each other (Deut. xxv. 11; Ex. ii. 13; etc.).<sup>3</sup> The "voice" of those who thus contend is wont to attract attention; and a voice is now also heard: יָרָם, שָׁם, there they sing aloud, there resounds the song of those who praise the mercy of God. יָרָם from יָרָה, piel, imperfect, 3d person, plural, to sound, to sing; Sanskrit, *śāna*, *śānos*, German *öfen*. The harsh voice of contention is replaced by the sounds of praise. The burden of this praise! The benefits of God — the benefits which his all-disposing arm has bestowed on Israel, in that, after their self-surrender and return to Him, He has made them free again from the enemy. The consequence of his interposition is מִלְחָמָה, freedom: Israel is free again, and no longer depends on walls for safety. מִלְחָמָה is derived from מִלְחָה, just as מִלְחָמָה from מִלְחָה. It contains the notion of that which is free, of freedom, as it is expressed by the prophet Zechariah, quite in the spirit of our Song, when he says

from מִלְחָה, an arrow, and would mean "archers;" so Bertheau, Keil, and many other interpreters, both ancient and modern. Many, perhaps most expositors, however, prefer the direct derivation from מִלְחָה, to divide, but with various modifications of the radical idea. For a full discussion of the word and the interpretations it has received, see Bachmann, i. pp. 851-859; it must suffice here to say that he translates it, *Bruteiltheilenden*, "those who divide the spoil." They (he explains) who frequent the places of drawing water are to praise the righteous acts of Jehovah, with the joyful voice of those who divide the spoil, cf. Isa. ix. 2 (3). — Ta.]

<sup>1</sup> For further philological comparisons, see Benfey, i. 433, and Dieffenbach, *Celtica*, i. 86.

<sup>2</sup> The same may be said of the use of the articles themselves. The popular custom of spreading out garments, like carpets or cloths, for persons to ride or walk over, is sufficiently familiar from the history of our Lord and the usages of both Greeks and Romans.

<sup>3</sup> [It does not appear how a piel מִלְחָה can possibly be obtained from a niphil מִלְחָה. The form מִלְחָמָה, in the text, can only be derived from מִלְחָה, either directly or indirectly. In the latter case it would be a denominative



(chapter ii. 8, 9 (4, 5)): "Jerusalem shall dwell open (פָּתוּחָהּ, i. e. without walls); and I, saith the Lord, will be unto her a wall of fire round about." When Israel devotes itself to God, it is at rest; accordingly, after the deeds of the several Judges are related, it is constantly added, "and the land had rest." Then enemies are powerless; exposed hamlets are secure; God is their protection. There, at the cisterns, they praise the goodness of God which manifests itself in this newly recovered freedom.

When the people of God hastened down to the gates. Here also the beauty of the internal arrangement of the Song comes prominently to view. Verse 8 says, they chose themselves new gods, אֱלֹהִים לָהֶם שְׁפָרִים; verse 9—interrupted by the praise of God, but resumed in the last line of ver.

<sup>1</sup> (Kell and others connect the last clause of ver. 11, not with ver. 9; but with the immediately preceding praise for victory. "After this victory," says Kell, "the people descended again to its gates, from the mountains and hiding-places whither it had betaken itself for safety from the

11,—when they devoted themselves to God, אֲזַיִדְרָה לְשִׁפְרֵיהֶם. When the people apostatized, they were pressed up to their very gates, and fled; when, by self-surrender, they became a people of God, they rushed boldly down to the gates and through them. The consequence of the first was flight; that of the second, impetuous attack.<sup>1</sup> In the former case, among forty thousand there was not a man capable of making resistance; in the latter—and here with the Song enters on the delineation of the conflict,—it was a small band who threw themselves upon the mighty. In vers. 9-11 the prophetess, by praising God for freedom, interrupted the progress of her Song's narrative, just as she does in vers. 3-5 and in ver. 12, to which and the following verses we now pass on.

enemy (ver. 6 f.)—entered again into the plains of the land, into the cities now relieved of enemies." Similarly, Bachmann. Dr. Cassel's translation of אֲזַיִדְרָה by "when" is against the usage of the word.—Ta.]

#### DELINEATION OF THE VICTORS AND THE VICTORY.

Vers. 12-23.

- 12 Awake, awake Deborah!  
Awake, awake, compose the song!  
Barak, arise!—conquer thy conquest,  
Thou son of Abinoam!
- 13 Then down against the robust rushed a remnant,  
The People of God rushed with me against the powerful.<sup>1</sup>
- 14 From Ephraim's stock, the victors of Amalek;  
After thee (marched) Benjamin against thy foes,<sup>2</sup>  
Masters came from Machir,  
Men skillful with the accountant's pencil<sup>3</sup> distinguished Zebulun.
- 15 But the first<sup>4</sup> in Issachar were with Deborah,  
Yea, Issachar was the basis of Barak,  
When into the valley his men threw themselves on foot,<sup>5</sup>—  
While by the brooks abode Reuben's great investigators.<sup>6</sup>
- 16 Why sitt'st thou by the folds, listening to the shepherd's flute?  
By the brooks Reuben has great scrutinizers.
- 17 Gilead stays beyond the Jordan;  
But, Dan, how didst thou sail in ships!<sup>7</sup>  
Asher sits on the sea-shore, sheltered in his bays,
- 18 But Zebulun hazarded his soul unto death,  
With Naphtali, upon the high plain of the field.
- 19 Kings came to fight—Kings of Canaan fought,  
At Taanach and by Megiddo's waters,—  
Satisfaction-money<sup>8</sup> gained they none.
- 20 From heaven strove the stars,<sup>9</sup>  
They strove from their stations with Sisera.
- 21 Kishon's stream swept them away—  
A stream of succours was Kishon's stream,—  
Tread strongly on, my soul!<sup>10</sup>
- 22 When struck the sounding hoof of the rushing steed,

- Of the flying strong ones !<sup>11</sup>  
 23 The ban on Meroz, commands the messenger of God, the ban !—  
 The ban on its inhabitants ;  
 Because they came not to the help of the People of God,  
 Of the People of God against the powerful.<sup>12</sup>

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 13. — This rendering of ver. 13 supposes the Hebrew text to be pointed and divided thus :

אֵין יָרֵד שָׁרִיד לְאַדְרָם  
 עִם יְהוָה יָרֵד לִי בְּגִבּוֹרִים :

So also the LXX. (in Cod. Vat.) and many expositors. The most serious objection to it is, that as it is the easier reading, the Masorites must have had strong traditional grounds for preferring one more difficult. The verse has been translated and interpreted in a great variety of ways ; but the view of Dr. Cassel commends itself strongly, especially when compared with ch. iv. 14. Our English version seems to take יָרֵד as imperf. apoc. Piel from יָרַד, after the example of several Jewish grammarians and interpreters. — Ta.]

[2 Ver. 14. — Dr. Cassel's rendering of the first line of ver. 14 — כֹּנֵי אֶפְרַיִם שָׁרִישׁ בְּעַמְלֵקָה — is, *Ass Ephraim's Ari, die Amaleksträger*. It does not clearly appear how he would translate the passage literally, but the following would probably express his view : " Out of Ephraim (came) their root (who were) against Amalek." The "root," then, according to our author's exposition (see below), would be Joshua, in his relation to those whom he led to victory against "Amalek." So far as שָׁרִישׁ is concerned, this interpretation has full as much in its favor as that which makes it mean "dwelling-place." On the rendering of עַמְלֵקָה, see the commentary. The majority of expositors, would probably accept the rendering of the two lines given by Dr. Robinson (*Bibl. Repos.* 1881) : —

"Out of Ephraim (came those) whose dwelling is by Amalek ;

After thee (was) Benjamin among thy hosts."

But in a document the language of which is so obscure as that of the Song of Deborah, much necessarily depends on the conception formed of the connection in which one passage stands with another. Now, while the majority of interpreters assume that ver. 14 speaks of such as took part in the war against Jabin and Sisera, our author maintains that it dwells on the fame of those who did not take part in this war, in order by this comparison to exalt that of those who did. On the decision of this question the interpretation in detail of the whole verse depends. Which of the two conflicting views is true, is not a matter to be discussed here, but it is certain that ch. iv. is very favorable to our author's side, cf. the com. below. — Ta.]

[3 Ver. 14. — The rendering of this line turns on שָׁרֵשׁ כֹּהֵן. The Targum, Peshito, and most ancient expositors, explain it of the "stylus of the writer ;" while most moderns translate it "the staff of the leader." Compare the remarks in the preceding note. — Ta.]

[4 Ver. 15. — Dr. Cassel probably reads שָׁרִי, with Bertheau, Kell, and most expositors. The preposition שָׁ after the construct state is not unusual in poetry, cf. 2 Sam. i. 21 ; Job xviii. 2 ; etc. Some regard שָׁרִי as an unusual plural (cf. Ges. *Gram.* 87, 1, c), or as an archaic form of the construct (so Ewald, *Gram.* 211, c). — Ta.]

[5 Ver. 15. — On בְּרִנְלִי, compare "Grammatical" note on ch. iv. 10 ; also ch. viii. 5 ; 2 Sam. xv. 17 ; etc. — Ta.]

[6 Ver. 15. — לִבְּךָ וְחַיִּי לָב ; Dr. Cassel, *Bygründler*. For וְחַיִּי לָב, in the next verse, he has *Bygründler*, which admirably reproduces both the paranomasia and the irony of the original. וְחַיִּי and וְחַיִּי are, of course, abstract nouns, followed by the genitive of the subject to which they pertain. — Ta.]

[7 Ver. 17. — "Aber Dan, was zogst du auf Schiffen aus !" Our author probably takes דָּן in its most usual sense, "to sojourn ;" to sojourn in or on ships, readily suggesting the idea of sailing in ships. Most expositors translate : "And Dan, why abides he at the ships ?" The prepositionless accusative is as easy or as difficult in one case as in the other. — Ta.]

[8 Ver. 19. — מַצֵּעַ תְּקָהָן : Dr. Cassel, *Geld zur Buße*, "penance money," cf. the Commentary below. Bertheau, Kell, and others, taking מַצֵּעַ in its Arabic sense of *frustum* (cf. the root בָּצַע), translate : "not a piece of silver did they take ;" but against the Hebrew use of the word. — Ta.]

[9 Ver. 20. — Dr. Cassel, following many previous expositors, alters the Masoretic text division by transferring "the stars" from the second to the first clause. But it is justly objected to this change that it reduces the second clause to a mere repetition by which nothing is added to the idea already expressed in the first. In the next line, the word קִסְלֵה signifies, "a causeway," "highway." Dr. Cassel's rendering, *Stetten*, places, is manifestly chosen for the sake of alliteration : *Sie stritten von ihren Stetten mit Sisera* ; compare the English imitation above. — Ta.]

[10 Ver. 21 — הַדְרִי בְּפִשִּׁי עֹז. This line has been very variously interpreted. It is now generally agreed, however, that it is an address of the Singer to herself. הַדְרִי is the jussive of the second person, cf. Ges. *Gram.* 48, 4. עֹז may either be taken as an adverbial accusative (= בְּעֹז), or as the direct object after the verb. Dr. Cassel decides for the former, after Herder, Justi, Bertheau, Ewald, Kell ; Dr. Bachmann, with Schnurrer, Köhler, Holmann, etc., prefers the latter, and takes עֹז as the abstract for the concrete : "Tread down, my soul, the strong ones !" cf. Robbins, in *Bibl. Sacra*. In either case, the incitement of the line may be directed to the continuation of the Song, or to

the prosecution of the pursuit of the enemy. Bachmann prefers the latter; but the former seems to us more striking and appropriate. — Tr.]

[11 Ver. 22. — Dr. Ossel: —

*Da der Jüngsten Rosstuf hallend aufschlug,  
Der entjüngsten Starben.*

On the translation of *וְהָיָה* by "when," cf. note 1, on p. 97. In the second line of the above rendering, the *וְהָיָה* does not come to its rights, and the suffix in *וְהָיָה* is neglected. The *וְהָיָה* is causal, and the suffix *וְהָיָה* goes back to the collective *וְהָיָה* of the first line, so that it seems necessary to explain *וְהָיָה* of men, not, as our author (see below), of horses. The best rendering of the verse is probably that adopted, for substance, by Kell, Bachmann, and many others: —

"Then the hoofs of the horses smote the ground,  
Because of the galloping of their valiant riders."

The last expression may very well be taken ironically: "runaway heroes." On the repetition of *וְהָיָה*, to indicate continuance, see Ewald, *Gram.*, §18 a; cf. also Ges. *Gram.* 108, 4. — Tr.]

[12 Ver. 23. — On the above translation of ver. 23 it is to be remarked, 1. That the word rendered "ban," is *וְהָיָה*, and does not, like *וְהָיָה*, imply the actual destruction of the object against which it is aimed. 2. That with the LXX. (Cod. Vat.) our author transfers *וְהָיָה* from the second line to the first. On the construction of *וְהָיָה* (which below, but not here, he changes (with the LXX.) into *וְהָיָה*), cf. Ges. *Gram.* 181, 4 b. 3. That the expression "People of God" is our author's interpretation of what is meant by "coming to the help of Jehovah," cf. below. 4. That *וְהָיָה* is by most recent expositors rendered, "among (or, with) heroes," namely, the warriors of Israel. Compare the Septuagint and Vulgate; the Targum takes *וְהָיָה* in the hostile sense. — Tr.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 12. With the words of ver. 11, "when the People of God hastened down to the gates," i. e. out to battle, the prophetess transfers herself into the midst of the conflict. Verse 12 presents a reminiscence of the battle song. It recalls the rallying cry. Wake up! wake up! (*עֲרֹץ* from *עָרַץ*, cf. Isa. li. 9.) "Awake, awake!" is addressed to Deborah, urging her to fire the soldiery through her song; "arise!" refers to Barak. For she sang, and Barak fought. *וְהָיָה*, "lead forth thy captives." To be able to carry away captives, was evidence of a complete victory. When Jerusalem and Samaria fell, the people were carried away prisoners. The captivity of the enemy ends the conflict. The reason why a perpetual ban of destruction was pronounced against the enemies who attacked the host of Israel, in the wilderness, near Arad, was not merely that they fought against Israel, but that they also "took some of them prisoners" (Num. xxi. 1). The completeness of God's victory, as the 68th Psalm celebrates it, is indicated by the expression, ver. 19 (18): *וְהָיָה*, "thou hast carried away the captives."<sup>1</sup>

Ver. 13. The prophetess now continues to depict the surprising contrasts that have arisen from Israel's return to God. A *וְהָיָה*, a remaining few, by no means all Israel, but a small band — like the remnant (*וְהָיָה*) whom, according to the prophet Joel (ch. ii. 32 (iii. 5)), God calls, — takes up the conflict with *וְהָיָה*, mighty ones. (Cf. my discussion on Ps. viii. 3, in the *Lutherischen Zeitschr.*, 1860. "Mighty kings," *וְהָיָה*, are slain by God, Ps. cxxxvi. 18). The next line runs parallel with this: "the people of God (*וְהָיָה*)

charges against *gibborim*." *Gibborim* are warlike men of gigantic strength. It is applied here to enemies, as elsewhere to Nimrod, who also was an enemy. In the view of Scripture, God alone is the true *Gibbor* (Deut. x. 17, etc.). Usually, the *gibborim* conquer; but here the result is that of which Isaiah speaks (ch. xlix. 25), "the captives of the *gibbor* are taken away from him." There is a peculiar beauty in Deborah's mode of stating her own share in the war: "the People of God rushed for me (*וְהָיָה*) against heroes." For my sake, she sings, at my call, with me, did they hazard the conflict with men of superior strength.

Vers. 14-16. It was truly a "remnant" that fought at the Kishon against Sisera. It was only a part of all Israel that was entitled to the honor of being styled the "People of God." A special renown must henceforth attach to those tribes who took part in the war, just as the Athenians never lost the glory of having alone gained the battle of Marathon. In Israel, as in Hellas, rivalries obtained between the different tribes. Considerations like these afford the proper introduction to ver. 14. Expositors have made its difficulties altogether insurmountable, by supposing that all the tribes here named assisted Barak.<sup>2</sup> But this supposition is utterly untenable: 1. The statement of ch. iv. is positive and definite, that only Zebulun and Naphtali fought on the plains of Issachar. It is moreover corroborated by the fact that, from her residence on Mount Ephraim, Deborah sends to just those tribes, because the oppression under which Israel suffered bore heaviest on them. 2. The question whether Ephraim and Benjamin took part in the war, could not have been overlooked by the narrator; for the direction of the march which he had to trace was altogether different from what, had they been combatants, it would have been. And why, in that case, would it have been necessary for Deborah to go with Barak to Kedesh? 3. It is contradicted by ver. 14 itself. *Machir* means

<sup>1</sup> [According to Bachmann the first half of ver. 12 contains the self-incitement of Deborah to begin the description of the battle, while the second half actually enters on the description with a reminiscence of ch. iv. 14. — Tr.]

*וְהָיָה* *וְהָיָה*. Cf. Judg. vii. 9, *וְהָיָה*; also Judg. vii. 18.

<sup>2</sup> Kell also has adopted this view.

Gilead proper.<sup>1</sup> Manasseh as a whole cannot be intended by it (cf. the word מַחִיר). It is for the very purpose of designating a part that the term "Machir" is employed. But Deborah herself says, ver. 17, that Gilead did not take part in the campaign. Nor would it be at all apparent why Zebulun should be described by two different attributes (vers. 14 and 18), in relation to the same event. 4. If those tribes took part in the conflict, why does ver. 18 speak only of Zebulun and Naphtali? The Plateans, who alone stood by the Athenians in the day of battle, were not thus forgotten. The most ancient Jewish expositors, however, already perceived the more correct view to be taken of the verse: it is to be *historically* interpreted. The poet's mind, like the action itself, moves over the northern territory of Israel. The tribes of Judah and Simeon lie altogether beyond her present field of vision. But with the ancient glory of those tribes, whose territories stretched onward from Mount Ephraim — from the spot where she herself resided, near the border of Benjamin, — she compares that of the conquerors whom *she* led on. Each tribe had its own glorious traditions. No doubt, exclaims the prophetess, Ephraim is renowned, for out of him sprang he who was against Amalek. The ancients rightly understood this of Joshua, the conqueror of Amalek,<sup>2</sup> the pride of Ephraim, who was buried among them, and on whom, unquestionably, the Ephraimites always founded their claim to the leadership among the tribes. — מַחִירֵי

מִצְרַיִם, after thee, Benjamin against thine enemies. Since מִצְרַיִם (Aram. plur. c. suffix) manifestly answers to מִצְרַיִם, the מִצְרַיִם, which with the latter means "against," must be taken in the same sense with the former. This is confirmed by the fact that the plural of מִצְרַיִם is always<sup>3</sup> applied to the "heathen," the "nations," and carries with it the idea of hostility against Israel.

מִצְרַיִם means the hostile nations who stand arrayed against thee, — "thy heathen," so to speak, "thine enemies." "After thee," says the prophetess to Ephraim, "Benjamin advanced against thine enemies" — Benjamin, who bears the name of Wolf (Gen. xlix. 27). It is the fame of Ehud, that renders Benjamin illustrious. The old expositors understood these utterances of Deborah, concerning Benjamin and the other tribes, as prophetic. But such an explanation cannot be accepted. A prophetess who looked into the boundless and indefinite future, could not have compared tribe with tribe in a manner possible only when dealing with the facts of history. — By the side of the warlike fame of Ephraim and Benjamin, the prophetess places the peaceful renown of Machir and Zebulun. How far the sons of Machir distinguished themselves as *mechakekim*, orderers of the law, we have, it is true, no information. But it is to be noticed that what is told of Jair, Judg. x. 4, connects itself with a Jair who lived as early as the time of Moses (Num. xxxii. 41). The sons of Machir were born "upon the knees" of their grandfather Joseph

<sup>1</sup> Num. xxxii. 39; cf. Josh. xvii. 2.

<sup>2</sup> "In the land of Ephraim" there was a Mount of Amalek, cf. Judg. xii. 15.

<sup>3</sup> ["Always"] is too strong; cf. Gen. xlviii. 4; Lev. xxi. 1; Ezek. xviii. 18. — Ta.]

<sup>4</sup> As in conflicts of the Bedouin tribes, the Arab women at the present time still stand in the rear, and encourage

(Gen. i. 23). It is only by supposing that the renown of Zebulun also, is one which existed previous to the war, that what is here said can be brought into easy and proper connection with what is said in ver. 18. Zebulun, formerly known only

for his מִצְרַיִם עֲשֵׂהְתָּ, experts with the ciphering-pencil, had now become a people courageous unto death. Zebulun was a commercial tribe, like Zidon. The purple-trade especially occupied them. Consequently, the art of the *Sopher*, i. e. writing, reading, and ciphering, could not fail to be extensively practiced in this tribe. The *Sopher* appears also in Phœnician inscriptions; Gesenius compares him with the *questors* of Carthage, who held an office next in importance to that of the *Suffetes* (*Monum. Phœnic.*, 173). A like important office was held by the *Sopherim* at the courts of the Jewish kings. They are always named in conjunction with the high-priest (cf. 2 Sam. viii. 17; xx. 25; 1 Kgs. iv. 3; 1 Chron. xviii. 16; Isa. xxxvi. 3; 2 Kgs. xix. 2). The *Sopher* and the high-priest count the money found in the offering-box, 2 Kgs. xii. 10 (11). King Josiah sends his *Sopher* Shaphan (יִשְׁפָּן, cf. יִשְׁפָּןִי). Elizaphan, a Zebulunite, Num. xxxiv. 25) to the priest. It is he who reads the sacred book, which the priest has found, to the king (2 Kgs. xxii. 8). The commander-in-chief has a *Sopher* who enrolls the army (2 Kgs. xxv. 19; Jer. lii. 25). The uncle of David is celebrated as a wise man and a *Sopher* (1 Chron. xxvii. 32). The Psalmist praises the stylus of a ready *Sopher* (Ps. xlv. 1 (2)). The activity of a *Sopher* is everywhere pacific in its nature, demanding sagacity, and presupposing knowledge.

The stylus, מִצְרַיִם, of the Psalmist, is the same as Deborah's מִצְרַיִם, staff. It was an honor to Zebulun, that in the tribe there were able *Sopherim*, who could make the art which commerce had caused to flourish among them, subserve the internal and higher life of Israel. The word מִצְרַיִם suggests a forcible picture; we see the writer artistically drawing the letters with his stylus. This constituted the ancient renown of the tribe. But the victory with Deborah at the Kishon, will not less highly exalt those who had a part in it. That thought forms the transition to ver. 15. Issachar, it is true, had not shared in the battle; but that did not diminish the significance of the tribe. Their territory was the theatre of the decision. Very much depended upon the attitude they assumed. Were the battle lost, Issachar must first bear the consequences. Nevertheless, their chiefs decided to hearken to Deborah. "The princes in Issachar were with Deborah." They surrounded Deborah, while Barak plunged into the valley. As Moses did not himself take the field against Amalek, but intrusted Joshua with the conduct of the battle while he prayed on the mount, so Deborah stood behind the battle-ranks, surrounded by Issachar, uttering blessings, or in case discouragement showed itself, urging, encouraging, inspiring, in a manner similar perhaps to that which the German women were wont to adopt.<sup>5</sup> It has been well ob-

the combatants by their *sängis* (singing). Cf. Wetstein, *Harv.*, 145.

<sup>5</sup> This was still done by the women of the crusaders in the battle near Dorylæum, as Petrus Trudebod informs us (*Gesta Dei per Francos*, p. 782): "*Feminas nostras in illa die fuerunt nobis in refugium . . . confortantes nos fortiter pugnantes et viros protegentes.*" Cf. Wilken, *Gesch. der Kreuz.*, i. 155.

served that in the expression **וַיִּשְׁפֹּר בֶּן פָּרָה**, the word **בֶּן** is not the particle, but the noun. (Schnurrer was the first to adduce this from among various opinions collected together in the commentary of R. Tanchum.) **בֶּן** signifies the base, the pedestal (cf. Ex. xxx. 18); and in truth Issachar was this for the whole battle. It was fought on his territory, and his men formed the reserve of Barak, when that chieftain threw himself into the valley. **בְּעֶמְקָא שְׁלַח בְּרַקְלִי** expresses the storm-like rapidity of Barak's movement. The Pual **שְׁלַח** is to be taken in the sense of the Greek middle voice. — Presently the thought occurs to the prophets that still other neighboring tribes could have helped, Reuben, namely, and Gilead, beyond the Jordan, Dan at its sources, Asher on the coast; but their assistance did not come. Deborah does not blame the distant tribes, as Judah, Simeon, Ephraim, Benjamin, Gad, but only the near ones. Reuben at that time cannot have dwelt to the east of the Dead Sea, but according to Num. xxxii. 26, etc., must have had a more northerly location, reaching as far up as the banks of the Jabbok.<sup>1</sup> There he must have dwelt, pasturing his herds by his brooks. **בְּפְלִגֹּת**, plural of **פְּלִגָּה**, like **פְּלִגָּה**, brook, stream (cf. my exposition of Ps. i. *Luther. Zeitschr.*, 1859, p. 537). Reuben, like the tribes beyond the Jordan generally, had been called on by Barak to take part in the war against Sisera. In like manner was Sparta summoned by Athens, before Marathon. And like Sparta, Reuben considered long. Hence the derisive description of the men of Reuben as **חִקְרֵי**.

**לֵב**, **חִקְרֵי לֵב** and **לֵב**, investigators and scrutinizers. They reflect upon the necessity and feasibility of acting, till the time for it is past. Reuben sits between the folds, and prefers to listen to the shepherd's flute, **שְׁרִיקוֹת**, **שְׁרִיקוֹת**, pipe, flute, from **שָׁרַק**, *sibilare*, to whistle, to hiss, according to the root and form of the name, is nothing else than the *syrix*, pipe, whose invention Hellenic mythology ascribed to Pan. What is here said of Reuben, that he amuses himself with listening to the herdsmen's flutes (**שְׁרִיקוֹת** is properly the herd), is the same that Homer says, *Iliad*, xviii. 525: "*βοῦνδες ἀκούοντο σφύριγι*."

Ver. 17. And Gilead tarries beyond Jordan. The fact that what is here said of Gilead might be equally applied to Reuben, since both dwelt beyond the Jordan, is suggestive of the excuse which Gilead may have urged in distinction from Reuben. Reuben reflected; but Gilead denied that the efforts of Barak concerned him: did he not live beyond the Jordan?

But Dan, how didst thou sail in ships!<sup>2</sup> Jewish tradition places the occurrence related in

<sup>1</sup> Only those tribes can have been censured who stood in close geographical connection with Naphtali and Zebulun, not those whose position inclined them to southern alliances. Ephraim, Benjamin, Judah, and Simeon, receive no censure; but Asher, Dan, and Gilead, do. How could Reuben be blamed, while Judah was not, if his seat were below at the Dead Sea?

<sup>2</sup> **וַיִּסְפֹּר**, used only of sea-going vessels, cf. Prov. xxx. 19.

<sup>3</sup> [But **קְרוֹם** assuredly means height, an elevation

ch. xviii. before the time of Deborah. And to all appearance this seems to be the right view. For in its southern possessions the tribe of Dan did not hold the sea-coast (Judg. i. 34). Moreover, how should Deborah complain of the want of assistance from southern Dan, when she entered no such complaint against Judah? If, however, Dan had already removed to the vicinity of Naphtali, the complaint was very natural. The old expositors explain that "Dan had shipped his goods and chattels in order to cross the Jordan." But this is less simple than the supposition that Dan, like Zebulun, was engaged with the Phenicians (Tyre) in maritime commerce, or at least pretended to be, as a reason for refusing Barak's summons. What renders this interpretation the more probable, is the fact that Deborah speaks next of Asher, "who dwells on the sea-shore." Jabin, king of Hazor, cannot have domineered over the coast, where the powerful maritime cities were in the ascendancy. Therefore Asher also had nothing to suffer from him. He dwells securely in his harbors. It is noteworthy that what the singer here says of Asher, the blessing of Jacob says in the same words of Zebulun, **לְחוֹף יָמִים וְשָׁבוֹן**, with an additional clause, however, concerning the pursuit of navigation.

Ver. 18. This verse puts it beyond all doubt that only Zebulun and Naphtali engaged actively in the conflict; for only to them refers the declaration that they "hazarded their souls unto death." (For the sake of the poetical parallelism Naphtali is put at the head of the second member, instead of making "Zebulun and Naphtali" the composite subject of the whole distich.) Their faith in Deborah's word was so firm, that they dared risk the unequal conflict even in the valley ("the high-plain of the field"). Therein consisted the uncommon sacrifice of these tribes. Hitherto, Israel had always given up the valleys (cf. Judg. i. 19, 34), because it could not overcome disciplined armies and chariots. Even down to the time of the later kings, it was considered invincible on the mountains (1 Kgs. xx. 23), which fact however implies that in the valleys it still continued to be otherwise. Hence, **קְרוֹמֵי שָׂדֵה** is to be understood, not of the "heights," but of the surface, of the field.<sup>3</sup> It was a fearful battle-crisis: a few against so many, a band of footmen against a host of iron chariots, a handful of mountaineers on the plain, a few tribal chieftains against the mighty.

Ver. 19. Kings came. This is to be understood figuratively, of eminent and powerful military leaders: Sisera was no king.<sup>4</sup> **בָּצַע בְּקָחָהּ לָהּ**

**לְקָרָהּ**, gain of money they obtained not. This is usually understood only of the booty, which the enemy hoped to obtain, but failed to get. But the troops of Zebulun and Naphtali can scarcely have appeared to promise a booty rich in money. It is therefore probable that the meaning of the proph- above the general level, not surface. In connection with the facts of the history, the expression, it seems to me, can only mean either Mount Tabor or the higher parts of the plain of Esdraelon, as the gathering-place of the warriors, where they in thought and intention "scorned their lives." So Bachmann and many other expositors. — Ta.]

<sup>4</sup> [On Tannach and Megiddo see at ch. i. 27. The "waters of Megiddo" undoubtedly refers to the Kishon. The Kishon valley was in like manner called the Valley of Megiddo, 2 Chron. xxxv. 23; Zech. xii. 11. Cf. Rob. *Bibl. Res.*, ii. 880. — Ta.]

etcs includes something else. We know from instances of later times, that when the people did not feel themselves strong enough to cope with a threatening enemy, they sought to buy him off with money. Thus, in the reign of Rehoboam, Shishak, king of Egypt, took away all the treasures of the temple (1 Kgs. xiv. 26). Aša gave all the remaining gold and silver to Benhadad of Damascus (1 Kgs. xv. 18). Menahem collected a large amount of money in order to persuade the king of Assyria to turn back (2 Kgs. xv. 20). Sisera was not so successful. He neither obtained composition-money before the campaign, nor did he secure any booty after it. The troops and their leaders who had accompanied him, gained no profit from this expedition. Profit is the prominent idea in מַמְנוֹן; hence the Chaldee Paraphrast usually puts "Mammon" for it.

Vers. 20-22. From heaven fought the stars. Josephus has introduced into his narrative of this victory, the description of a thunder-storm, accompanied by wind and hail, by which the enemy were thrown into confusion. It is one of those pragmatical endeavors by which he seeks to facilitate belief for his Hellenic readers, and to make the miraculous more natural. The occasion for it was given by the expression, ch. iv. 15, "and God confounded them." The presence and effect of thunder and hail were inferred, by comparison, from two other passages, where a similar divinely-wrought confusion of the enemy is related. Thus in Josh. x. 10, 11, when Joshua fights against the enemy, it is said: "And the Lord confounded them, and as they fled cast down great hailstones upon them, that they died." So also 1 Sam. vii. 10: "And the Lord thundered with a great thunder on that day, and confounded the Philistines." But there appears to be no necessity whatever for transferring these occurrences into our passage. The narrator is rather thinking of Ex. xiv. 24, which speaks of Pharaoh's confusion by God without thunder and hail. Nor is there any need of thunder and hail to confound an army. The confusion of Rosbach (Nov. 5, 1757) was not caused by the intervention of a storm. All that appears from the statements of ch. iv. and the Song of Deborah alone, is, that Barak and his faithful followers made a violent and sudden attack, before the numerous chariots had been placed in battle-array. This was done as night was coming on. When Joshua fought, sun and moon assisted him (Josh. x. 12): on Barak, the stars shone brightly, — which does not make a thunder-storm probable. Consistently with Israelitish conceptions, the help of the stars can only be understood of their shining.<sup>1</sup> Joshua also had come upon his enemies

suddenly (מִתְנִיחַ, Josh. x. 9). Gideon, too, threw himself upon the hostile camp in the night. But not the stars alone assisted Barak in his heroic course. As the enemy, either for attack or in flight, wished to cross the Kishon, in the direction from Taanach and Megiddo, the swollen stream swept many of them into the arms of death.

"The brook Kishon snatched (שָׁחַטָה) them away."

(קִישׁוֹן, in its Semitic forms, corresponds to the Indo-Germanic forms *rapere*, Ger. *raffen*, Sanskrit, *rup.*) It thus came to the help of Israel, and became a מַמְנוֹן קִישׁוֹן, brook of succors. In what sense the Kishon should be especially called a brook of "ancient days," as many explain מַמְנוֹן קִישׁוֹן, cannot be made out, not at least from Scripture.<sup>2</sup> The rendering "brook of battles," has little ground in philology. The repetition of "brook Kishon," is doubtless intended to suggest a definition of what sort of a stream the Kishon was for Israel on that day. It was not merely the scene of battle, but an instrument of help against the foe. קִישׁוֹן has frequently this sense, especially in poetical language. In Ps. lxxix. 8 the poet prays, "Let thy mercy come speedily to our help" (קִישׁוֹן מִיָּד); cf. Ps. lix. 11; xxi. 4. But in Deuteronomy, also, ch. xxiii. 5, it is said of Ammon and Moab that they did not help Israel with bread and water (קִישׁוֹן מִיָּד קִישׁוֹן מִיָּד). Kedumim is the

plural of a form קִישׁוֹן. The Kishon — thus exalts the poet — showed itself a helpful stream. The statement that it snatched the enemies away, presupposes its swollen condition. It is only after the rainy season that the Kishon runs full; for which reason the LXX. call it *χειμαρῶν*, winter-flowing. In summer it is for the most part dried up; but in the spring it sends down a rushing flood. Ritter (xvi. 704, Gage's Transl. iv. 351) adduces the fact that on the 16th of April, 1799, in a conflict between the French and Turks, many of the latter perished in its raging waters. Hence we may infer that the time of Barak's battle is to be fixed in the latter part of April or the beginning of May. The Feast of Weeks fell in the same season.<sup>3</sup> Immediately after the narrative in Exodus, it is intimated that the manifestation on Sinai occurred in the beginning of the third month, and consequently coincided with the Feast of Weeks. The occurrence of the battle in a season devoted to such commemorations, explains with peculiar emphasis the opening lines of the Song, concerning the omnipotence of God on Sinai, "when the earth trem-

<sup>1</sup> [Berthieu takes the words "the stars fought," as figurative language, expressive of divine assistance. "From the decisive victory it is certain that God was with Israel and fought in the midst of them, ver. 13 [read according to the Masoretic text division]; that He himself threw the hostile host into confusion, ch. iv. 16; and that the strong arm of a higher Power directed the course of the battle. All this is clearly and vividly present to the mind of the Singer. Filled with the thoughts of God's wonderful aid, and venturing under the impulses of a bold enthusiasm to give definite representation of his distinctly recognized yet mysterious work on earth and in the midst of men, it is to her as if the heavens, the eternal dwelling-place of the holy God, had bowed themselves down to earth, or — to use the language of the text — as if the stars, forsaking their usual orbits, had fought against Sisera. Quite similar is the imagery in Ps. xviii." The same view is adopted by Bachmann and many others. — Tr.]

<sup>2</sup> [Bachmann, who adopts this interpretation, explains it from the fact "that the ancient wonder of the Red Sea appears to repeat itself at the Kishon. As in the whole of the present wonderful deliverance Deborah beholds a renewal of the glorious occurrences at Sinai (ver. 4), so she finds in the experience of Sisera's army at the Kishon a renewal of that which befell the Egyptians at the Red Sea; and thus the Kishon in her view takes the place of the Red Sea which that ancient wonder had rendered famous." Far fetched; although suggested by several earlier Rabbinical and ecclesiastical expositors. — Tr.]

<sup>3</sup> A Jewish hymn of the Middle Ages, by R. Mair, still sung in the synagogues, at the Passover (*Lei Shemurim*), transports the battle into the Passover night; for which, however, it has no chronological grounds, but only the theological principle that all achievements of freedom were accomplished in that night.

bled." The ancients had a not ungrounded tradition, — to prove which this is not the place, — for regarding the lxviii<sup>th</sup> Psalm as a song for the Feast of Weeks; and it is just that psalm which incorporated into itself the introductory parts of Deborah's Song.

While singing, the prophetess sees herself transported into the tumult of the battle. The stream rushes violently onward, — the perishing foes contend with its whirling eddies. The roar of the conflict, its battle-cries, and shouts of victory, are around her. In the midst of her Song, she addresses her own soul, as the Greeks addressed their muse, with words of animation and refreshment: Tread vigorously on, my soul! Her genius hovers over the valley of conflict; her ear feels the hoof-strokes of the flying foes, who, panic stricken before Israel, furiously dash off into flight. What a triumph! the "strong ones" (אַנְיָוִים) run away!

רָחַץ is to run fast, used of a horse's trot, like the Sanskrit *drav*, Greek *δραμεν* (*διδραμεν*). אַנְיָוִים, as Bochart already remarked (*Hieroz.* i. 99), is probably used here, as in Jer. viii. 16; xlvii. 3, of the war-horses, who with their rattling chariots ran wildly off. In that case, the might of the steeds stands representatively for that of the warriors themselves.

Ver. 23. The flying enemy had not succeeded even in escaping, if all places of the surrounding country had done their duty. The prophetess utters sentence of condemnation against the inhabitants of Meroz, because they rendered no assistance. Their aid had probably been important in the pursuit. Hence, their conduct is referred to here, — before the blessing upon Jael. The verse

<sup>1</sup> It is altogether erroneous to take אַנְיָוִים here of the heroes of Israel. For just therein consisted the faithlessness of the inhabitants of Meroz, that though Israel was threatened by heroes and mighty men, they offered no assistance.

first introduces a messenger of God, crying, "Curse ye Meroz, curse it!" and then continues itself, "Cursed are its inhabitants." The "messenger of God" is the singer herself, sent by the Spirit of God to consummate the victorious achievement. In obedience to the Spirit's prompting, she with Barak pronounces the national ban against the faithless city. For it came not to the help of

God (לְעֹזֶרֶת יְהוָה), that is, to the help of the *עַם יְהוָה*, the People of God, as in vers. 11 and 13. It left the cause and the good gifts of God to their fate, when they were endangered in battle against heroes.<sup>1</sup> The greater the responsibility, the severer the punishment. The higher the cause to be served, the blacker the treason that abandons it. To ascertain, at this date, the site of Meroz, can hardly be possible. It has indeed been supposed to be identical with a place on Robinson's map, southwest of Endor,<sup>2</sup> called *Kefr Musr* (cf. Ritter, xv. 399 [Gage's Transl. ii. 316]); but neither the name of the place is certain, nor its situation entirely suitable; and, finally, considering the popular odium which the Song of Deborah affixed to the name, it is by no means probable that it remained unchanged, and actually perpetuated itself. Procopius confirms this surmise, when he observes (Reland, *Palästina*, p. 896), that concerning the name he had found nothing anywhere, not even in Hebrew expositions. The curse itself most probably implied, as in Josh. vi., the utter destruction of the place, although nothing further is said of it. In later times, this verse became a *locus classicus* for the Talmudic exposition of the ban against persons and things (*Mond Katan*, 16, a; *Shabmoth*, 36, a; Selden, *de Synedriss*, p. 84, etc.).

<sup>2</sup> The battle took place south of Endor. That Barak in his swift descent from the heights met the enemy there first, appears from the remarkable statement of Ps. lxxxiii. 10, which speaks of Endor as a point of the battle-field.

#### THE FATE OF THE ENEMY.

Vers. 24-31.

- 24 Blessed among women be Jael,  
The wife of Heber, the Kenite,  
Blessed among women of the tents!
- 25 He asks for water, she gives him milk,  
In a beautiful bowl she carries him cream.
- 26 With her left she takes the nail,<sup>1</sup>  
With her right the heavy hammer,  
Swings it over Sisera, smites his head,  
Crashes through, and transpierces his temples.<sup>2</sup>
- 27 At her feet he curls himself and falls,  
At her feet he lies, curls himself again, and falls,  
And as he curls himself again, falls — dead!<sup>3</sup>
- 28 Through the window she looks, at the lattice laments the mother of Sisera:  
Why lingers his car so long,  
Why stay the steps of his chariots?

- 29 Wise ladies answer her,<sup>4</sup>  
Herself also refutes her own words:  
30 Will they not find booty and divide it?  
Two maidens for each man;  
Booty of purple robes for Sisera,  
Yea, booty of purple robes!  
Color-embroidered vestments, two for each neck of the captured!<sup>5</sup>  
31 So may all thy foes fall, O God,  
But those who love thee rise as the sun in his strength!  
And the land rested forty years.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 26. — The rendering of יָדָהּ by "her left hand," — if admissible at all, — must be justified by the assumption of an intended contrast with יְמִינָהּ in the next line. The form תִּשְׁלַחְהָּ, according to Geseuius, *Gram.* 47, 2, 2, is an improper use of the 3d plural for the 3d singular; according to Green, 88, p. 119, it stands for תִּשְׁלַחְהָּ — "her hand, she puts it forth;" according to Ewald, 191 c, it is simply the 3d fem. sg. תִּשְׁלַחְהָּ, with an additional feminine characteristic (וָהּ) in order to distinguish it from the 3d masc. singular. Ewald's view is also adopted by Bertheau, Kell, and (in the main, by) Bachmann, and is probably the true one. — Tr.]

[2 Ver. 26. — Dr. Cassel's rendering of the last two lines of this verse is as follows: —

*Schwingt ihn auf Sisra, schlägt ihn an's Haupt,  
Schmettert nach und durchbohrt ihm die Schäfte.*

We have endeavored to reproduce his alliteration as nearly as possible, but have nevertheless lost the paranomasia of חֲלָמָהּ with חֲמַת, hammer, in the preceding line, for which our author has *Schlägel*, mallet, beetle. The awful energy of the lines, and their onomatopoeic character, may be distantly and somewhat inelegantly imitated in English, thus —

"She hammers Sisera, mashes his head,  
Smashes (him), and crashes through his temples." — Tr.]

[3 Ver. 27. — The above translation of this verse disregards the Masoretic text-division (according to which נָפַל, "he lies," belongs to the first line), and takes נָפַל in a temporal instead of local sense. The radical meaning of נָפַל is probably "to bend or contract one's self" (cf. Ges. *Lex.*, Kell, Bachmann), the usual sense "to kneel" being derivative. The mortally wounded Sisera, pinned to the ground (ch. iv. 21), involuntarily curls himself together, as Dr. Cassel says — i. e. brings his knees forward and upward. But Dr. Cassel's idea that this involuntary muscular contraction was repeated three times is inconsistent with the proper local sense of נָפַל, and with the repeated נָפַל. Dr. Cassel, it is true, seeks to avoid the latter difficulty by supposing (see the com. below) that Sisera "seeks to rise, and falls back;" but how could he rise so as to fall back when his head was pinned to the ground? It is altogether more likely that in this song of victory, נָפַל is used as in military language (and perhaps not without a touch of contemptuous irony), for "to die," "to be slain," in this sense, נָפַל, like *winter, cadere*, and our "fall," is frequently used, cf. the *Lexica*. The repetition of the idea of the first line in the second and third springs from the great interest of the singer in the destruction of the much-dreaded chieftain, and serves to intensify the impression to be produced on those who hear her. Accordingly, we would render: —

At her feet he curls himself, he falls, he lies.  
At her feet he curls himself, he falls!  
Where he curls himself, there he falls — destroyed.

So also Bertheau, Kell, Bachmann. For אֵת, in the sense of "at" cf. remarks of Hengstenberg on Zech. xiii. 6, in *Christol.* iv. 106, Edinb. edition. — Tr.]

[4 Ver. 29. — The above translation neglects both the suffix in אִשְׁתֵּי הָיָהּ, and the construct state of חֲמַת (rem. of חֲמַת). In אִשְׁתֵּי הָיָהּ Dr. Cassel apparently finds the 3d fem. sing. imperf. with the suffix of the 3d fem. sing. But as the subject is plural, it is better to take אִשְׁתֵּי הָיָהּ as standing for אִשְׁתֵּי הָיָהּ. The accented *e* in the latter form seeks to strengthen itself by doubling the following consonant, in which case the *y* naturally falls away, although it may also remain, as in Mic. vii. 10. Cf. Ewald, *Gram.* 17 c. The true rendering of the second line of this verse is much disputed. According to Kell the sense of the line is: "Sisera's mother, however, does not allow herself to be quieted by the speeches of her wise ladies, but repeats the anxious question, Why does Sisera delay to come?" He and Bachmann translate the verse thus: —

"The wise ones of her princesses answer:  
— But she repeats to herself her words —". — Tr.]

[5 Ver. 30. — On our author's text-division in this verse, see the Commentary below. Bachmann, who adheres to the Masoretic punctuation, translates as follows: —



"Will they not find, divide booty?"

A maiden, two maidens for the head of a man,  
 Booty of colored garments for Sisera,  
 Booty of colored garments, (of) variegated work,  
 A colored garment, two variegated for the neck of the booty." — Ta.]

#### EXEGETICAL AND DOCTRINAL.

The closing part of Deborah's Song has justly been regarded as a specimen of poetical representation that cannot be surpassed. In it the singer shows that she is a woman. The triumph with which Jael's deed is praised and Sisera's mother mocked, evinces an almost passionate mental exaltation. The picture of Sisera's death is drawn with startling vividness. On the back ground of a divine enthusiasm, there rises an ecstatic delight in the deed of one woman, and in the misery of another, such as springs up in none but a woman's heart. That which in heathen female characters becomes demoniac in its nature, is in Deborah purified by the divine thoughts which animate her. No subjective interest, no private feeling, no personal passion, influences her; the highest interests of her God and people fill her soul. It is not *her* triumph, but that of her ever-living Maker, that she celebrates; and yet at the height of its exultation her Song breaks out in a mood by which the woman might be recognized, even if neither name nor other information on the authorship had been handed down to us. That which especially gives to the conclusion of the Song its great value and attractiveness, is the fact that from it the genuineness of the whole becomes even more psychologically than grammatically evident — that the mantic power of a prophetic woman, unweakened and in the full glow of its burning ecstasy, is nowhere else filled and controlled as it is here, by rational enthusiasm born of an objective, divinely-given truth. How well it was said of her, that she was a "woman of a fiery spirit" (ch. iv. 4), becomes here most manifest. The more terrible the tyranny, the more commonplace the enemy, the more intensely burns her soul in her song of victory. The glowing heat of her prophetic enthusiasm shines through the irony, with which she places the vain pride of unbelieving enemies over against the almighty power of God. It is not an irony of hatred, disfiguring the face with scornful smiles, but such as springs from the consciousness that God's wisdom and power are superior to all heroes and heathen. Verse 23, pronouncing the ban against Meroz, says, "thus proclaims the messenger of God." The name of God is the source of all power and authority. Apostasy from God incurs the ban; whoever helps to advance his works, is blessed.

Vers. 24, 25. Blessed among women be Jael. Meroz did not come to the help of the people of God. Jael came, though a woman; and not of Israel, but a dweller in tents. The name of her husband is mentioned to distinguish her from others of the same name, and also to give him an interest in the fame of his wife. Accordingly, for her sake, he also has obtained a place in the records of history. The blessing which she enjoys before all women "in the tent," i. e. before all who like herself and the Kenites wandered about in tents, after the manner of nomads, she did not win by accident. She made an energetic use of her opportunity. She deceives the flying Sisera by the

signs of homage which she presents to him. He asks only for water; she offers him milk, and, as was befitting with such a guest, תַּכְּתִּיל אֶדְדִּירִים, in a bowl such as princes use. She takes the handsome show-bowl, not used on ordinary occasions, and hands him תַּכְּתִּיל. This word, which also signifies butter, expresses in general the more solid forms of milk. Here, where it stands parallel with חֶלֶב, it signifies, in harmony with the "show-bowl," the best milk, the cream. There is absolutely nothing to suggest the opinion of older expositors (Schnurrer, p. 83, received by Herder also) that she wished to intoxicate him with the milk. Moreover, we need not assume that the milk was camel-milk; and, at all events, the intoxicating property of that milk<sup>1</sup> must have been known to Sisera. Before Bochart (cf. Serarius, p. 145), Junius and Tremellius had already expressed the opinion, approved by Scaliger, that in תַּכְּתִּיל the Latin *simpulum* reappears. But *saph*, *saphel*, are Hebrew forms of a widely-diffused term for round, scooped-out vessels, whether of larger or smaller size, and may be recognized in the Greek σάφον, bowl, trough, tub, Latin *scaphium*, and in the German *Schaff* (tub, pail), *Scheffel* (*modius*), a round measure.<sup>2</sup> It is true, however, that *saphel* continued to be used among the Jews (in the Talmud) and Syrians, and that the shape of the vessel may be most nearly expressed by *simpulum*, which, as Cicero's proverb, "*fluctus in simpulo*" — a tempest in a nutshell — proves, was a smaller drinking-vessel.

Vers. 26, 27. The first of these verses shows that the narrator in ch. iv. was in possession of traditional information beside that furnished by this Song. The prophethood passes over intermediate, self-evident matters. Sisera, of course, must lie down and sleep, before a woman can approach his head with hammer and nail. The verse depicts the dreadful work and vigor of Jael, as she approaches and drives the nail into Sisera's head.

The terms employed (חֶלֶב, מֶרֶס, הָלֵם) are such as cause us to hear the blows of the hammer, sounding repeatedly, till she finishes her work. What a terrible picture! Before the warrior stands the kindled woman — the heavy hammer (as Herder finely translated הַלְמַת עֲמָלִים, for עֲמֵל is one who works hard or heavily, a toiler) in her right hand. The smitten chieftain draws himself together, he seeks to rise, and falls back. Twice more he writhes convulsively, and dies. There he lies, the haughty warrior, who thought to destroy the People of God — slain by a woman in disgraceful flight, far from his kindred, alone and unhelped, an example to conquerors of human weakness and divine power. (שָׁדֵד is the condition of utter lifelessness, when every sound and motion has ceased; hence it stands in contrast with קָרַע, which describes the wounded man instinctively bending and drawing himself together, as if about to rise.)

<sup>1</sup> [When soured. See Winer's *Realwörterbuch*, i. 648. — Ta.]

<sup>2</sup> Of two hollow measures, still in use in Damascus, the one is called *mudd*, the other *sumbus*.

Vers. 28-31. But the fall of Sisera in the tent of a woman does not complete the picture of the extraordinary triumph. The prophetic shows yet another view. She carries her hearers to a distant scene. While Sisera lies here in ignominious death, what takes place in the palace of his capital? The return of the chieftain, accustomed to victory, has already been long expected. His mother stands at the window above,<sup>1</sup> in the airy upper room. Her view commands the road to a great distance. She peers and listens; but still the rolling of the victorious chariots is not heard. No triumphal procession, with Sisera at its head, gorgeously attired and proud of victory, lights up the horizon. A sad presentiment steals over her heart: Why does his chariot delay? she cries, wailingly;<sup>2</sup> why does he tarry so long? Is there no car<sup>3</sup> coming, to bring tidings at least?—Who should first suffer anxiety, if not a mother? Of a wife, nothing is said; such love thrives not in the harem of a prince. He is his mother's pride, the great hero, who had hitherto been invincible. What she has in him, and what she loses, concerns no other woman. With this pride, her women, noble ladies, whom her high rank as mother of the all-powerful commander draws around her, comfort her. Victory, they say, has also its occupations. If he has not come yet, it is because these detain him. No other explanation of his non-arrival is possible. Anxiety, therefore, is improper. For it is precisely victory that delays him. This is what her women say to her; the flattered mother admits the justness of their observations, and with them confutes her own foreboding questions.<sup>4</sup> The prophetic, with delicate irony, calls the women who thus counsel, "wise ones." It is the wisdom of a pride that deems it inconceivable that Sisera should not have been victorious; how could he prove unfortunate against this insignificant people! What to them is the God of Israel! It is the booty that hinders his coming. Booty, of course, delays the victor; for he must cause it to be divided. The mother and her women naturally think first of the booty; to them, that is the pith of all victories. Their fancy then proceeds to picture at pleasure the conquered treasures. How much time must it take, before every soldier has the two maidens whom he obtains as booty, assigned to him!<sup>5</sup> And then the heap of costly clothing. The purple garments fall naturally to Sisera, for they are suitable only for princes. But each of the others also obtains embroidered garments, always two, for each maiden that fell to his share. In this strain they talk with each other, and already imagine themselves to be looking over the goods which Sisera is bringing with him. But all at once the message comes: No booty, no victory—the hero is dead, the army is shattered! All is lost—the castle falls . . . .

<sup>1</sup> **עַד הַחַלּוֹן נִשְׁקָפָה** invariably expresses the act of looking out from a height, from a mountain, for instance, or from heaven; also from the upper chambers (Gen. xxi. 8), to which persons of quality (Eglon, for example) retired to cool themselves.

<sup>2</sup> **וְהַיָּבֵב יָבֵב** occurs only in this passage. It is an onomatopoeic word, like the German "*jammern*," [cf. the English "wailing."] In Chaldee, however, it chiefly has the sense of "crying," "sounding," in a favorable as well as unfavorable sense.

<sup>3</sup> "Why delay **מִדְּבַרְיָי**?" **פָּעַם** may be used of any kind of repeated motion, like that of treading; and therefore also of the rolling of wheels.

So perish they who set themselves against God. Fearful sorrow breaks their pride. But they who love God conquer. Their type is the sun, who like a flame-crowned victor, every morning, every spring, triumphs gloriously, with hero-like power, over clouds and darkness.

Account must here be given for departures from the ordinary division and translation in ver. 30. That verse, like several others in Deborah's Song, has undergone an incredible amount of conjecture and emendation. It reads as follows:—

1. **יָהִל יִסְרָאֵל בְּחֵלְהָ שָׁלָל**

2. **יָהִל יִסְרָאֵל בְּחֵלְהָ שָׁלָל**

3. **שָׁלָל צָבָעִים לְיִסְרָאֵל**

4. **שָׁלָל צָבָעִים**

5. **יָהִל יִסְרָאֵל בְּחֵלְהָ שָׁלָל**

Victors found their greatest satisfaction and joy in the booty. Hence, Moses also makes Pharaoh say (Ex. xv. 9): "I will pursue, I will divide the spoil." The women took for granted that Sisera will find (**יִסְרָאֵל**) much booty, and that consequently a division will commence. Lines 2-5 point out the method of the division. First (line 3) each man gets two maidens, or women. Then the garments are divided. But how this was done, depends upon the explanation of line 5, particularly of the words **שָׁלָל צָבָעִים**. The difficulty<sup>6</sup> under which expositors labored, originated in their failing to perceive that **שָׁלָל** means the booty of maidens mentioned in line 2. It cannot be denied that **שָׁלָל** is booty of persons as well as of things, cf. Num. xxxi. 11. Zech. ii. 13 (9) says, "They become a spoil to those who have served them." In Isa. x. 2, widows are called **שָׁלָל**, cf. Jer. xxi. 9, as also Jer. l. 10, where the Chaldeans are spoken of as booty. An entirely analogous error used to be made in interpreting the celebrated chorus in the *Antigone* of Sophocles:—

"*Ἐπεὶ δὲ λείπει μάχην,*  
"*Ἐπεὶ, ὅς ἐν κτήμασι τίττεις*"

the word *κτῆμασι* being understood, not of "the unfree," but always of things (cf. *Weimar. Jahrbuch für Deutsche Lit.*, ii. 359). The "unfree" booty consists of men, animals, and things. So here, **שָׁלָל צָבָעִים** are the necks of the women taken as booty. For each neck two cloths are allowed.

Thus the **יָהִל יִסְרָאֵל בְּחֵלְהָ שָׁלָל** of line 5 corresponds to the **יָהִל יִסְרָאֵל בְּחֵלְהָ שָׁלָל** of line 2. The division was thus systematized. As many women as each had,

<sup>4</sup> **נִשְׁקָפָה**. The mother replies herself to her own words, corrects herself. She does not answer the others,—an interpretation neither philologically congruous, nor in harmony with the fact that they have not said anything which the mother would wish to refute. Cf. Job, xxxv. 4, and Prov. xxii. 31.

<sup>5</sup> The following passage from a letter written by the Emperor Claudius II., after his great victory over the Goths, may serve to confirm our explanation of ver. 30: "*Tantum mulierum cepimus, ut binas et ternas mulieres victor sub miles possit adjungere.*" *Trabellius Pollio*, cap. viii.

<sup>6</sup> Observable also in Kell's exposition.

so many times did he receive two cloths (for doubtless the dual form here really signifies the dual number). Now, it must not be overlooked that  $\text{לְבָשֵׁי}$  is used only in connection with the division of the cloths according to the number of maidens.

Elsewhere also (Ezek. xxvi. 16, excepted)  $\text{לְבָשֵׁי}$  appears as an article of female adornment, cf. Ps. xiv. 15, for instance; also in Ezek. xvi. 13, the figure is that of a woman. This confirms the above division, and explains the expression of line 3:  $\text{לְבָשֵׁי צִיּוֹן לְבָשֵׁי צִיּוֹן}$ . The  $\text{צִיּוֹן}$  which the chieftain is to receive, are distinguished from the  $\text{לְבָשֵׁי צִיּוֹן}$ , which fall to the maidens. The latter are beautifully-colored female dress-cloths; <sup>1</sup> the former belong to Sisera, and are therefore to be taken as purple garments. It is true,  $\text{צָרַף}$ , in itself, means only to dip, i. e. to dye; but the spirit of the passage invites us to think not of merely colored, but of purple-colored garments, *purp. d'royale*. Such garments were worn by princes in battle (cf. Judg. viii. 26), and distinguished kings and rulers; by reason of which it was an honor for Mordecai to wear them (Esth. viii. 15; cf. Rosenmüller, *Morgenland*, iii. 37). It is a proud thought for Sisera's mother, that the princely garments belong to her son. The repetition of the words  $\text{לְבָשֵׁי צִיּוֹן}$  (line 4) is to be taken as expressive of this joy. The women do not speak, as has perhaps been supposed, of what they themselves shall receive, but simply represent to themselves how much time must be consumed in dividing so much booty among so many persons, in order to explain that which so greatly needed explanation — the delay of Sisera.

We omit recounting the various different explanations of this section. Nor is room allowed us to notice the manifold endeavors that have been made to analyze the arrangement of the whole Song. Neither Köster's, nor Ewald's, nor Bertheau's division holds good. Le Clerc attempted to arrange the Song according to endings of similar sound, — an attempt that must necessarily fail. On the other hand, alliteration is of such frequent occurrence, as to betray more than anything else the presence of conscious art. Since the Song, however, is not built up of regular strophes, it of course cannot be subject to the same regular laws which govern the Scandinavian poems. But the alliterative form, in its perfect freedom, enhances the power of the Song to an extraordinary degree. It resembles in its effects the pebble-stones of the brook, over which the current flows with augmented force. It would transcend the limits of our present task to institute a comparison between the various productions of the Hebrew muse with reference to this alliterative form. Let it suffice, that in the rendering of the original we have endeavored to give prominence to the delicacy of the alliteration as it appears in this Song of Deborah.

And the land rested forty years. These words do not belong to the Song; but connect themselves with the prose narrative, at ch. iv. 24, into which the poem was inserted.

## HOMILETICAL AND PRACTICAL.

Deborah, the prophetic Singer. After the victory, Deborah sings a noble song, and thereby enables us to recognize that the spirit which animates her is the spirit of prophecy. The other Judges conquer like herself, but they have left us no songs of victory. But, indeed, they are not said to have been prophets. Only prophetic tongues can sing. True poetry is a sacred art. For that reason, all prophecy is a sublime hymn on judgment and divine redemption. Whatever the prophet sees, he proclaims and sings to the harp of faith. What they believed, that they spoke. The wonderful works of God are always spoken of and preached with other tongues and in ecstatic song. Thus, from David's time till now, the church of God has sung. Hallelujah is the keynote of all church-hymns.

But, just as Deborah, like Moses and Miriam, sang among the people, so the prophecy of song is not confined within the limits of the church. All popular poetry is the product of popular faith. The decay of literature is bound up in the decay of prophetic inspiration. Rhymes and verbal decorations do not rouse the masses. But when the jubilant heart, redeemed, strikes up its Easter-song, then every pulse will beat responses.

STARKE: Although God has not committed the regular office of preaching to women, he has nevertheless many times imparted his prophetic Spirit to them, and through them has spoken great things. — THE SAME: All who share in the benefits of God, should also join in bringing Him praise and thanksgiving. — GERLACH: An age in which this sublime, high-wrought, and spirited song could be composed, though full of restless and wildly antagonistic movements, was certainly not without deep and living consciousness of the high and glorious calling of the covenant-people.

[WORDSWORTH: We have a song of victory in Exodus; we have a song of victory in Numbers; we have a song of victory in Deuteronomy; we have this song of victory in Judges; we have a song of victory in the first of Samuel; we have a song of victory in the second of Samuel; we have the song of Zacharias, and the Magnificat, or Song of the Blessed Virgin, and the song of Simeon, in the Gospel; and all these songs are preludes to the new song, the song of Moses and of the Lamb, which the Saints of the Church glorified, from all nations, will sing, at the crystal sea, with the harps of God, when all the enemies of Christ and his Church will have been subdued, and their victory will be consummated forever (Rev. xiv. 1-3; xv. 2-4). — THE SAME (on ver. 17): Here, in Dan and Asher, is the second hindrance to zeal for God's cause; the other was that in the case of Reuben — comparative distance from the scene of danger, and rural occupation (see vers. 15, 16). They who live in commercial and maritime cities, engaged in worldly business, are tempted to prefer their own worldly interest to the cause of God and his Church. They who thus act, imitate Dan, and forfeit the blessing of Deborah. They also who live in country villages, removed from the din of controversy, and engaged in farming and other

<sup>1</sup> [This general explanation of  $\text{לְבָשֵׁי}$ , as cloth or garments "worked in colors," is probably to be preferred to the more definite "embroidered in colors," adopted by Dr. Cassel in his translation of the passage. Keil (on Ex. xxvi. 36) remarks that in the only passage where the verb  $\text{צָרַף}$

occurs, Ps. xxxix. 15, it signifies "to weave." Robinson (*Bib. Repos.*, i. 610) says: "The verb  $\text{צָרַף}$ , both in Hebrew and Arabic, signifies to diversify, make variegated, so, in color; and is not necessarily applied to needlework." Cf. also Bachmann, in *loc.* — Ta.]

rural occupations, have strong temptations to live merely to themselves, and to stand aloof from their brethren, and not to listen to Deborah's voice, and not to flock to Barak's standard, and fight God's battle together with them against the heresy and infidelity which assail his Church. — **THE SAME** (on ver. 18): Zebulun and Naphtali, in "Galilee of the Gentiles," sent forth champions to the Lord's battle against the enemies of the Hebrew Church; and their land was afterwards honored as the scene of Christ's preaching (see Matt. iv. 13), and gave birth to many of the Apostles, the first champions of the Christian Church against the spiritual Sise-

ras of this world. — **THE SAME** (on ver. 31): After the stirring emotions of the tempest of the elements, and the rush of the combatants, and the din of arms, and shock of battle, described with wonderful energy in this divine poem, the land had rest; a beautiful contrast, and an emblem of the peaceful calm which will prevail when the storms of this world will be lulled in the Sabbath of Eternity. — **HENRY**: And well had it been if, when the churches and the tribes had rest, they had been edified, *and had walked in the fear of the Lord.* — **TR.**]

#### FOURTH SECTION.

**THE INCURSIONS AND OPPRESSIONS OF THE MIDIANITES. GIDEON, THE JUDGE WHO REFUSES TO BE KING.**

*The Midianites invade the land seven years. Israel cries to Jehovah, and is answered through a prophet, who reminds them of their sins.*

#### CHAPTER VI. 1-10.

- 1 And the children [sons] of Israel did evil in the sight of the Lord [Jehovah]:
- 2 and the Lord [Jehovah] delivered them into the hand of Midian seven years. And the hand of Midian prevailed [was strong] against [over] Israel: *and* because of the Midianites the children [sons] of Israel made them the dens [grottoes] which
- 3 *are* in the mountains, and [the] caves, and [the] strong holds. And *so* it was, when Israel had sown [his fields], that the Midianites came up, and the Amalekites, and the children [sons] of the east, even they came up against them [and passed
- 4 over them]:<sup>1</sup> And they encamped against [upon] them, and destroyed [ruined] the increase [produce, cf. Deut. xxxii. 22] of the earth, till thou come unto Gaza;
- 5 and left no sustenance<sup>2</sup> for [in] Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers [locusts] for multitude; *for* both they and their camels were without number: and they
- 6 entered into the land to destroy [ruin] it. And Israel was greatly impoverished [reduced] because of the Midianites; and the children [sons] of Israel cried unto
- 7 the Lord [Jehovah]. And it came to pass, when the children [sons] of Israel
- 8 cried unto the Lord [Jehovah] because of the Midianites, That the Lord [Jehovah] sent a prophet unto the children [sons] of Israel, which [and he] said unto them, Thus saith the Lord [Jehovah, the] God of Israel, I brought you up from Egypt [cf. 1 Sam. x. 18] and brought you forth out of the house of bondage [Ex. xiii. 3];
- 9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;
- 10 And I said unto you, I *am* the Lord [Jehovah] your God; fear not [ye shall not fear, i. e. reverence] the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

#### TEXTUAL AND GRAMMATICAL.

1 Ver. 8. — וַיָּקֶם עָלָיו: literally, "came up upon him," or, "came up against him." Dr. Cassel supplies וַיָּקֶם עָלָיו, and accordingly makes "him" refer to "field." But although this rendering suits the connection admirably well, it cannot be supposed that the Hebrew writer would have left the accusative after עָלָיו unexpressed if he had

intended to refer back to it by means of a pronoun, especially when the latter could so readily be referred to another noun. וְעָלָה עִלְיָה simply adds the idea of hostility, which the preceding עָלָה left unexpressed. In like manner, עָלָה, in the next verse, explains that the "encamping" was "against" Israel — had hostile purposes in view. — Tr.]

[Ver. 4. — מִן הַחַיָּה: Dr. Cassel, *Lebensmittel*, "means of life." So also Kell: "They left no provisions (produce of the field) in Israel, and neither sheep, nor cattle, nor ass." Dr. Cassel, in a foot-note, gives a simple reference to 2 Chron. xiv. 12 (13), where, however, the word unquestionably means anything "alive." Bertheau adopts that meaning here; but cf. ch. xvii. 10. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. And Jehovah delivered them into the hand of Midian. Of the death of Deborah and Barak, no mention is made; the peace which their great deeds procured lasted forty years. But those deeds were already forgotten again; and with them the God whose Spirit had begotten them. Then fresh bondage and misery came, and reminded the people of Him who alone can save. Numerous tribes of eastern nomads invaded, plundered, and devastated the land. The transjordanic tribes could at that time offer them no such resistance as, according to 1 Chron. v. 10, 19, they were able, at a later date, to make against the Hagarites, Jetur, Nephish, and Nodab. The present invaders are called Midian, and appear in league with Amalek and the "sons of the east." The Midianites are wandering tribes in the desert of Sinai, in the neighborhood of the Moabites, answering both in name and manner of life to the Bedouins. In the constantly occurring interchange of מ and נ (m and n) in the Semitic dialects, the Arabic tongue seems to prefer the נ, while the Hebrew inclines to the מ (cf. Timnath and Tibneh). The Bedouin derives his name from the Arabic بَدَوِي, the desert; an expression of which the Hebrew בָּדָד, to be desolate and waste, readily reminds one. The derivation from בָּדָד, formerly current, is too artificial, since the prominent idea of the term Bedouin is not a reference to pasture lands, but to the desert. The name Midian manifestly belongs to the same root — מִדְיָן<sup>1</sup> being the same as מִדְיָן, primitive *Bedawin*, who, like the Towara of the present day (Ritter, xiv. 937), engaged in the carrying trade between the Euphrates and Egypt, and in general pillage. Not all desert tribes boast the same descent, as in fact the Ishmaelites and the Midianites did not belong to the same family; both, however, followed similar modes of life, and hence are sometimes designated by one and the same name (Gen. xxxvii. 25, 28; Judg. viii. 22,

24). They are dwellers in tents, as contrasted with those who till the earth or dwell in cities.

Ver. 2. And the sons of Israel made them the grottoes which are in the mountains, and the caves and the strongholds. The word for grottoes is מְקוֹתֵיהֶם, and an entirely satisfactory description of them is given by Wetzstein (*Hauran*, p. 45): "At some rocky, elevated, and dry place, a shaft was sunk obliquely into the earth; and at a depth of about twenty-five fathoms, streets were run off, straight, and from six to eight paces wide, in the sides of which the dwellings were excavated. At various points these streets were extended to double their ordinary width, and the roof was pierced with airholes, more or less numerous according to the extent of the place. These airholes are at present called *raeen*, plural *raudsien* (windows)." From this may be seen how accurately Raschi and Kimchi explained the above word, when they made it mean "caves with air-holes like windows." The remark of R. Tanchum is likewise correct, that watchmen were employed, who gave alarm signals when the enemy approached. As soon as these were given, the ploughmen and herds hurried quickly into the earth, and were secure. Commonly, says Wetzstein, these excavations had a second place of exit; and consequently, in a region whose inhabitants are liable to constant attacks from the desert (he speaks of the Hauran), are regarded as strongholds. Quite appropriate, apparently, is the rendering of that Greek version which translates מְקוֹתֵיהֶם by *μυδρα*, an inclosed space, a fold, stable. In later times, eastern monks, who lived in such grottoes, called the cloister itself *μυδρα*.<sup>2</sup>

Vers. 3; 4. Till thou come unto Gaza.<sup>3</sup> They were expeditions for plunder and devastation, such as the Bedouin tribes of the present day are still accustomed to undertake against hostile communities.<sup>4</sup> Their general direction was towards the plain. The invaders, however, did not content themselves with ruining the growing crops from east to west, but also scoured the land towards the south. Gaza, moreover, formerly as in later times, was the great bazaar of stolen wares, brought to-

<sup>1</sup> A *Madian* near the Arabian Gulf is mentioned by Abulfeda; cf. *Geogr.*, ed. Paris, p. 86; Arnold, in *Herzog's Realencykl.*, i. 468.

<sup>2</sup> [Kell: "The power of the Midianites and their confederates bore so heavily on the Israelites, that these 'made for themselves the clefts which are in the mountains, and the caves, and the strongholds,' those, namely, which were afterwards (at the time when our Book was written) everywhere to be found in the land, and in times of war offered secure places of refuge. This is indicated by the definite article before מְקוֹתֵיהֶם and the other substantives. The words, 'they made for themselves,' are not at variance with the fact that in the limestone mountains of Palestine there exist many natural caves. For, on the one hand, they do not affirm that all the caves found in the land were

made at that time by the Israelites, nor on the other does

וְעָלָה, to make, exclude the use of natural caves for purposes of safety, since it applies not only to the digging and laying out of new caves, but also to the fitting up of natural ones. . . . For the rest, these clefts, caves, and strongholds, were to serve, not merely as hiding-places for the fugitive Israelites, but much more as places of concealment and security for their property and the necessities of life. For the Midianites, like genuine Bedouins, were more intent on plunder and pillage, and the desolation of the country, than on the destruction of the people." — Tr.]

<sup>3</sup> On Gaza, cf. the Com. on ch. xvi. 1.

<sup>4</sup> [See Thomson, *The Land and the Book*, ii. 168; Kitts, *Daily Bible Illustrations*, *Moses and the Judges*, p. 360, etc. — Tr.]

gether there by the Bedouins from their expeditions (Ritter, xiv. 924).<sup>1</sup>

Ver. 5. As locusts (Sept. *ḥap̄is*, cf. *Il.* xxi. 12) for multitude: a comparison suggestive both of their numbers and of the effects of their presence. The Midianite devastation was like that by locusts. In Hauran, says Wetstein, various plagues are found; the locust is bad, but the worst are the Bedouins (p. 43). A Bedouin said to him: "The *Ruwalla* have become like the hosts of God," i. e., numerous as the locusts, for these are called *Gumud Allah* (*Hauran*, p. 138). — Camels without number. In such extravagant hyperbolisms the speech of Orientals has always abounded. When Burkhart asked a Bedouin, who belonged to a tribe of three hundred tents, how many brothers he had, throwing a handful of sand into the air, he replied, "equally numberless." The invaders' object was not to gather the harvest, but only to destroy. What they needed, they had with them — cattle, tents, and camels.

Vers. 6-10. And the sons of Israel cried unto Jehovah. When the people were brought low (עָנָה) they repented. Distress teaches prayer. With Israel repentance went hand in hand with the remembrance of their former strength. They lose themselves when they lose their God; they find themselves when they turn to Him. This the prophet sets before them. The words put into the mouth of the unknown preacher, reproduce the old penitential discourse. In various but similar forms that discourse ever reappears; for it rests on Mosaic warnings and declarations whose truth all the fortunes of Israel confirm. For the first time, however, the verb עָנָה, to fear, elsewhere used only with reference to God, is here connected with heathen gods; but only to point out the fact that disobedient Israel has yielded to idol gods the reverence which it owed to the eternal God. When such rebukes are gladly heard by the people, deliverance is near at hand. When they believe themselves to have deserved such admonitions and punishments, they again believe God. In accepting the judge, we secure the deliverer. Such is the historical experience of all ages.

#### HOMILETICAL AND PRACTICAL.

Israel had again apostatized, notwithstanding

1 [BETHREAU: "Since the expeditions of eastern tribes follow the same plan at every repetition, and since, according to ver. 23, they encamped in the valley of Jezreel, and moreover made their incursion with their herds and camels, it is evident that they must have entered the country by the one great connecting road between the East and Palas-

the victory and the song of Deborah. SAILER: "When one has drunk, he turns his back upon the fountain; but it is only the ingrate who does this." Israel was altogether as it had been formerly, but God's judgment assumes a new form. Greater than ever was the humiliation. Israel was not simply oppressed by a tyranny like that of Sisera, who was in the land, but it was like a slave who toils for a foreign master. Had it accomplished its task? Midian came and seized the fruit. So he who falls away from God who gives, must for that very reason serve sin, which takes. — STARKE: The strongest fortress, defense, and weapon, with which in danger we can protect ourselves, is prayer.

[Bp. HALL: During the former tyranny, Deborah was permitted to judge Israel under a palm-tree; under this, not so much as private habitations will be allowed to Israel. Then, the seat of judgment was in sight of the sun; now, their very dwellings must be secret under the earth. They that rejected the protection of God, are glad to seek to the mountains for shelter; and as they had savagely abused themselves, so they are fain to creep into dens and caves of the rocks, like wild creatures, for safeguard. God had sown spiritual seed amongst them, and they suffered their heathenish neighbors to pull it up by the roots; and now, no sooner can they sow their material seed, but Midianites and Amalekites are ready by force to destroy it. As they inwardly dealt with God, so God deals outwardly by them; their eyes may tell them what their souls have done; yet that God whose mercy is above the worst of our sin, sends first his prophet with a message of reproof, and then his angel with a message of deliverance. The Israelites had smarted enough with their servitude, yet God sends them a sharp rebuke. It is a good sign when God chides us; his round reprehensions are ever gracious forerunners of mercy; whereas, his silent connivance at the wicked argues deep and secret displeasure; the prophet made way for the angel, reproof for deliverance, humiliation for comfort. — HENRY: Sin dispirits men, and makes them sneak into dens and caves. The day will come, when chief captains and mighty men will call in vain to rocks and mountains to hide them. — TR.]

tine, which crosses the depression of the Jordan near Bethshean, and issues into the plain of Jezreel. The extension of their inroads thence, is indicated by the fact that Gass, at the southwestern extremity of the land, is named as the limit of their advance." Cf. Dr. Cassel's remarks on ver. 11, p. 111. — TR.]

*The Angel of Jehovah appears to Gideon, and commissions him to deliver Israel.*

#### CHAPTER VI. 11-24.

11 And there came an angel of the Lord [Jehovah], and sat under an [the] oak which *was* [is] in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed [was threshing]<sup>1</sup> wheat by [in] the wine-press, to hide it from the  
12 Midianites. And the angel of the Lord [Jehovah] appeared unto him, and said unto him, The Lord [Jehovah] is with thee, thou mighty man of valour [valiant  
13 hero]. And Gideon said unto him, O [Pray,] my Lord, if the Lord [Jehovah] be

with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the Lord [Jehovah] bring us up from Egypt? but now the Lord [Jehovah] hath forsaken us, and delivered us into the hands of  
 14 the Midianites. And the Lord [Jehovah] looked upon [turned towards] him, and said, Go in this thy might, and thou shalt save [and save thou] Israel from the  
 15 hand of the Midianites: have not I sent thee? And he said unto him, O [Pray,] my Lord,<sup>2</sup> wherewith shall I save Israel? behold, my family *is* poor [the most insignificant] in Manasseh, and I *am* the least [youngest] in my father's house.  
 16 And the Lord [Jehovah] said unto him, Surely [Nay, but] I will be with thee, and  
 17 thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that [it is] thou [who] talkest with  
 18 me. Depart not hence, I pray thee, until I come [again] unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.  
 19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a [the] basket, and he put *the* broth in a [the] pot, and  
 20 brought *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this  
 21 [that] rock, and pour out the broth. And he did so. Then [And] the angel of the Lord [Jehovah] put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then [And] the angel of the Lord  
 22 [Jehovah] departed [disappeared] out of his sight. And when [omit: when] Gideon perceived that he *was* an angel of the Lord [Jehovah, and] Gideon said, Alas, O Lord God [Jehovah]! for because<sup>3</sup> I have seen an angel of the Lord [Jehovah]  
 23 face to face. And the Lord [Jehovah] said unto him, Peace be unto thee; fear  
 24 not: thou shalt not die. Then [And] Gideon built an altar there unto the Lord [Jehovah], and called it Jehovah-shalom [Jehovah (is) Peace]: unto this day it is yet in Ophrah of the Abi-ezrites.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 11. — Literally, "was beating" (יִצְרֹף) *sc.* with a stick, *beßteig*. The more usual word for threshing is יִצְרֹף. Threshing was generally done by treading with oxen, or by means of a drag-like machine drawn over the grain by oxen or other animals. But for small quantities, and for certain minor seeds (Isa. xxviii. 27), a stick was used, cf. Ruth ii. 17. — *Ta.*]

[2 Ver. 15. — יְהוָה: thus pointed, this word always refers to God, and the possessive suffix (for such יָ is most probably) is lost sight of. "From the words in ver. 15 Gideon perceived that he who talked with him was not a mere man. Hence, he now no longer says: 'Pray, my lord' (יְהוָה, ver. 18), but, 'Pray, Lord' (יְהוָה, God the Lord)." So Kell. Dr. Cassel apparently points the text here as in ver. 18, for he translates "My Lord." Compare what he says on ver. 17. — *Ta.*]

[3 Ver. 22. — וְעַתָּה: "for therefore," "for on this account." Dr. Cassel renders it here by *also*, "so then" (illative). But the phrase regularly indicates the ground or reason for what goes before, cf. Gen. xviii. 5; xix. 8; xxxiii. 10; etc.; and Ewald, *Gram.* 868 a. Gideon's thought is: "Woe is me! for therefore — *scil.* to give me cause for my apprehension of danger — have I seen," etc. Cf. Bertheau and Kell. The E. V. would be rendered accurate enough by striking out either "for" or "because." — *Ta.*]

## EXEGETICAL AND DOCTRINAL.

Ver. 11. In Ophrah. The place is expressly designated as belonging to the family of Abiezer, to distinguish it from another Ophrah in Benjamin (Josh. xviii. 23). Abiezer was a son of Manasseh, whose seats were on this side the Jordan (Josh. xvii. 2). To the western half tribe of Manasseh, belonged also Beth-shean (Scythopolis), Jibleam, Taanach, Megiddo, the fertile districts of the plain of Jezreel. Manasseh therefore suffered especially, when the Midianites crossed the Jordan near Beisan, in order to desolate the land. From vers. 33-35 it may be inferred that Ophrah was situated in the northwestern part of the plain, in the direction of Dora, which likewise belongs to

Manasseh. Since the enemy, after crossing the Jordan, encamped in Jezreel, and Gideon invoked assistance against them from Asher, Naphtali, and Zebulun, this inference may be considered tolerably certain. That Asher was called on, shows that Ophrah was in the West, and the appeal to Naphtali and Zebulun indicates that it lay to the north; since otherwise the army of Midian would have prevented a junction. Ophrah was inhabited by a branch of the family of Abiezer, at whose head Joash stood; but among them dwelt others (יְהוָה עִירָא, "the men of the city," ver. 27), who were probably of the original inhabitants whom Manasseh had suffered to remain.

Under the oak, יְהוָה עִירָא. Septuagint:

*terebinthos* (interchangeable with *quercus*), the terebinth. The Targums have *אֵילָן*, oak. *אֵילָן* and *אֵילָן* are evidently different species of the same stately tree, and probably differ from each other as the *quercus* and *ilex*. The oak and terebinth are too little alike to make it probable that they had almost the same name. *Ilex* is clearly a cognate term. Böttiger's remarks about an "ancestral terebinth," and a "sacred tree" under which "Jehovah appears" (*Baumkultus der Hebräer*, p. 521), have no support in the passages in which those trees are mentioned. The magnificent tree afforded a grateful shade, and therefore invited persons to sit and rest beneath it. Whoever knows the East, knows also how to estimate the value of shade;<sup>1</sup> though indeed everywhere a large tree near a homestead or in a village, becomes the meeting and resting-place of the inhabitants as well as the traveller. Besides, the tree in Ophrah has nothing whatever to do with what farther happens. The whole section in Böttiger's book is a misunderstanding. The tree is mentioned here only to make it appear natural that a stranger could seat himself under it without drawing special attention and exciting surprise.

And his son Gideon was threshing wheat in the wine-press. In German, also, "wine-press" (*Keller*) sometimes stands for the place in which the pressing is done, as well as for the vat into which the wine flows. The same is the case in Hebrew. While *בֵּית* is the press-house or place, *בֵּית* stands for the vat; but they are frequently interchanged. Here it is of course the place, of which Gideon makes use to thresh wheat; threshing on exposed threshing-floors being avoided on account of the pillaging propensities of the Midianites. Here that had again come to pass which Deborah lamented, and the cure of which she had celebrated in her song — there was no *בֵּית*, no open country, in the land.

Vers. 12, 13. And the Angel of Jehovah appeared unto him. Hitherto *מַלְאָכֵי יְהוָה* always signified a human messenger of God (cf. ch. ii. 1; v. 23). Here it is otherwise. The mention of a "prophet of Jehovah" in ver. 8, already indicated that the *מַלְאָכֵי* now spoken of, is not a human messenger. That hint is now rendered plain and unmistakable by the phrase *וַיֵּרָא אֵלָיו*, there "appeared" to him, which is only used when the invisible divine nature becomes visible. As Gideon looked up, a stranger stood before him, — who, while exhibiting nothing unusual in his outward appearance, must yet have had about him that which commanded reverence. This stranger greeted him.

Jehovah (is) with thee, thou valiant hero. Gideon cannot have referred this greeting merely to heroic deeds of war. It is much rather the evident pleasure of the stranger in the nervous energy and vigor with which he threshes, to which with a sense of shame he replies. True, indeed, he is conscious of strength and energy; but of what avail are they? Is it not matter of shame that he cannot even thresh his wheat on the threshing-floor? Hence his respectfully spoken answer: No, my lord; God is not with me; for were He with

us, would such things come upon us? would I be driven to thresh wheat in the wine-press? But this answer shows that he believed God; from the greeting (*וַיֵּרָא*) he had perceived that he stood in the presence of one of the friends and confessors of God. It shows, also, that his courageous heart had long demurred against Israel's dishonor. The national tradition of Israel's ancient glory was not yet extinct. The deliverance from Egypt was the beginning of Israel's nationality and freedom. Doubtless, says the strong man, then, as our fathers tell us, God was with Israel, and freed us from Egypt; but now — we are unable to defend ourselves against the pillaging Bedouins! The doubt which he thus utters, does not spring from an unbelieving and pusillanimous soul. He gladly believed and delighted in what was told of other days. His lament is that of a patriot, not of a traitor. Because such is his character, he has been found eligible to become the deliverer of Israel. The Angel therefore comes to him, and says: —

Vers. 14–16. Go thou in this thy strength? . . . do not I send thee? The difference between Gideon's call and that of former heroes, must be carefully observed. Of Othniel it is said, that the "Spirit of Jehovah" was with him; Ehud is "raised up" to be "a deliverer;" Barak is called through the prophetess. The latter hero does not immediately proceed to victory. He refuses to go, unless Deborah go with him. In Gideon's case much more is done. An angel of God assumes the human form in order to call him. He condescends to work miracles before him. How much more, apparently, than Deborah had to contend with, must here be overcome by the angel! The grounds of this difference have been profoundly indicated in the preceding narrative. What was the all-important qualification demanded of one who should be a deliverer of Israel? *Decided and undivided faith in God.* Faith in God was the root of national freedom in Israel. Whatever energy and enthusiasm the love of country called out among the Greeks and Romans; that, faith in God called out in Israel. Israel existed in God, or not at all. The hero, therefore, who would fight for Israel, must thoroughly believe in God. This faith, undivided, unwavering, not looking to earthly things, and unconcerned about life or danger — a perfect unit with itself in devotion to God, and therefore hostile to the idol gods, the representatives of the enemies — this faith the call must find in him whom it selected for the work of deliverance. The men hitherto called did not come from the same tribes. Othniel was of Judah; Ehud of Benjamin. In these tribes, the worship of the true God was less mixed with that of the false gods, because here the old inhabitants had been obliged to yield. Barak was of Naphtali, where idolatry, though existing in many places along side of the true worship, did certainly not prevail as in Manasseh. Precisely those places which constituted the richest portion of this half tribe, and which consequently suffered most from the inroads of Midian, namely, the cities of the plain, had never, as the narrator expressly recorded, been vacated by the original inhabitants. They had continued to dwell in Beth-shean, Taanach, Megiddo, Jibleam, and Dor (ch. i. 27). Here altars of Baal raised themselves everywhere, fully authorized and perfectly unrestrained. Amid such surroundings, the demonstrative "this" refers to the strength now imparted to him through the divine promise. — Th.]

<sup>1</sup> Clearly and charmingly apparent in Gen. xviii. 1–4.

<sup>2</sup> [Kml: "In this thy strength, i. e., in the strength which thou now hast, since Jehovah is with thee. The



position of the faithful is a difficult one at all times, but especially in evil days, when Baal seems to triumph. Their hearts become saddened; and the contrast between the former glory, in which they so gladly believe, and the present impotence, unmanly and confuses them. If the modest soul of Gideon is to be prepared for bold hazards in behalf of the truth of God, he must first be fully convinced that God is still what He was anciently in Israel; that He still works wonders, and in them reveals his love for the nation. In his home and in his city he is surrounded by idolatry. He, the youngest, is to assume an attitude of authority towards all. That he may do this boldly and confidently, the heavenly visitant must inspire him with a divine enthusiasm which shall rise superior to the suggestions of common prudence. [The way to this is opened by the promise, "But I will be with thee!" which is at the same time a challenge to test the speaker. — Ta.] The narrative could not, in so few sentences, teach the love of God, which will thus be tested, more beautifully. Gideon is no presumptuous doubter. It is his humility that requires the miracle. He builds no expectations on his personal strength. If God will show that He is truly "with him," he is ready to do everything. He asks much, because he deems himself altogether insufficient.

Vers. 17. Then give me a sign that thou art He who talketh with me. The angel appeared to Gideon as man; otherwise he could neither have seen him, nor offered him food. His appearance must have been venerable; for Gideon always addresses him deferentially and humbly, with the words *יְיָ אֱלֹהֵי*, "Pray, my lord." Now, when this stranger says, "I send thee — I will be with thee," and that without adding who He is, Gideon could hardly fail to conclude that He who addressed him was a supernatural being; especially as these words were used in answer to his own, "if Jehovah were with us." It is, therefore, very instructive that the doubtful Gideon asks for a sign to know "whether thou art he who speaks with me," i. e., whether thou art one who can say, "I am with thee," and not to know "whether thou art God," a thought which he is not yet prepared to entertain.

Vers. 18-20. Depart not hence, I pray thee, until I come again unto thee. Gideon is not yet convinced; but nevertheless the word that has been spoken burns within him. The remark in

ver. 14, "*יְיָ אֱלֹהֵי*," and Jehovah turned towards him," was doubtless intended to intimate that the heavenly visitant turned his face, beaming with the light of holiness, full upon Gideon. Gideon feels the breath of divinity, — but certain he is not. Should the apparition now depart, he would be in twofold dread. He will gladly do whatever is commanded — but, is the commander God? He thinks to solve this question by means of the duties of hospitality which devolve on him. Hence he prays him to remain, until he has entertained him. He is not so poor, but that he can offer a kid and something more to a guest. Flocks of goats still form a considerable part of Palestinian wealth, and find excellent pasturage in the plain of Jezreel. Time permits Gideon to prepare only unleavened

cakes; but the supply is bountiful, for he uses an ephah (i. e., a measure containing about 1994, according to others 1985, or only 1014, Par. cubic inches, cf. Böckh, *Metrologische Untersuchungen*, p. 261) of flour in their preparation. That which appears singular, is the statement that he put the flesh in the basket (*סֵל*). Wherever else this word occurs, it denotes a bread-basket. The explanation is, that Gideon was unwilling to call a servant, and hence used the basket for both bread and meat. He requires, however, a separate "pot" for the broth, which the basket cannot hold. He thinks now that by this meal he will learn to know his guest. Celestials, according to popular belief, took no earthly food. The angel who appears to Manoa, says (ch. xiii. 16): "I will not eat of thy bread." True, of the angels who came to Abraham (Gen. xviii. 8), it is said, "and they did eat;" but the Targum explains, "they seemed to him to eat."<sup>1</sup> This belief has no resemblance to the Homeric conception, according to which the gods, though they eat not bread or drink wine (*Iliad*, v. 341), do nevertheless, like mortals, stretch forth their hands after ambrosia and nectar. The angels, like all that is divine in the Bible, have their spiritual abode in heaven, with nothing earthly about them, consequently with no corporeal wants. The

explanation of Ps. lxxviii. 25, as if *לֶחֶם אֱנִיִּים* meant bread such as angels feed on, is erroneous (unhappily, it has been again put forth by Böhm, in Herzog's *Realencykl.* iv. 20); the words have long since been properly explained (by Hengstenberg and Delitzsch) of the manna, which came from heaven, i. e., from on high. Hence, as late as the author of Tobias, the angel is made to say (Tob. xii. 19): "I have neither eaten nor drunk, but ye have seen an apparition." Nor did Gideon err in his expectations. His guest does not eat.

In verse 20, *אֵלֹהִים הָאֵלֹהִים* once takes the

place *אֱלֹהֵי יִשְׂרָאֵל*; but the rule that in the Book of Judges Jehovah stands regularly for the God of Israel, Elohim for the gods of the heathen, is not thereby destroyed. This is shown by the article prefixed to Elohim. The reason for the interchange in this passage lies in the fact that the nature of the angel, as a divine being, here begins to declare itself. In order to describe the angel who speaks to Gideon as the messenger of that unity from which the multitude of the angels proceeds (hence *אֱלֹהִים*), the narrator introduces the term *הָאֱלֹהִים*. He thereby explains how the angel in his individual appearance, can nevertheless contain in himself the power of God. The Angel of Jehovah, he means to say, is none other than an angel of the Elohim; hence, He, the messenger, speaks as Jehovah.

Vers. 21-24. And the Angel of Jehovah put forth the end of his staff. The angel, like a traveller, but also like the prophets, like Moses and Elijah, carried a staff. They also used it, as he does, to work miracles. Among the Greeks likewise, the staff, in the hands of Æsculapius and Hermes, for instance, is the symbol of the divine power to awaken and subdue.<sup>2</sup> The angel touches

<sup>1</sup> The same explanation is adopted by Josephus and Philo, and is not to be rejected as Delitzsch (*Genesis*, p. 383) and others have done. Genesis xviii. to ver. 12 speaks only of "men." But as they only seemed to be men, so they only seemed to eat. The instance of the risen Saviour is

not to be adduced, for angels before Christ were not born like Christ.

<sup>2</sup> On the subversion of the staff as a symbol of blessings into an instrument of sorcery, cf. my *Eddischen Studien*, p. 76.

the flesh and bread, and they ascend in fire. What was brought as a gift to the guest, is accepted by fire as a sacrifice. Fire is the element in which divine power and grace reveal themselves. A flame of fire passed between the parts of Abraham's sacrifice (Gen. xv. 17). Fire came down on the offerings of Solomon, when he had made an ard of praying, and consumed them (2 Chron. vii. 1). Fire fell from heaven in answer to Elijah's prayer that the Lord would make it manifest that He was God in Israel, and consumed the sacrifice before the eyes of the rebellious people (1 Kgs. xviii. 38). To give a similar sign, the angel now touched the flesh and cakes. By the fire which blazed up, and by the disappearance of his visitor, Gideon perceived that his guest was actually a celestial being, who had called down fire from above. He was perfectly convinced. No doubt could any longer maintain itself, and in place of it fear seized upon him.

And Gideon said, Ah Lord Jehovah! Gideon makes this exclamation, because, like Manoaah (ch. xiii. 22), he thinks that he must die; for he has seen what ordinarily no living man does see. This view is deeply rooted in the Israelitish idea of God, and directly opposed to Hellenic conceptions. In fact, heathenism, as pantheism, knows of no real partition-wall between the individual gods and men (cf. Nägelsbach, *Homer. Theologie*, p. 141); but between the God who inhabits the invisible and eternal, and man who dwells in the world of sense, there was seen to be an absolute difference. Every human being is too sinful, and too much under the dominion of sense, to endure the immediate glory of the Incomprehensible. He cannot see God, to whom "to see" means to receive the light of the sun into eyes of flesh. When, therefore, Moses, notwithstanding that he spake with God, as friend converses with friend (Ex. xxxiii. 11), would see his glory, the answer was (ver. 20): "Thou canst not see my face; for no man sees me, and continues to live." It is implied in this idea, that only the living man cannot see God, that to see Him is to die. That, therefore, the dead can see Him, is an inference close at hand, and important for the O. T. doctrine concerning the soul and immortality. — Gideon, however, has no cause for lamentation, for after all he has only seen the man. Jacob's life also was preserved, for his wrestling had been with "the man" (Gen. xxxii. 24, 31 (30)). "No man hath seen God at any time" (John i. 18). When, therefore, Philip says, "Show us the Father," Jesus answers: "He that hath seen me, hath seen the Father" (John xiv. 9). Hence, a voice is heard — the voice of the now unseen God — saying: "Fear not; thou shalt not die!" It was for the very purpose that Gideon might live, that the angel had not appeared as God. The wife of Manoaah wisely draws this same conclusion herself (ch. xiii. 23). And God speaks "Peace" to him. Where peace is; there is no occasion for fear; for peace is the fruit of reconciliation. The divine messenger did not come to punish Israel still further, but to bring them help. When He comes to save, He must have previously forgiven. This forgiveness is the "peace." So Gideon understands it, when he builds an altar, and calls it יהוה שלום, God-Peace, i. e., the Peace of God. Humility and

penitence prompt him to this. Above, in ver. 13, when he was not yet certain that God had appeared to him, he had said nothing to indicate that it was Israel's own fault that God was not with them. Of this he becomes conscious while standing in the presence of the divine messenger. The fear that to see God involves death, rests first of all on the moral ground of conscious sinfulness. Undoubting faith is ever followed by true repentance, namely, love for truth. Gideon builds his altar to the Peace of God, i. e., to his own reconciliation with God, and salvation from the judgment of God.<sup>1</sup> The narrator seizes on this penitential feeling of Gideon's, to which he joyfully consecrated his altar, and by means of it continues the thread of his story. The altar was known to the author as still extant in his time.

#### • HOMILETICAL AND PRACTICAL.

Israel repented, and God's compassion renewed itself. Manifold as nature is the help of God. It is not confined to one method; but its wonders become greater as Israel's bondage becomes more abject. It was a great thing to select a woman to be the deliverer of Israel. This woman, however, had grown up in the Spirit of Jehovah; she was a prophetess already, accustomed to counsel the people. The choice of Gideon was therefore still more extraordinary. He was not only the youngest in the least family, but he belonged to a city in which the heathen had for the most part remained. Idolatry prevailed, invading even his father's house. God took him like a brand from the fire, to make him the deliverer of his people.

So God converted his Apostle, from amidst the multitude of enemies and their plots, on the way to Damascus. So Luther went forth from his cloister to preach the gospel of freedom. God calls whoever He will, and no school, faculty, or coterie, limits the field of his election.

STARKE: When we think that God is farthest from us, that in displeasure He has entirely left us, then with his grace and almighty help He is nearest to us. — THE SAME: Even in solitude the pious Christian is not alone, for God is always near him.

God does not err in his calling. Gideon was the right man, though he himself did not believe it. He desires a sign, not from unbelief, but humility. He who thus desires a miracle, believes in miracles. He desires it not to be a proof of God, but of himself. To him the censure of Jesus does not apply: "Except ye see signs and wonders, ye will not believe;" for those wished them as grounds of faith in Jesus, Gideon as evidence that himself was the right man. Gideon's humility was evidence of his strength. — HEDINGER: Conceit and pride do not lead man to God, but humility and lowliness do.

Thus Gideon believed the angel whom he beheld vanishing toward heaven; the Jews did not believe Jesus, when He wrought miracles and rose from the dead. But Gideon's eye was the humility with which he looked at himself. When Christians do not believe, it is because of pride which does not see itself. It is not for want of a theophany that many do not believe; for all have seen angels, if their heart be with God. "For the angel of the

<sup>1</sup> [KEL: "The design of this altar . . . is indicated in the name given to it. It was not to serve for sacrifices, but as a memorial and witness of the theophany vouchsafed to Gideon, and of his experience that Jehovah

is Peace, i. e., does not desire to destroy Israel in his wrath, but cherishes thoughts of peace." Cf. Hengstenberg, *Diss. on Pent. li. p. 34.* — Tr.]

Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 8).

STARKE: Even the strongest faith has always something of weakness in it. — LISCO: From ver. 14 Gideon seems already to have perceived who it was that spake with him. His answer is the language not so much of unbelief as of modesty. — GERLACH: His prayer was not dictated by unbelief, but by a childlike, reverential acknowledgment of the weakness of his faith, as in the case of Abraham.

[Bp. HALL (ver. 11): What shifts nature will make to live! O that we could be so careful to lay up spiritual food for our souls, out of the reach of those spiritual Midianites! we could not

but live in despite of all adversaries. — THE SAME (ver. 13): The valiant man was here weak, weak in faith, weak in discourse, whilst he argues God's absence by affliction, his presence by deliverances, and the unlikelihood of success by his own inability — all gross inconsequences. — SCOTT: Talents suited for peculiar services may for a time be buried in obscurity; but in due season the Lord will take the candle from "under the bushel," and place it "on a candlestick," to give light to all around; and that time must be waited for, by those who feel their hearts glow with desires of usefulness which at present they have no opportunity of executing. — TR.]

*Gideon destroys the altar of Baal, and builds one to Jehovah. His father, Joash, defends him against the idolaters. His new name, Jerubbaal.*

## CHAPTER VI. 25-32.

25 And it came to pass the same [that] night, that the Lord [Jehovah] said unto him, Take thy father's young [ox] bullock, even [and]<sup>1</sup> the second bullock of seven years old, and throw [pull] down the altar of Baal that thy father hath, and  
26 cut down the grove [Asherah] that is by [upon] it: And build an altar unto the Lord [Jehovah] thy God upon the top of this rock [fortification], in the ordered place,<sup>2</sup> and take the second bullock, and offer a burnt-sacrifice with the wood of the  
27 grove [Asherah] which thou shalt cut down. Then [And] Gideon took ten men of his servants, and did as the Lord [Jehovah] had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could  
28 not do it by day, that he did it by night.<sup>3</sup> And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove [Asherah] was cut down that was by [upon] it, and the second bullock was offered  
29 upon the altar that was built. And they said one to another, who hath done this thing? And when [omit: when] they inquired and asked [searched], [and] they  
30 said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove [Asherah] that was by  
31 [upon] it. And Joash said unto all that stood against [about] him, Will ye plead [contend] for Baal? will ye save him? he that will plead [contendeth] for him, let him be put to death whilst it is yet morning;<sup>4</sup> if he be a god, let him plead [contend] for himself, because one [he] hath cast down his altar. Therefore on that  
32 day he [they] called him Jerubbaal, saying, Let Baal plead [contend] against him, because he hath thrown down his altar.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 25. — Bertheau and Wordsworth also find two bullocks in the text. "The original text," says the latter, "seems clearly to speak of two bullocks, and the ancient versions appear to distinguish them (see *Sept.*, *Vulg.*, *Syriac*, *Arabic*)." De Wette and Bunsen, too, render "and," not "even." Kell argues, that "if God had commanded Gideon to take two bullocks, He would surely also have told him what he was to do with both." But does He not tell him plainly enough in the words, "and pull down the altar of Baal?" See the commentary, below. — TR.]

[2 Ver. 26. — פניו. Our author's translation of this word, "on the forward edge," is too precarious to allow of its introduction into the text. It probably means: "with the arrangement of wood" (cf. below). On the use of פניו in this sense, see *Ges. Lex.*, s. v., B. 2, a. — TR.]

[3 Ver. 27. — The E. V. is singularly awkward here. Dr. Cassel: "and as, on account of the house of his father and the men of the city, he feared to do it by day, he did it by night." — TR.]

[4 Ver. 31. — Dr. Cassel translates the foregoing clause thus: "he that contendeth for him, let him die! Wait till morning;" etc. Kell interprets similarly. — TR.]

## EXEGETICAL AND DOCTRINAL.

Ver. 25. And it came to pass that night. "Ye have honored false gods instead of the eternal God," the prophet had said above, "and therefore are come under the yoke." For apart from its God, the maintenance of Israel's nationality is an unnecessary thing. If they attach themselves to the gods of the nations, they must also wear their fetters. Only when they believe the Eternal is freedom either necessary or possible. The war against the oppressors, must begin against the gods of the oppressors. Gideon, fully convinced of the truth of Israel's God, cannot summon to battle against the enemy, while an altar of Baal stands in his father's own village. Israel's watchword in every contest is, "God with us;" but before that word can kindle the hearts of the people, it must have been preceded by another — "Down with Baal!" This truth God himself enunciates in the valiant soul of Gideon. For now, being wholly filled with divine fire, he will delay no longer. But, only he who fears not Baal will find confidence among the people. The vigorous blows of his axe against the Asherah are the clearest proofs of his own faith. Such a faith kindles faith. Accordingly, Gideon must begin the liberation of Israel in his own house. Whoever will be truly free, must commence with himself and by his own fire-side — that is truth for all ages.

Take the ox-bullock, etc. Under divine inspiration, Gideon is as energetic as he is prudent. He neither delays, nor hastens overmuch. He chooses night for what he has to do, not from cowardice, but to insure a successful issue. By day, an outcry and contest would be inevitable, and would terrify the undecided. An accomplished fact makes an impression, and gives courage. His task is a twofold one: he must first tear down, then build up. The abominations of Baal must be thrown down. The altars of Baal, as the superior sun-god, were located on heights or elevated situations. They were built of stone, sometimes also of wood or earth (2 Kgs. xxiii. 15), and were of considerable massiveness. Erected upon them, "planted" (לִּנְטֵץ, Deut. xvi. 21), stood a tree, or trunk of a tree, covered with all manner of symbols. This was consecrated to Astarte, the fruitful, subordinate night-goddess. Such an image was that of Artemis in Ephesus, black (like the earth), fastened to the ground, and full about the breasts, to symbolize the fostering love of the earth. In other places, where the Greeks met with similar figures, Sparta, Byzantium, and elsewhere (cf. Gerhard, *Griech. Mythol.* § 332, 4, vol. i. p. 343), they were dedicated to Artemis Orthia, or Orthosia. In this name (*ὄρθος*, straight), that of the Asherah (from אֶשְׁרָה, to be straight) was long since recognized (cf. Zorn, *Biblioth. Antiquar.*, p. 383). Asherah was the straight and erect idol of Astarte; the symbol of her sensual attributes. Its phallic character made it the object of utter abhorrence and detestation to the pure and chaste worship of Jehovah. And in truth the worship at Sparta (Paus. iii. 16, 7) did not differ essentially from that on Mt. Carmel (1 Kgs. xviii. 28). This idol was a common ornament of the altars of Baal,<sup>1</sup>

by means of which these represented the worship of nature in its completeness. Hence it is, that we find Baal and Astarte joined together, as well as Baal and Asherah. Accordingly, Asherah and Astarte are not indeed altogether identical, as was formerly supposed; but neither are they, as Movers thought (*Phoenix* i. 561, etc.), different divinities. Asherah was the Astarte Orthia, the image which expressed the ideas represented by the goddess; but it was not, and need not be, the only image of the goddess. Without adducing here the many passages of Scripture in which Asherah and Astarte occur, the foregoing observations may suffice to explain every one of them. It will be found, upon reviewing them, that while persons could indeed worship Astarte, it was only Asherah which they could make for themselves, and again destroy. In form and idea, Baal and Astarte presented the perfect contrast to the living and creative God. Gideon, therefore, if he is to build up Israel anew, must begin with the overthrow of their idols. But this was not so slight an undertaking as to be within his own sole powers of execution. He needs men and carts for the purpose. He must wrench the altar of Baal out of its grooves, and throw it down; tear out the Asherah, and cut it to pieces. In their place (this is expressed by the

וְהָיָה, "this," of ver. 26), he is to erect an altar to the Eternal God. For this he cannot use the polluted fragments of the altar of Baal. He must bring pure earth and stones with him, out of which to construct it. Hence he uses ten servants to assist him, and a cart.

Take the ox-bullock which belongs to thy father, etc. The altar of Baal had been erected on his father's estate. The guilt of his father's house must be first atoned for. Therefore his cattle are to be taken. וְהָיָה, ox-bullock, is not

a young bullock, and does not answer to בָּקָרָא. It is rather the first bullock of the herd, the "leader;" for even the second, being seven years old, is no longer young. Hesiod advises agriculturists to provide themselves two plough-bullocks of nine years old (*Works and Days*, 447). In Homer, bullocks of five years are offered and slaughtered (*Il.* ii. 403; *Odys.* xix. 420). Down to the present day, the bullock of the plain of Jezreel and the Kishon surpasses, in size and strength, the same animal in the southern parts of the land (cf. Ritter, xvi. 703). This first bullock, this head of the herd, answers in a sense to the head of the family, which is Joash; it must help to destroy the altar which belongs to the latter. But as Gideon is not simply to destroy, but also to build up, the second bullock must also be taken, to be offered upon the new altar, in a fire made of the wood of the Asherah. The flames for which the idol must furnish the material — and we may thence infer how considerable a log of wood it was, — must serve to present an offering to the Eternal God.<sup>2</sup>

Vers. 26–29. On the top of the fortification, on the forward edge, עַל רֹאשׁ הַמְּצוֹד, : not the rock, near which God first appeared to Gideon. It was stated at the outset, that Israel made themselves grottos, caves, and fortifications against the

<sup>1</sup> הָאֶשְׁרָה וְהָאֶשְׁרָה עִלָּיו. Hence they always occur together, cf. 1 Kgs. xiv. 23; xvi. 33; 2 Kgs. xvii. 16; xxi. 3; xxiii. 15.

<sup>2</sup> [WORDSWORTH: "Gideon, though not a priest, was

made a priest for the occasion — as Manoah afterwards was (ch. xiii. 19) — by the special command of God, who shows his divine independence and sovereign authority by making priests of whom he will, and by ordering altars to be built where he will. Cf. Hengst., *Pentateuch*, ii. 48." — Ta.]

enemy. Some such place of protection and defense we are here to understand by the term **מַעֲרֶכֶה**. Upon this, the altar of Baal, the helper who could not help, had reared itself. In its place, an altar of the true Helper, the Eternal God, was now built, and placed **מִפְּעֵרֶכָה**, on the forward edge. This word occurs repeatedly in the first book of Samuel, in the sense of "battle-array." It answers to the Latin *acies*, and indicates that attitude of armies in which they turn their offensive sides toward each other; so that we are told (1 Sam. xvii. 21) that Israel and the Philistines had arranged themselves **מִפְּעֵרֶכָה לְרֹאשׁ מִפְּעֵרֶכָה**. Now, as *acies* came to signify battle-array because of the sharp side which this presented, so **מִפְּעֵרֶכָה**, as here used of the fortification, can only signify its forward edge.<sup>1</sup> The place where Gideon had to work was within the jurisdiction of Joash, but at some distance from the city, since otherwise the inhabitants would scarcely have remained ignorant of his proceedings till the next morning.

Ver. 30. And the men of the city said unto Joash. Although the altar belonged to Joash, the people of the city nevertheless think themselves entitled to sit in judgment on the insult offered to Baal. Baal worshippers are not tolerant. The disposition of Joash however, seems even before this to have been similar to that of Gideon. For when it is said that Gideon feared to do his work by day, among all those whom he considers, his father is not mentioned, though he must be the most directly concerned. The same inference may be drawn from the energetic and ironical answer which he gives the men of the city. There is nothing to support Bertheau's conjecture that Joash held the office of a judge. He is the head of the family; as such, he is required to deliver up Gideon, guilty of crime towards Baal. Joash is not merely indisposed to do this, but even threatens to use violence against any one who takes the cause of Baal upon himself. A few such forcible words were enough to quiet the people of the city. Israel had fallen into such deep torpidity and self-oblivion, that their enemies dared to demand of a father the life of his son, because he had done that which it was the duty of every Israelite to do. The first energetic resistance changes the position of parties, and puts the enemy to flight.

Ver. 31. And Joash said, Will ye contend for Baal? In a similar manner,<sup>2</sup> Lucian ridicules the heathenism of his day, by representing Jupiter as laughed at for letting the sacriligious thieves depart from Olympia, untouched by his thunderbolts, although they had cut from his statue the golden locks of hairs, each of which weighed six minæ in *Jupiter Tragedus*. It lies in the nature

of heathenism to identify God and the symbol which represents Him, since in general whatever testifies of God, every sensible manifestation of Deity, is made Deity itself by it. Joash ridicules the idea of his heathen neighbors, that the destruction of his altar is an insult to Baal. (On the principles of heathenism, Baal's protection of his altar, or the contrary, will demonstrate whether he is or is not. If he is able to take care of his own altar, Joash mockingly argues, it is an insult for another to undertake it for him. In this case, not he who injures, but he who would defend his altar, denies his deity. The latter first deserves to die. Many expositors have connected **עַד תִּבְקֹר**, "till morning," with **וַיָּמָת**, "let him die," which is against the sense of Joash's speech. As to the destroyer of the altar, he says, we know not yet whether he has deserved death; wait till morning, and let us see whether Baal himself will do anything. But he who would take Baal's place, and put the other to death, *he* deserves punishment at once; for he denies that Baal has any power at all, and by consequence that he exists. Wait till morning, if he be a god, he will contend for himself, because he hath cast down his altar. Joash denies that the altar belonged to him, although ver. 25 states that it did. The altar, he says, belongs to its god: let him see to it. The result of these words must have been, to make it evident to the men of the city that Joash and his house would have nothing more to do with Baal. For this they knew full well, that their Baal would do nothing to Gideon. It is one of the characteristic illusions of heathenism in all ages, that it does not itself believe in that for which it spends its zeal.

Ver. 32. And at that time they named him Jerubbaal, that is, Baal will contend with him, for he hath thrown down his altar. Why expositors have not been content with this significant explanation, it is impossible to see.<sup>3</sup> It sets forth the utter impotence of Baal, and the mockery which it excited. Had Gideon been named "Contender with Baal," it would have implied the existence of Baal. But if he was called, "Baal will contend with him, avenge himself on him," and thus by his life, presence, and prosperity, strikingly manifested the impotence of the idol-god, who could not take vengeance on him, then his name itself was full of the triumph of the Israelitish spirit over its opponents. Baal can do nothing, Baal will do nothing, when his altars are overthrown. Baal is not: Israel has no occasion to fear. The superstition that he will avenge himself on his enemies, is idle. Of that, Jerubbaal affords living proof. In vain did Baal's servants wait for vengeance to overtake Gideon—it came not; the hero only becomes greater and more tri-

1 [Kau: "**מִפְּעֵרֶכָה**, 'with the preparation (*Zurüstung*).'] The explanation of this word is doubtful. Since **פֶּרֶךְ** is used (1 Kgs. xv. 22) with **בָּ** of the building material, Stüder and Bertheau understand **מִפְּעֵרֶכָה** of the materials of the overthrown Baal-altar, out of which Gideon was to build the altar to Jehovah—Stüder applying the word more particularly to the stone of the altar itself, Bertheau to the materials, especially the pieces of wood, lying on the altar, ready to be used in offering sacrifices.

But they are certainly wrong; for neither does **מִפְּעֵרֶכָה** mean building material or pieces of wood, nor does the definite article, which here precedes it, point to the altar of Baal. The verb **פָּרַח** occurs not only quite frequently

of the arrangement of the wood upon the altar (Gen. xxii. 9; Lev. i. 7, and elsewhere), but also of the preparation of the altar for the sacrifice (Num. xxiii. 4). Accordingly,

**מִפְּעֵרֶכָה** can scarcely be understood otherwise than of the preparation of the altar to be built for the sacrificial action, in the sense: 'Build the altar with the preparation (equipment) required for the sacrifice' According to what follows, this preparation consisted in piling up the wood of the Asherah on the altar to consume the burnt-offering of Gideon."—Ta.]

2 The same idea underlies the Jewish legends of Abraham's destruction of the idols in his father's house. Cf. Beer, *Leben Abraham's*, Leipzig, 1869, p. 10.

3 Kell has come back to it.

umphant. The name is therefore of greater ethical significance, than has been generally supposed. This fact secured its perpetuation and popular use. Even believers in the eternal God are deeply imbued with superstitious fear of Baal, which forbids them to do anything against him. How idle this fear is, Gideon shows. Samuel in his farewell address speaks of Gideon as Jerubbaal (1 Sam. xii. 11); while Joab, speaking of Abimelech, calls him "son of Jerubbosheth" (2 Sam. xi. 21). **יִרְבָּאֵל** is a term of reproach for Baal (Hos. ix. 10).<sup>1</sup> Any connection between the name Jerubbaal and that of a god *Jaribolos*, discovered on Palmyrene inscriptions, is not to be thought of. First, for the self-evident reason, that no heathen god can possibly be called Jerubbaal; and secondly, because the like-sounding *Jar* can be better explained from

**יָרֵךְ**, the moon, thus suggesting a moon-baal (cf. *Corpus Insc. Græc.* iii. n. 4502, etc.; Ritter, xvii. 1531, etc.). It is interesting to notice that Gideon's proper name, **גִּדְעוֹן**, appropriately expresses the act with which he began his career. **גִּדְעוֹן** is equivalent to the Latin *caedere*, to fell. Deut. vii. 5 says: "Their altars ye shall throw down, . . . their asherahs ye shall fell (**יִרְבָּאֵל**), cf. Deut. xii. 3). The same word is used (2 Chron. xiv. 2; xxxi. 1) of the felling of the Asherah, and Isa. ix. 9, of the felling of trees. Gideon, therefore, is the Feller, *Cæsar* (*Cæsar*).

#### HOMILETICAL AND PRACTICAL.

After the miracle of his election, Gideon enters on his calling. Othniel begins his official career in battle, Gideon in his own house. He must test at home his courage against foes abroad. Before he can proclaim the call of God against the enemies of Israel, who are inflicted on account of the prevalent idolatry, he must throw down the altar of Baal in his father's house. The most difficult battle is to be fought first. Nearest neighbors are the worst adversaries. But he dares it because he believes God, and wins. So, when preachers of the gospel reap no fruit and gain no victory, it is often because they have not yet overthrown the altars in their own houses. The road to the hearts of the congregation, is over the ruins of the minister's own Baal. — **STARKE**: Christian friend, thou also hast a Baal in thine own heart, namely, evil concupiscence. Wilt thou please the Lord, first tear that idol down.

But Gideon must not merely tear down, but also build up; not only destroy the old altar, but also sacrifice on the new. Tearing down is of itself no proof of devotion; for an enemy's enemy is not always a friend. The spirit that only denies, is an evil spirit. Divine truth is positive. Building involves confession; hence, to build up (edify) is to proclaim our confession and to preach the gospel of Him who is Yea and Amen. So did the Apostle not merely undermine the idolatry of Diana, but build up the church in Ephesus. Boniface, the Apostle of the Germans, not only cut down the oaks of heathenism, but founded churches. All churches are Gideon-altars, dedicated to Him who overthrew death, that He might build up the New Jerusalem. — **STARKE**: He who

would truly reform, must not only abolish, but put something better in its place.

Gideon's sacrifice was to be consumed by the wood of the idol-image. The sole use which can be made of wooden gods, is to kindle a sacrifice to the true God. The wood was not unholy, but only the heart that fashioned it into an idol-image. The mountains on which the people worshipped were not unholy, but only the people who erected idols upon them. All sacrificial flames arise from the wood of idols previously worshipped. So the Apostle consumed his zeal as persecutor in the burning zeal of love. When the heart burns with longings after its Saviour, the flames consume the worldly idols which it formerly served. When prayer rises like the smoke of sacrifice, it springs from penitence in which old sins are burned to ashes.

Gideon is obedient to every direction, and is crowned with success. Notwithstanding apparent danger, obedience to God conducts only to happy issues. The most painful injunction is laid on Abraham; he obeys, and it turns to salvation. The enemies seek to slay Gideon; but they are sent home with derision. Gideon not only threw down the altar in his father's house, but also won his father's heart for God. So, confession of Christ often draws after it the hearts of parents. It is salvation, even if the first be lost. However late, if at last men only come to God! — **LISCO**: The father had evidently derived new courage from his son's bold exploit of faith, and declares war to the idolaters, if they touch his son. — **GERLACH**: The bold deed of the son inspired the father also with new faith and courage. Hence, in this strife, Joash dared to judge as faith demanded.

And Gideon was called Jerubbaal. The hero is the wonderful type of the militant church: militant, that is, against unbelief, not engaged in internal warfare. His name proclaimed that Baal is nothing and can do nothing; but that God's word is irresistible. Hence, it is a symbol of encouragement for all who confess the truth. He who fears and hesitates, does not love; but for him who has courage, Baal is vanished. Gideon threw down his altar, and built another for God, not for the stones' sake, but for Israel's benefit. Every Christian is a Jerubbaal, so long as instead of self-righteousness, he gives a place in his heart to the Cross. Thus, many in our days, who have more fear of man than courage in God, are put to shame by Jerubbaal. They exercise discretion, regard their position, look to their income, defer to superiors, and wish to please all, — but only he who seeks to please God alone, loses nothing and gains all. — **STARKE**: As names given to men in memory of their good deeds are an honor to them, so to their adversaries they are a disgrace. — **GERLACH**: Henceforth the life and well-being of Gideon became an actual proof of the nothingness of idolatry; hence he receives the name Jerubbaal from the mouth of his father.

[**BP. HALL**: The wood of Baal's grove must be used to burn a sacrifice unto God. When it was once cut down, God's detestation and their danger ceased. The good creatures of God that have been profaned to idolatry, may, in a change of their use, be employed to the holy service of their Maker. — **WORDSWORTH**: The Parthenons and Pantheons of heathen antiquity have been consecrated into Basilicas and Churches of Christ. — **HENRY**: Gid-

<sup>1</sup> On the names Ishbosheth and Mephibosheth, compare for the present my article on Ishbosheth in Herzog's *Real-*

*encycl.* vii. 88, where, however, the printer has erroneously put מריב בעל for קרי מבעל.

con, as a type of Christ, must first save his people from their sins, then from their enemies. — THE SAME: It is good to appear for God when we are called to it, though there be few or none to second us, because God can incline the hearts of those to stand by us, from whom we little expect it. — Tr.]

*The Midianite marauders being encamped in the Plain of Jezreel, the Spirit of Jehovah takes possession of Gideon. The double sign of the fleece.*

## CHAPTER VI. 33-40.

33 Then [And] all the Midianites, and the Amalekites, and the children [sons] of the east were gathered together, and went over, and pitched [encamped] in the valley [plain] of Jezreel. But [And] the Spirit of the Lord [Jehovah] came upon 34 Gideon, and he blew a [the] trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and 35 they came up to meet them.<sup>1</sup> And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said, Behold, I will [omit: will] put a fleece of wool in the [threshing] floor: and if the dew [shall] be on the fleece only, and it be dry upon all the earth [ground] besides, then shall I know that thou wilt save Israel by 36 my hand, as thou hast said. And it was so: for [and when] he rose up early on the morrow, and [he] thrust [pressed<sup>2</sup>] the fleece together, and wringed<sup>3</sup> the [omit: the] dew out of the fleece, a [the<sup>3</sup>] bowl-full of water. And Gideon said unto God, Let not thine anger be hot [kindled] against me, and I will speak but this once: let me prove [try], I pray thee, but this once with the fleece; let it now be dry 37 only upon the fleece, and upon all the ground let there be dew. And God did so that night: for [and] it was dry upon the fleece only, and there was dew on all the ground.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 35. — מִיִּזְרְעֵל, "to meet them," i. e., Gideon and the Manassites already in the field. Dr. Cassel (De Wette, also) substitutes "him." The LXX. change the number at the other end of the sentence, probably because they thought that the mountaineers of Asher and Naphtali, descending into the plain, did not make a good subject for מִיִּזְרְעֵל, to go up, and render: καὶ ἀνέβη εἰς οὐράνους αὐτῶν. As to what may be called the "military" meaning of מִיִּזְרְעֵל, cf. the Com. on ch. i. 1, p. 26. — Tr.]

[2 Ver. 38. — The words rendered "thrust together" and "wringed" by the E. V., are יִצֵּץ (from יָצַץ) and שָׁחַץ (from שָׁחַץ). Dr. Cassel translates the first by "wringing," the second by "pressing." The difference between them seems to be slight, if any. In the text, one clause expresses the action, the other the result. The primary idea of יִצֵּץ, according to Gesenius, is "to straiten, to bring into a narrow compass;" that of שָׁחַץ, "to suck." The action of wringing, though likely enough to be used by Gideon, is not expressed by either term. However, it lies nearer יִצֵּץ than שָׁחַץ. De Wette: *Er druckte die Wolle aus, und presste Thau aus der Schur, etc.* — Tr.]

[3 Ver. 38. — כֶּלֶח, "the bowl," namely, the one he used to receive the water. On the "bowl," compare our author's remarks on ch. v. 26. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Vers. 33-35. It was high time that a new spirit bestirred itself in Israel. The Bedouin hordes already pressed forward again from the desert regions beyond the Jordan, and were settling down, like a heavy cloud, on the plain of Jezreel. Gideon, by his bold deed against Baal, and because the idol-god did nothing whatever to avenge the insult to its altar, had acquired authority and distinction among his people. As now the enemy

who oppressed and plundered Israel was near, the Spirit of God filled him, literally, "put him on." What he had done against the altar of Baal in his father's house, that he would attempt against the enemy in the open field. He sounds the trumpet on the mountains. Though the youngest in his family, and that the least in Manasseh, the people obeyed his call, and ranged themselves under him (יִצֵּץ) — such power is there in one courageous deed, in the vigorous resolution of one man in a

servile age. Even Asher, who had held back from Barak, furnished men. Nor were the brave sons of Zebulun and Naphtali wanting on this occasion. In a short time Gideon stood at the head of a not inconsiderable army.

Ver. 36. **And Gideon said unto God.** The success thus far enjoyed by Gideon, has not lifted him up. He cannot yet believe that he is called to conduct so great an undertaking. He is aware also of the dangers to which he exposes his house and country. True, the divine manifestation which roused his soul, is still acting on him. But time, even a few eventful days, envelops such memories in shadowy dimness. In his humility, he is seized by a longing for renewed certainty. He desires to be assured, whether it was indeed destined for him to become the deliverer. He has recourse to no superstitious use of the lot. He turns in prayer to the God who has already shown his wonders to him, and who, as angel, has conversed with him. Now, as in ver. 20, where the angel manifests his supernatural character, the narrator used *Elohim*, with the article, because from Jehovah alone, who is the true *Elohim*, the only one to whom this name justly belongs, angels proceed; so here again, when Gideon asks for a new sign, he makes him pray to "the *Elohim*," and continues to employ this term as long as he speaks of the miracle.

Vers. 37-40. **Behold, I put a fleece of wool in the threshing-floor.** The sign he asks for is such as would naturally suggest itself to a person in rural life. The holy land is favored with heavy, fertilizing dews, which impart to its fields that beautiful and juicy verdure, by which it forms so grateful a contrast with the dry and dewless steppes on which nothing but the palm grows (cf. Ritter, xv. 157; xvi. 42, etc. [Gage's Transl. ii. 164]). Wool, spread on the open threshing-floor, especially attracts the dew. Gideon proposes to consider it a divine affirmative sign, if only the wool absorb dew, while the ground around be dry. It takes place. He finds the wool wet; after wringing

(*וַיִּצְרֹק*), from *צָרַק* = *צָרַק* the fleece, and pressing it (*וַיִּצְרֹק*), from *צָרַק* = *צָרַק*, he can fill a whole bowl full with the water; the ground round about is dry. Though very remarkable, he thinks nevertheless, that it may possibly be explained on natural principles. Perhaps the dew, already dried up from the ground, was only longer retained by the fleece. In his humility and necessity for assurance, and in the purity of his conscience, which is known to God, he ventures once more to appeal to God. If now the reverse were to take place, leaving the wool dry and the ground wet, there could be no doubt that God had wrought a miracle. No other explanation would be possible. This also comes to pass, and Gideon knows now beyond all doubt, that God is with him. The *natural* of an uncommon depth of thought reveals itself in this choice of a sign for which the hero asks. Faith in God's omnipotence lies at its base. Such a request could only be made by one who knew that the whole creation was in the hands of God. Relying on the grace and power of God, he casts lots with the independent laws of nature. The childlike

faith which animates him, sounds the depths of an unfathomable wisdom. Hence, in the ancient church, his miraculous sign became the type of the highest and most wonderful miracle known to the church, the birth of Jesus from the Virgin Mary. Origen already speaks of the advent of the Son of God as the fall of the divine dew. The development of this type in pictures and customs, I have elsewhere attempted to trace, whither I must here refer the reader (*Weihnachten*, p. 248, etc.).

#### HOMILETICAL AND PRACTICAL.

**GERLACH:** Gideon does not "put on" the Spirit of the Lord, but the Spirit puts him on. He clothes him, as with a suit of armor, so that in his strength he becomes invulnerable, invincible.

[**BP. HALL:** Of all the instruments that God did use in so great a work, I find none so weak as Gideon, who yet of all others was styled valiant.

**THE SAME:** The former miracle was strong enough to carry Gideon through his first exploit of ruining the idolatrous grove and altar; but now, when he saw the swarm of the Midianites and Amalekites about his ears, he calls for new aid; and, not trusting to the Abiezrites, and his other thousands of Israel, he runs to God for a further assurance of victory. The refuge was good, but the manner of seeking it savors of distrust. There is nothing more easy than to be valiant when no peril appeareth; but when evils assail us upon equal terms, it is hard, and commendable, not to be dismayed. If God had made that proclamation now, which afterwards was commanded to be made by Gideon, "Let the timorous depart," I doubt whether Israel had not wanted a guide: yet how willing is the Almighty to satisfy our weak desires! What tasks is He content to be set by our infirmity!—**KEIL:** Gideon's prayer for a sign sprang not from want of faith in God's promise of victory, but from the weakness of the flesh, which paralyzes the faith and energy of the spirit, and often makes the servants of God so anxious and timorous that God must assist them by miracles. Gideon knew himself and his own strength, and that for victory over the enemy this would not suffice.—**SCOTT:** Even they who have the Spirit of God, and by the trumpet of the gospel call others to the conflict, cannot always keep out disquieting fears, in circumstances of peculiar danger and difficulty. In this struggle against involuntary unbelief, the Lord himself, the Author and Finisher of his people's faith, is their refuge; to Him they make application, and He will help them; and when they are encouraged, they will be enabled to strengthen their brethren.—**BURN:** The result went, 1. To illustrate the divine condescension. God, instead of being offended with his servant, kindly acceded to his request. A fellow creature who had given such solemn promises, would have been quite indignant at finding his veracity seemingly called in question. . . .

2. To show the efficacy of prayer. It was prayer that prevailed in this instance. With great humility and much tenderness of spirit, Gideon besought the divine interposition.—**TR.]**



*Gideon in the field. His numerous army reduced, by divinely prescribed tests, to three hundred men.*

## CHAPTER VII. 1-8.

1 Then [And] Jerubbaal (who is Gideon) and all the people that *were* with him, rose up early and pitched [encamped] beside the well of Harod [near En-Harod]: so that [and] the host [camp] of the Midianites were [was] on the north side of 2 them by the hill of Moreh, in the valley.<sup>1</sup> And the Lord [Jehovah] said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand 3 hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early [turn away] from Mount Gilead. And there returned of the people twenty and two thousand; and 4 there remained ten thousand. And the Lord [Jehovah] said unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there; and it shall be *that* of whom I say unto thee, This [one] shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This [one] shall 5 not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord [Jehovah] said unto Gideon; Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every 6 one that boweth down upon his knees to drink. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest 7 of the people bowed down upon their knees to drink water. And the Lord [Jehovah] said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man 8 unto his place. So the people [And they] took [the] victuals [from the people] in their hand, and their trumpets;<sup>2</sup> and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host [camp] of Midian was beneath him in the valley.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 1. — Dr. Cassel, taking לִּי in the last clause of this verse (and also in ver. 8) as if it were לְפָנָיו, renders thus: "And he had the camp of Midian before him in the valley, to the north of the hill Moreh." The E. V. is more correct. Literally rendered, the clause says that "the camp of Midian was to him (Gideon) on the north, at (בְּ)ן, cf. Ges. Lex. s. v., 8, h) the hill of Moreh, in the valley." — Tr.]

[<sup>2</sup> Ver. 8. — On the rendering of this clause, see the commentary below. Kell translates similarly ("of the people," instead of "from the people"), and remarks: "הָעָם cannot be subject, partly on account of the sense — for the three hundred who are without doubt the subject, cf. ver. 16, cannot be called הָעָם in distinction of בְּנֵי-אִישׁ יִשְׂרָאֵל — partly also on account of the אֶת-הָעָם, which would then, against the rule, be without the article, cf. Ges. Gram. 117, 2. Rather read אֶת-יִצְרָאֵל הָעָם, as Sept. and Targum." So also Bertheau. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. And they encamped near En Harod. The great probability that Ophrah is to be sought somewhere to the northwest of Jezreel (the modern Zerín), has already been indicated above. The battle also must be located in the same region, as appears from the course of the flight, related farther on. The camp of Midian was in the valley, to the north of a hill. Now, since we are told that Gideon's camp was on a hill (ver. 4), below which, and north of another, Midian was encamped, it is evident that Gideon occupied a position north of Midian, and had that part of the plain of Jezreel in which the enemy lay, below him, towards the south. The height near which the hostile army was posted, is

called the Hill Moreh. Moreh (מֹרֶה, from יָרָה), signifies indicator, pointer, overseer and teacher. The mountain must have commanded a free view of the valley. This applies exactly to the Tell el Mutsellim, described by Robinson (*Bibl. Res.* iii. 117). He says: "The prospect from the Tell is a noble one, embracing the whole of the glorious plain, than which there is not a richer upon earth. It was now extensively covered with fields of grain; with many tracts of grass, like meadows; . . . Zerín (Jezreel) was distinctly in view, bearing S. 74° E." To this must be added that the Arabic Mutsellim has essentially the same meaning as Moreh, namely, overseer, district-governor, etc. The peculiar position of the Tell has probably

given it the same kind and degree of importance in all ages. A little north of Tell Mutsellim, Robinson's map has a Tell Kireh, which may mark the position of Gideon; for that must have been very near and not high, since Gideon could descend from it and hurry back in a brief space of the same night. It may be suggested, at least, that Kireh has some similarity of sound with Charod (Harod).<sup>1</sup>

Ver. 2. **The people that are with thee are too many.** Victory over Midian, and deliverance from their yoke, would avail Israel nothing, if they did not gain the firm conviction that God is their Helper. The least chance of a natural explanation, so excites the pride of man, that he forgets God. Whatever Gideon had hitherto experienced, his vocation as well as the fulfillment of his petitions, was granted in view of his humility, which would not let him think anything great of himself. The number of warriors with which he conquers must be so small, that the miraculous character of the victory shall be evident to everybody. This belief in divine intervention will make Israel free; for not the winning of a battle, but only obedience toward God can keep it so.

Ver. 3. **Whosoever is fearful and afraid, let him turn back and depart from Mount Gilead.**<sup>2</sup> The narrative is evidently very condensed; for it connects the result of the proclamation immediately with God's command to Gideon to make it, without mentioning its execution by him. By reason of this brevity, sundry obscurities arise, both here and farther on, which it is difficult to clear up. The words **וַיִּשָּׁב מִהָר הַגִּלְעָד**, "and turn away from Mount Gilead," have long given offense, and occasioned various unnecessary conjectures. **וַיִּשָּׁב**, it is true, occurs only in this passage; but it is manifestly cognate with **וַיִּפְרֹד**, circle, crown. Hence, that the verb means to turn away or about, is certain, especially as the Greek *σφαίρα*, ball, sphere, must belong to the same root.<sup>3</sup> Gideon, in bidding the timorous depart, after the milder **וַיִּשָּׁב**, uses the somewhat stronger **וַיִּפְרֹד**: "let the fearful take himself off!"<sup>4</sup>

But what is meant by turning from "Mount Gilead?"<sup>5</sup> For Gilead is beyond the Jordan (ch. v. 17). It has therefore been proposed to read **וַיִּפְרֹד**, Gilboa, instead of **וַיִּשָּׁב**, Gilead, which would be a very unfortunate substitution. For, in the first place, the battle did not occur at Mount

Gilboa; and in the next place, by this reading the peculiar feature of the sentence would be lost. To be sure, Gilead does not here mean the country of that name east of the Jordan. Indeed, it does not seem to indicate a country at all, but rather the character of the militant tribe. Gideon belongs to the tribe of Manasseh. From Manasseh likewise descended Gilead, a son of Machir (Num. xxvi. 29); and the sons of Machir took possession of Gilead (Num. xxxii. 40). Nevertheless, the Song of Deborah distinguishes between Machir and Gilead. The name Machir there represents the peaceable character of the tribe: Gilead stands for its military spirit. Joshua xvii. 1 affirms expressly that Gilead was a "man of war." From Gilead heroes like Jephthah descend. Jehu also is reckoned to it.<sup>6</sup> The valor of Jabez Gilead is well known. In a bad sense, Hosea (ch. vi. 8) speaks of Gilead as the home of wild and savage men. Here, therefore, Gilead stands in very significant

contrast with **וַיִּפְרֹד**: "let him," cries the hero, "who is cowardly and fearful depart from the mountain of Gilead, who (as Jephthah said) takes his life in his hand, untroubled before the foe."<sup>7</sup> For the rest, however, the name Gilead was not confined to the east-Jordanic country. This appears from ch. xii. 4, where we read that the Ephraimites called the Gileadites fugitives of Ephraim, "for Gilead was between Ephraim and Manasseh." Now, Ephraim's territorial possessions were all west of the Jordan. From this, therefore, and from the fact that the western half tribe of Manasseh and the tribe of Ephraim were partly interlocated (cf. Josh. xvii. 8-10), it is evident that the names of the eastern Gilead were also in vogue on this side the Jordan. He who would be with Gilead, must be no **וַיִּפְרֹד** (trembler): out of 32,000 men, 22,000 perceive this, and retire.

That numbers do not decide in battle, is a fact abundantly established by the history of ancient nations; nor has modern warfare, though it deals in the life and blood of the masses, brought discredit upon it. It is a fine remark which Tacitus (*Annal.* xiv. 36, 3) puts into the mouth of Suetonius: *Etiam in multis legionibus, paucos esse qui prælia profligarent* — "even with many legions, it is always the few who win the battle." The instance adduced by Serarius from Livy (xxix. 1), has no proper relation to that before us. It would be more suitable to instance Leonidas, if it be true, as Herodotus (vii. 220) intimates, that at the battle of

1 [Bertheau assumes that En Charod is the same fountain as the modern Ain Jâlûd, flowing from the base of Gilboa, see *Rob. Bib. Res.* ii. 323. Accordingly, Gilboa would be the mountain on which Gideon was encamped, and Little Hermon (on which see *Rob. ii. 326*) would answer to Moreh. On this combination Kell remarks, that "although possible, it is very uncertain, and scarcely reconcilable with the statements of ver. 28 ff. and ch. viii. 4, as to the road taken by the defeated Midianites." — *Tr.*]

2 Epaminondas, when advancing against the Spartans at Leuctra, observed the unreliable character of some confederates. To prevent being endangered by them, he caused it to be proclaimed, that "Whoever of the Boeotians wished to withdraw, were at liberty to do so." Polyænus, ii. 3.

3 Under this view, the conjectures adopted by Benfey (*Gr. i. 579; ii. 387*) fall away of themselves.

4 [The German is: "Wer feige sei, trolle sich vom Berge." The author then adds: "The German *drollen, trolle*, has in fact a similar origin. It means "to turn one's self;" *drol* is that which is turned, also a "coil." *Sich trolle* [English: to pack one's self], is proverbially equivalent to taking one's departure, *recedere*. Cf. Grimm, *Wörterbuch*, ii. 1429, etc." — *Tr.*]

5 Dathe proposes to read *ad montem*, and Michaëlis to point **וַיִּפְרֹד**, "quickly," instead of **וַיִּשָּׁב**, "from the mountain." Neither proposition can be entertained (cf. Döderlein, *Theol. Biblioth.*, iii. 326).

6 [By the ancient Jewish expositors, cf. Dr. Cassel's article on Jehu in Herzog's *Realencykl.* vi. 468. "In so doing they probably explained son of Nimshi (**נִמְשִׁי**) as son of a Manassite (**מָנַשֶׁה**), i. e. a son out of the tribe of Manasseh." — *Tr.*]

7 [Ewald (*Gesch. Israel's*, ii. 500, note) has the following on this proclamation: "From the unusual words and their rounding, it is easy to perceive that they contain an ancient proverb, which in its literal sense would be especially appropriate to the tribe of Manasseh. • "Mount Gilead," the place of Jacob's severest struggles (Gen. xxxi. etc.), may very well, from patriarchal times, have become a proverbial equivalent for "scene of conflict," which is manifestly all that the name here means. And Manasseh was the very tribe which had often found that for them also Gilead was a place of battle, cf. p. 391." — *Tr.*]

Thermopylæ he dismissed his confederates because he knew them to be deficient in bravery; in relation to which, however, Plutarch's vehement criticism is to be considered (cf. Kaltwasser, in *Plut. Moral. Abhandl.*, vi. 732). Noteworthy is the imitation of Gideon's history in a North-German legend (Müllenhoff, *Sagen*, etc. p. 426). In that as in many other legends, magic takes the place of God.

Vers. 4. **Bring them down unto the water, and I will try them for thee there.** There is no lack of water in this region. Ponds, wells, and bodies of standing water, are described by Robinson (*Bibl. Res.* iii. 115, 116). Beside these, Gideon had the Kishon behind him, which in the rainy season is full of water.

Vers. 5-7. **Every one that lappeth of the water.** The meaning of this test, the second which Gideon was to apply, is obscured by the brevity of the narrative. The question is, What characteristic did it show in the 300 men, that they did not drink water kneeling, but lapped it with their tongues, like dogs. Bertheau has followed the view of Josephus (*Ant.* v. 6, 3), which makes those who drink after the manner of dogs to be the faint-hearted. According to this view, the victory is the more wonderful, because it was gained by the timid and fearful. But this explanation does not accord with the traditional exegesis of the Jews, as handed down by others. Moreover, it contradicts the spirit of the whole narrative. When Gideon was chosen, it was for the very reason that he was a "valiant hero" (ch. vi. 12). All those who were deficient in courage were sent home by the proclamation (ver. 3). If faint-heartedness were demanded, the brave should have been dismissed. Finally, God saves by few, indeed, if they trust in Him, but not by cravens. Cowardice is a negative quality, unable even to trust. To do wonders with cowards, is a contradiction in *adjecto*; for if they fight, they are no longer cowards. Cowardice is a condition of soul which cannot become the medium of divine deeds; for even the valiant few, when they attack the many and conquer, are strong only because of their divine confidence. Besides, it is plainly implied that all those who now went with Gideon, were resolute for war. The Jewish interpretation, communicated by Raschi, is evidently far more profound. Gideon, it says, can ascertain the religious antecedents of his men from the way in which they prepare to drink. Idolators were accustomed to pray kneeling before their idols. On this account, kneeling, even as a mere bodily posture, had become unpopular and ominous in Israel, and was avoided as much as possible. Hence, he who in order to drink throws himself on his knees, shows thereby, in a perfectly free and natural manner, that this posture is nothing unusual to him; whereas those who have never been accustomed to kneel, feel no need of doing it now, and as naturally refrain from it. It would have been difficult for Gideon to have ascertained, in any other way, what had been the attitude of his men towards idolatry. While quenching their eager thirst, all deliberation being forgotten, they freely and unrestrainedly indicate to what posture they were habituated. It is a principle pervading the legendary lore of all nations, that who and what a person is, can only be ascertained by observing him when

under no constraint of any kind.<sup>1</sup> The queen of a Northern legend exchanges dresses with her maid; but she who is not the queen, is recognized by her drinking (cf. Simrock, *Quellen des Shakspe.* iii. 171). That which is here in Scripture accepted with reference to religious life and its recognition, popular literature applies to the keen discriminating observance of social life. — This view of the mark afforded by the act of kneeling, is not opposed by the fact that in the temple the worshipper bowed himself before God. It is announced to Elijah (1 Kgs. xix. 18), that only 7,000 shall be left: "All the knees which have not bowed unto Baal, and every mouth which hath not kissed him." To bow the knee is an honor due to God alone. Hence, Mordecai refuses to kneel to a man (Esth. iii. 5). Hence, God proclaims by the prophet (Isa. xlv. 23): "Unto me every knee shall bow." The three hundred — this is what God makes Gideon to know — have never kneeled before Baal; they are clean men; and with clean vessels, men, and animals, God is accustomed to do wonderful things. Midian's idolatrous people shall be smitten only by such as have always been free from their idols.

However satisfactory and in harmony with the Biblical spirit this explanation may be as it stands, let something nevertheless be added to it. Verse 5 says: **כָּל הַשֹּׁאֲבִים מִן הַמַּיִם בְּאֶזְרָתָם לֵאמֹר**. In verse 6 the phraseology changes; it speaks of those who **הִקְלָבְוּ בְּיָדָם אֶת-הַמַּיִם**. Now, as they would naturally use the hollow hand to take up the water and carry it to the mouth, thus making it answer to the concave tongue of a dog, it is evident that we must so understand the words quoted from ver. 5, as if it read: **כָּל הַשֹּׁאֲבִים מִן הַמַּיִם בְּאֶזְרָתָם**, "all who sip water with their hands, as the dog with his tongue." However that may be, the circumstance must not be overlooked that a comparison with the sipping of a dog is here instituted; for if the comparison had no special significance, it would have sufficed to distinguish between those who drank standing and those who drank kneeling. It was the perception of this, doubtless, which induced the common reference to what Ælian (*Hist. Anim.* vi. 53) says of the dogs of Egypt, that for fear of crocodiles they drink quickly, while running. And from this arose the view, already confuted, that the three hundred who imitated the lapping of dogs, were spiritless and cowardly. But the comparison must be viewed more profoundly. Those Egyptian dogs are the type, not of cowardice, but of caution. It is known that the crocodiles of the Nile were not the only ones of their kind eager to seize on dogs; those of Central America (the Cayman alligator) are not less so. In Cuba, likewise, dogs will not drink from rivers, lest their greedy foe might suddenly spring on them (cf. Oken, *Naturegesch.*, vi. 666). The crocodile is the image of the adversary; against whom they are on their guard, who do not so drink, that from eagerness to quench their thirst, they fall into his hands.<sup>2</sup> Sensual haste would forget the threatening danger. To these considerations, add the following:<sup>3</sup> The heroic achievement of the three hundred is a surprise, in which they throw them-

<sup>1</sup> The same popular belief recurs in various forms; in many of which the rudeness and naivete of the manner conceals the profundity of the thought. Cf. Grimm, *Kindermärchen*, ii. 229; Müllenhoff, *Sagen*, p. 384.

<sup>2</sup> An image of heathenism and Israel, which from incon-

siderate thirst for enjoyment, so often falls into the jaws of sin. The godly rejoice with trembling, and enjoy with watchfulness, that they may not become a prey to the enemy.

<sup>3</sup> The most remarkable confirmation of this narrative,

selves, as it were, into the jaws of the sleeping foe. Now, the ancients tell of an animal, "similar to a dog," which, hostile to the crocodile, throws itself into the jaws of the reptile when asleep, and kills it internally. This animal, called

Hydrus, or *אֲדִרְיוֹן* (cf. *Phys. Syrus*, ed. Tychsen, cap. xxxi. p. 170), has been rightly considered to be the Ichneumon, the crocodile's worst enemy. Its name signifies, "Tracker." Tracking, *ἰχθυεῖν*, is the special gift of dogs. Among five animals before whom the strong must fear, the Talmud (*Sabbat*, 77, b) names the *דִּלְבִּית*,<sup>1</sup> from *דָּלַב*,

dog, as being a terror of the *לִרְיוֹן*, crocodile. The band who drink like the Egyptian dog, perform a deed similar to that which the dog-like animal has ascribed to it. They throw themselves upon the sleeper; and, courageous though few, become the terror of the mighty foe. If it may be assumed that for the sake of such hints the similitude of the sipping dog was chosen for the three hundred companions of Gideon, the whole passage, it must be allowed, becomes beautiful and clear. He who has never inclined to idolatry, who has exercised caution against hostile blandishments and mastered his own desires, — he, like the animal before alluded to, will be fitted, notwithstanding his weakness, to surprise and overcome the enemy, how strong soever he be. The similitude, in this view, is analogous to various other significant psychological propositions, expressive of fundamental moral principles.<sup>2</sup>

Ver. 8. They took the victuals from the people in their hands. The words of the original are: *וַיִּקְחוּ אֶת-צֵדָה הָעָם בְּיָדָם*. Offense has naturally been taken at *צֵדָה*: instead of which *צֵנֶרֶת*, in the *stat. constr.*, was to be expected. The older Jewish expositors endeavored to support the unusual form by a similar one in Ps. xlv. 5, *וַיִּצְנְנוּ*; but the two are not exactly parallel, either in sense or form, to say nothing of Olshausen's proposal to emend the latter passage also. On the other hand, it is certainly surprising that *צֵדָה* is not found in a single manuscript, although it was so natural to substitute it in effect, as was done by the ancient versions. Nor is it clear that *צֵדָה* can be read.<sup>3</sup> It is not to be assumed that the three hundred men took all the provisions of the other thousands. It would be quite impossible to comprehend how the former were benefited by such superabundance, or how the latter could dispense with all means of subsistence. The sense can only be that the three hundred took their provisions out of the supplies for the whole army. As the great body of the army was about to leave them, this little troop took from the common stores as much as they needed. We are not therefore to correct *צֵדָה* into *צֵנֶרֶת*, but to supply *בָּן* before *הָעָם*. The matter is further explained by the addition *בְּיָדָם*. From the common stores of the supply-

train, they took what they needed for themselves in their own hands, for the others were going away. The case was not much different with the trumpets. The three hundred needed one each; so many had therefore to be taken from the people. There is nothing to show, nor is it to be assumed, that the other thousands kept none at all, or that at the outset the whole ten thousand had only three hundred trumpets. The three hundred took from the body of the army what, according to their numbers, they needed to venture the battle. — The others Gideon dismissed, "every one to his tent." To be dismissed, or to go to the tents, is the standing formula by which the cessation of the mobile condition of the army is indicated. The people are free from military duty; but they do not appear to have entirely disbanded.

He retained the three hundred. With these he intended to give battle; and the conflict was near at hand, for the hostile army lay before him in the valley below.

#### HOMILETICAL AND PRACTICAL.

STARKE: Christianity requires manliness; away, therefore, with those who always plead the weakness of the flesh. — THE SAME: It matters little how insignificant we are considered, if we only conquer. — THE SAME: We should regard, not the means which God uses for our physical and spiritual deliverance, but the God who uses them. — THE SAME: Though men do nothing, but only stand in the order appointed, God by his omnipotence can effect more than when they work their busiest. — GERLACH: God's genuine soldiers never seek their strength in numbers, nor ever weaken their ranks by the reception of half-hearted, slothful, and timorous persons. In times of peace, they may for love's sake hold fellowship with many; but when battle is to be waged for the Lord, it is necessary to get rid of all those who could only weaken the host.

[B. HALL: Gideon's army must be lessened. Who are so fit to be cashiered as the fearful? God bids him, therefore, proclaim license for all faint hearts to leave the field. An ill instrument may shame a good work. God will not glorify himself by cowards. As the timorous shall be without the gates of heaven, so shall they be without the lists of God's field. Although it was not their courage that should save Israel, yet without their courage God would not serve Himself of them. Christianity requires men; for if our spiritual difficulties meet not with high spirits, instead of whetting our fortitude, they quell it. — THE SAME: But now, who can but bless himself to find of two and thirty thousand Israelites, two and twenty thousand cowards? Yet all these in Gideon's march, made as fair a flourish of courage as the boldest. Who can trust the faces of men, that sees in the army of Israel above two for one timorous? — SCOTT: Many who have real faith and grace are unfit for special services, and unable to bear peculiar trials, from which therefore the Lord will exempt them; and to which He will appoint

considered in its symbolic import, is found in a German legend, communicated by Birlinger (*Volkstümliches aus Schwaben*, i. 118), in which the she-wolf recognizes as genuine only those among her young who drink water, while she regards those who lap like dogs as young wolf-dogs, and her worst enemies. Accordingly, dogs who lap, in the

manner which Gideon wishes to see imitated by his faithful ones, are the enemies of the rapacious wolf.

<sup>1</sup> *[Nomen cernis aquatilis, qui ingreditur aures piscium majorum. Buxtorff, Lex. Talm. — Tr.]*

<sup>2</sup> Cf. my Essay on *Den armen Heinrich*, in the *Weim Jahrbuch für Deutsche Sprache*, i. 410.

<sup>3</sup> Kell is among those who propose to adopt it.

those to whom He has given superior hardiness, boldness, and firmness of spirit; and very trivial incidents will sometimes make a discovery of men's

capacities and dispositions, and show who are and who are not to be depended on in arduous undertakings. — Tr.]

*Gideon is directed to advance against the enemy; but to increase his confidence he is authorized to make a previous visit to the hostile encampment.*

## CHAPTER VII. 9-11.

9 And it came to pass the same night, that the Lord [Jehovah] said unto him, Arise, get thee down unto [descend against] the host [camp]; for I have delivered it into thine hand. But if thou [yet] fear to go down, go thou [art] with Phurah thy servant down to the host [camp]: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto [against] the host [camp]. Then went he down with Phurah his servant unto the outside of the armed men that were in the host [camp].

## EXEGETICAL AND DOCTRINAL.

Ver. 9. Arise, descend! The three hundred who are with Gideon are enough. The hero may venture the assault with them. The hosts of Midian, despite their numbers, will not withstand their enthusiasm of faith. Not fortune, but God, will help the brave. There is no more time for delay. The harvest waits for the reaper; of that Gideon may convince himself. Let him hear what they say, and he will learn that they are more in dread than to be dreaded. The command addressed to Gideon in this verse, bids him make a general assault with all his men (which Bertheau has failed to perceive). It is only when the undertaking still appears too venturesome to him, that he is bidden first to convince himself of the spirit which rules in the camp of Midian. Again and again does the narrative inculcate the lesson that victory results only from full, undivided, unbroken, and enthusiastic confidence. Every shadow of hesitation is removed by God, before the hero advances to his great exploit.

Ver. 10. Go thou with Phurah thy servant. The case of Diomed, who according to Homer (*Il.* x. 220), ventures into the camp of the Trojans, is not altogether analogous.<sup>1</sup> Diomed is to find out what the Trojans are doing, and design to do; Gideon is only to learn the spirit of his enemy, as they freely converse together. Diomed also desires a companion, "for two going together better observe what is profitable." Gideon's servant goes with him, not for this purpose, but that he also may hear what Gideon hears, and may testify to his fellow soldiers of what Gideon tells them, so that they may follow with the same assured courage with which he leads. The two commands are very clearly distinguished. Gideon with his troop were to advance "against" (אֶל, as in ch. v. 13) the encampment; but Gideon and his servant are to

go "unto" (אֵלַי) it. — The name Phurah (פִּהְרָה), does not occur elsewhere. *Pere* (פֶּרֶה or פִּרְיָה) is a wild ass, *onager*, an animal much talked of and greatly dreaded among the Orientals. Here, however, the Masorites have pointed the same radicals פִּהְרָה; according to which the name of the servant, as signifying "Branch" (פִּתְרָה), was not unaptly chosen. — נָעַר means both boy and servant or attendant.

Ver. 11. As far as the line (limit) of the vanguard to the camp, אֶל־קִוְיָהָה הַחֲמִישִׁים. The meaning of אֶל־קִוְיָהָה is obscure, although the rendering of the LXX. at Josh. i. 14 affords a hint toward a probable explanation. קִוְיָהָה is the small of the back, above the hips (*lumbus, lumbi, quinque inferiores spinæ vertebrae*), about which the girdle, *zona*, was worn. The *chamushim* were not, however, simply those who were girdled and equipped, but as the LXX. indicate in the passage referred to, the *εὐσώτοι*, the *well-girdled*; which term the Greeks also used to designate the light-armed troops, who were everywhere in use as vanguard and rear guards. Among many passages in Herodotus, Thucydides, Xenophon, and others, it will be sufficient to quote the following from the *Cyropaedia* (v. 3, 56), as illustrating this use of the Greek word: "Οτι πρὸ πάντων τοῦ στρατεύματος πεσὺς εὐσώτους . . . προβήμεν." The same position as vanguard is, according to Josh. i. 14, occupied in the Israelitish host by the two and a half trans-Jordanic tribes: "Ye shall march before your brethren as *chamushim*." These tribes had left their families beyond the Jordan, and were therefore freer and lighter, *expeditiores*. To the same class of soldiery belonged the *chamushim*, to whom

<sup>1</sup> In the Inn "Zur Hohen Schel" in Ulm, there is still shown a portrait of Gustavus Adolphus, as during the war he appeared, disguised, in that city, as a spy, which is only a legend. In like manner, it is told of Alfred the Great of

England, that in order to inspect for himself the situation of the Danes, he entered their camp as a harper. Hume, *Hist. of Eng.* i. 63.

Gideon approached. They formed the outer rim of the encampment, and beyond them Gideon did not venture to proceed, if for no other reason, for

<sup>1</sup> [Bertheau says, indeed, that the *chamushim* numbered 135,000 men, cf. ch. viii. 10; but by the *chamushim*, he, like most scholars, understands not the vanguard of the hostile army, but the whole body of fighting men in the army. "The eastern tribes," he says, "had invaded the land with their herds and tents, i. e. families, ch. vi. 5.

Among such nomadic tribes, the warriors, called *חַמֻּשִׁים*,

want of time. What Bertheau says about 135,000 men who constituted this body,<sup>1</sup> is like his whole explanation of the passage, a misapprehension.

or *חַמֻּשִׁים*, Josh. iv. 12, 13, are distinguished from the body of the people. The former, in view of the impending battle, were not scattered among the mass of the people, but were collected together in the camp to the number of 135,000." — Tr.]

*Gideon and his attendant secretly visit the hostile camp. The dream of the soldier and its interpretation. The night-surprise, confusion, and pursuit.*

#### CHAPTER VII. 12-25.

12 And the Midianites, and the Amalekites, and all the children [sons] of the east, lay along in the valley like grasshoppers [locusts] for multitude; and their camps were without number, as the sand by the sea-side for multitude. And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a [round] cake of barley-bread tumbled into [rolled itself against] the host [camp] of Midian, and came unto a [the] tent [i. e. the tents; the singular, used collectively], and smote it that it fell, and overturned it that the tent [i. e. all the tents] lay along. And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a [the] man of Israel: for [omit: for] into his hand hath God delivered Midian, and all the host [camp]. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host [camp] of Israel, and said, Arise; for the Lord [Jehovah] hath delivered into your hand the host [camp] of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps [torches] within the pitchers. And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be that as I do, so shall ye do. When I blow with a [the] trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord [Jehovah]*, and of Gideon. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets [all at once], and brake the pitchers, and held [took] the lamps [torches] in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord [Jehovah], and of Gideon. And they stood every man in his place round about the camp; and all the host [camp] ran [was thrown into commotion], and cried, and fled. And the three hundred blew the trumpets, and [meanwhile] the Lord [Jehovah] set every man's sword against his fellow, even throughout [and against] all the host [camp]: and the host [camp] fled to Beth-shittah [the House of Acacias] in [toward] Zererath [Zererah], and [omit: and] to the border [edge] of Abel-meholah, unto [near] Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all Mount Ephraim, saying, Come down against the Midianites, and take [seize] before them the waters unto Beth-barah and [the] Jordan. Then all the men of Ephraim gathered themselves together, and took [seized] the waters unto Beth-barah and [the] Jordan. And they took two princes of the Midianites, Oreb and Zeeb [Raven and Wolf]; and they slew Oreb upon [at] the rock Oreb [Raven's Rock], and Zeeb they slew at the wine-press of Zeeb [Wolf's Press], and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on [from] the other side [of the] Jordan.

## EXEGETICAL AND DOCTRINAL.

Ver. 12. **And Midian and Amalek.** The pregnant and musing character of the style of our Book, notwithstanding its entire simplicity and artlessness, shows itself especially in the episode concerning Gideon. In order to emphasize the contrast which they present to the scanty means of Israel — the handful of men who followed Gideon — the countless numbers and vast resources of the enemy are once more pointed out. On one side, there are three hundred men, on foot; on the other, a multitude numerous as an army of locusts, riders on camels countless as the sands of the sea-shore (cf. above, on ch. vi. 5). This contrast must needs be insisted on here, that so the wonderful help of God may stand out in bold relief; that Israel may learn that victory comes not of numbers, but is the gift of God, and that in all their conflicts, it is the spirit of God who endows their enemies with victorious courage, that He may chasten his people, or fill them with fear and confusion, notwithstanding their multitude and might, that Israel may be delivered. God governs man's free will. He turns the hearts of men according to his wisdom. He raises the courage of the few and small to victory, and brings the proud and great to grief. It is his work that Gideon with three hundred men dares attack the enormous multitude; his doing that, as the soldier's dream and its interpretation indicate, sad forebodings fill the heart of the proud and mighty foe, and cause it to faint before the coming conflict.

Ver. 13. **And as Gideon came, behold, a man told a dream.** From the enemy's dream, Gideon will learn the frame of mind in which they are. For this end he was to go into the encampment, thereby to perfect his own confidence. Jehovah is God of the heathen also. Although they do not believe in Him, they are yet instruments in his hand. It was He who, without their knowing it, raised them up and directed their way. They did not learn to know Him from his works; and yet He shone above them, like the sun concealed by clouds and vapors. The manifest God they fail to see by day; but the Hidden and Unknown they seek in dreams. All heathenism is, to a certain extent, a great dream; and it is in accordance with its nature, that as all nations dream, so all are disposed to find in dreams the indications of a hidden truth. Their interpreters did not know the God of Truth in himself; but He who turns the nations as water-courses, fills their hearts, when He pleases, with visions and interpretations which have their rise in truth. Hence, when in Scripture, God frequently favors heathen with dreams of truth, He does not thereby sanctify every dream; but only uses dreams to influence the men whom He takes under the guidance of his wisdom, — the Philistine king, for instance, Laban the Aramæan, the Egyptian baker and butler, — because they already look on dreams as such as hiding a divine mystery. Dreams appeared the more significant, when great events were manifestly at hand. And in the condition of mental excitement which under such circumstances seizes on men, they are natural and to be expected. Thus elsewhere also we hear of dreams by generals before battle. Leonidas, Plutarch (on *Herodotus*) tells us, had a dream before the battle

of Thermopylæ, which disclosed to him the future destinies of Greece and Thebes. Xerxes had a dream previous to his Greek campaign; and Gustavus Adolphus is said to have dreamed before the battle of Leipzig, that he was wrestling with Tilly (Joh. Scheffer, *Memorab. Suet. Gentis*, p. 23). It was not unknown to the Midianites that Gideon, though but a contemned foe, lay encamped on the mountain. The peculiar dream must therefore the more impress the soldier who dreamed it.

**A round barley-loaf rolled itself.** The narrative, notwithstanding its simplicity and brevity, is very vivid and forcible. The animated *הָרָלָהּ* recurs three times. The dream itself also portrays the contrast with which it has to do, with uncommon clearness. The barley-loaf is the symbol of wretchedness and poverty,<sup>1</sup> over against the luxury and wealth of Midian. Indigent Bedouins, who have nothing else, at this day still subsist on barley-bread, which they sometimes dip in goat's fat (Ritter, xiv. 1003).<sup>2</sup> The cake or loaf is here called *חֶלֶל*, a term variously explained. The definition of Gesenius, who derives it from *חָלַל* = *חָלַל*, to roll, seems to be the most likely. The mention of the round form of the loaf was necessary to bring its rolling vividly before the imagination, since all loaves were not round. The Arabs of the desert, according to Niebuhr, take a round lump of dough, and bury it in hot coals, until they think it baked. Then they knock off the ashes, and eat it (*Beschreib. Arab.* p. 52). Such a wretched loaf is that which the Midianite sees rolling in his dream. It signifies Gideon and Israel, who, by reason of their enemies, were reduced to poverty and distress (ch. vi. 4). It comes rolling "against" the encampment (*בְּפָנֵיהֶם*), not "in" it, as the expositors have it; for the dream depicts the coming event.

**And it came to the tent, וְהָאֵתָלָהּ.** The tent — with the article. It would be an error to think here, with Bertheau, who follows Josephus, of the tent of the king; for there were several kings. The tent of the dream stands collectively for all the tents of the encampment; for the very idea of the dream is that the rolling loaf comes into collision with the tents in general. One tent after another is struck by it, falls, and is turned upside down. *וְהָאֵתָלָהּ*, and "the tent," all the tents, one after another, lay overturned. By this *venaphal*, the narrator recapitulates, as it were, the falling of the several tents, which in the vivid dream vision, in which all notions of time and space are forgotten, appeared like the downfall of a single tent.<sup>3</sup>

Ver. 14. **And his fellow answered.** The fact that a true interpretation is given by one comrade to the other, must be specially noted. The first has not asked, but only related; the other is no sooth-sayer, but only a companion. So much the more significant is the frame of mind in which the interpretation originates. For there exists no visible ground for thinking it possible that, notwithstanding their great power, Midian may be delivered into the hands of a man like Gideon. But

<sup>1</sup> Josephus also understands it thus: "ἀνθρώποις ἔβανον." His further interpretation, however, can scarcely be followed.

<sup>2</sup> [Cf. Thomson, *The Land and the Book*, ii. 166. — Tr.]

<sup>3</sup> [WORDSWORTH: "The tent was an expressive emblem

of the Midianites, being nomads; their tent was their all in all. Their wives, their children, their cattle, their goods, their vesture, their treasure, were all collected in it and about it." — Tr.]

what does exist, is an evil conscience. Through seven years Midian had plundered and trodden Israel. This is the first time, in all these years, that resistance is attempted. That in spite of distress and numerical weakness, Israel ventures now to begin a war, must of itself excite attention and make an impression. How long had it been, since Israel had unfurled the banners of its God! Proud tyranny is already startled at the prospect of resistance from a few faithful ones.<sup>1</sup> According to Herodotus (vii. 16), Artaban says to Xerxes: "Men are wont to be visited in sleep by images of what they have thought on during the day." The principle applies in this case to both dreamer and interpreter. Dream and interpretation both reflect the forebodings of an evil conscience, which God is about to judge. The interpreter compares the rolling loaf with the sword of Gideon. (The hith-

pael of יָדָה, here applied to that which symbolized the sword of Gideon (ver. 13), is also used by the sacred writer of the sword which kept the entrance to the garden of Eden. (Gen. iii. 24.) He it is — continues the interpreter — who rises up against the domination of Midian: does he venture on this, and darest thou thus, — be sure that his God (hence the article with Elohim, since without the article it also designates their gods) has delivered Midian into his power.

Ver. 15. When Gideon heard this. What Gideon hears is not merely the interpretation of a dream which confirms his brightest hopes. The dream is one which his enemies have, and the interpretation is their own. He hears in it an expression of the tone and mood of their minds. He learns that the confidence of the enemy is already broken by the reflection that Israel's Lord is once more in the field. Astonished and adoring, he and his attendant hear this wonder, as great and real as any other that God has shown him. They feel that God has done this — they see that He is leader and victor — with thanksgiving they bow before Him.<sup>2</sup>

Vers. 16–18. And he divided the three hundred men. Encouraged, Gideon hastens to act. He divides his band into three companies, so as to be able to surround the hostile encampment (cf. ver. 21). He bids the two companies who are to take their stations on the other sides, to attend to his signal, and gives them the battle-cry. Now, as to this cry, though ver. 18 gives it, "Of Jehovah and of Gideon," yet, since ver. 20 has, "Sword of Jehovah and of Gideon," it is evident that in the former verse the word "sword" is to be supplied. For the two companies who were to wait for the trumpet-blast of Gideon and those with him, could not understand the words of the distant cry, and

yet they also shouted, "Sword of Jehovah and of Gideon" (ver. 20). Moreover, the command must have been executed as it was given; and hence the fact that according to ver. 20 Gideon's own company joined in the longer form, proves that to have been originally given. The cry itself is very expressive. It tells the Midianites that the sword of the God whose people and faith they have oppressed, and of the man whose insignificance they have despised, whose family they have injured, and who through God becomes their conqueror, is about to be swung over their heads.

Vers. 19–21. And Gideon came to the border line of the camp about the beginning of the middle watch. From the mention of the middle watch, it has been justly inferred that the night must be considered as divided into three watches. It was still deep in the night when Gideon undertook the surprise. The middle watch was just begun; the sentinels, it is added, with good reason, had just (יָדָה) been set — for as the middle watch advanced, the army would begin to stir. Prodigious was the alarm that seized on Midian, when suddenly the trumpets clanged, the pitchers crashed, the thundering battle-cry broke out, the torches<sup>3</sup> blazed. . . . Accounts are not wanting in the history of other nations, of similar stratagems adopted by bold generals. Tacitus expresses himself on this subject after his own manner (*Annal.* i. 68, 4): "The clangor of trumpets and the glitter of arms (*sonus tubarum, fulgor armorum*) easily become destructive to a foe who thinks only of a few, half-armed opponents; the more unexpected the alarm, the greater the loss (*cadebant ut rebus secundis avidi, ita adversis incauti*)."<sup>4</sup> So the Roman Minucius Rufus terrified the Scordisci, by causing trumpets to be blown from among the mountains round about, the sound of which, echoed by the rocks, spread fear and terror (Frontinus, *Strategematicon*, ii. 3). The ancients named such surprises Panic terrors, because Pan put the enemies of Dionysus to flight with his horns<sup>4</sup> (cf. Polyænus, *Strategem.* i. and ii.).

The terror which seized on Midian was in truth a terror from God. This the simple narrative sets forth most classically. Ver. 16 had already stated that all had trumpets in their hands, and pitchers, with torches, whereby no hand was left free to use the sword. Ver. 20 says, still more explicitly, "they had the torches in their left, and the trumpets in their right hands." They did not use the sword, but only cried, "Sword of Jehovah and of Gideon." (Not, however, as if Gideon were put on a parallel with God: יְהוָה וְגִדְדֵּן is to be

<sup>1</sup> Æschylus (*Persæ*, 188, etc.) represents poetically the forebodings and dreams of Atossa concerning the impending disaster of Xerxes; but the moral view, that such dreams were inspired by the evil conscience of the conquering tyrant, and that the insignificant people triumphed through God, is wanting.

<sup>2</sup> [Our author treats יְהוָה וְגִדְדֵּן as a plural, and translates: "they worshipped." The form is undoubtedly singular, cf. Gen. xxiii. 7; xiv. 52; etc., and is so regarded by most grammarians, Ges. *Gram.* 75 Rem. 18; Green, 176, 1. First, however, both in his Lexicon and in his Hebrew Concordance treats it as plural. In his Lexicon, s. v.

יְהוָה וְגִדְדֵּן, he says: "יְהוָה וְגִדְדֵּן; plural, sometimes יְהוָה וְגִדְדֵּן, in pause יְהוָה וְגִדְדֵּן, sometimes יְהוָה וְגִדְדֵּן." — Ta.]

<sup>3</sup> [Dr. Thomson remarks (*L. & B.* ii. 196): "I have often seen the small oil lamp of the natives carried in a 'pitcher'

or earthen vessel at night." But the לְפָדִים of this history can scarcely be "oil lamps," for which כִּרְוֹת would be more appropriate. A better explanation is suggested by the following note in Smith's *Bible Diet.* (Art. Gideon): "It is curious to find 'lamps and pitchers' in use for a similar purpose at this very day in the streets of Cairo. The *Zabti* or *Agha* of the police carries with him at night, 'a torch which burns, soon after it is lighted, without a flame, excepting when it is waved through the air, when it suddenly blazes forth; it therefore answers the same purpose as our dark lantern. The burning end is sometimes concealed in a small pot or jar, or covered with something else, when not required to give light (Lane, *Mod. Egypt.*, i. ch. iv.)." — Ta.]

<sup>4</sup> A similar maneuver terrified the inhabitants of Herseum in Achæa, when Diotus besieged them. Polyænus, ii. 36.



taken as supplementing the preceding words — “even that committed to Gideon;” for Gideon was the visible bearer of God’s sword.) Hence, also, ver. 21 says: “They stood (the troops of Gideon) round about the encampment;” i. e., they stand, not otherwise attacking, but simply blowing their trumpets; yet the enemy takes to “running” (רָצוּ) stands contrasted with וַיִּנְקְדוּ. Just as in Joshua’s time the walls of Jericho fell, while the trumpets of Israel sounded, so here it is — “These blew, those fled.” Terror and disorder ruled the hour in the Midianitish camp. In the darkness and confusion, they no longer knew what they did. Hence, ver. 22 states that “while the three hundred blew the trumpets” — this is intentionally repeated, and shows that they scarcely needed a sword against Midian — the Midianites thought themselves attacked by enemies, and raged among themselves, for “Jehovah had set every man’s sword against his fellow, and against the whole camp,” or as we say, in cases of great confusion, “All against one, one against all.”

Ver. 22. And the host fled to Beth-shittah (the House of Acacias), towards Zererah, to the edge of Abel-meholah, near Tabbath. The direction of the flight, and the situation of the places named, can only be inferred from the connection and from a comparison of other passages. The mention of the places must have had a local significance for the reader who was acquainted with their situation. From ch. viii. we learn that the Midianites did not flee in one body, but in several divisions. This is as might be expected, seeing the army was composed of different tribes — Midianites, Amalekites, and “Sons of the East.” This separation in flight is also indicated by the statement of the places to which they fled. First, they are said to have fled “to Beth-shittah, towards Zererah,” by which one line of flight is given. When it is further said that they fled “to the edge of Abel-meholah, near Tabbath,” the intention cannot be to prolong the first line, which is already terminated by the phrase “towards Zererah,” but a second is indicated. This also explains the measures adopted by Gideon. Being unable to follow both himself, he calls on Ephraim to cut off the other line of flight. The enemy’s effort was to gain the fords of the Jordan. That one through which kings Zebah and Zalmunna must have passed (ch. viii. 5), seeing they had the start of the others, is evidently indicated by צִרְרָה, “to-

wards Zererah.” Many codices have צִרְרָה, “toward Zeredah,” *daleth* being substituted for *resh*. Kimchi, however, expressly calls attention to the two *ra’s*. But even in the earliest times Zeredah was read instead of Zererah, as appears from 2 Chron. iv. 17, where we find צִרְרָה. From the same passage compared with 1 Kgs. vii. 46, it is evident that Zeredah was identified with צִרְרָה, Zorthan. From both it appears to have been situated in the vicinity of the Jordan, not very far from Beth-shean (Beisan); and from Josh. iii. 15, 16, it may be inferred that near it there was a ford through the river. This explains why Midian took this line. They approached the river from the direction of Beth-shittah. Berthean did well to connect this place with the modern village Shutta, mentioned by Robinson (ii. 356), and situated in the vicinity of Beth-shean. Keil’s objection that it lies north of Gilboa, is of no force under our view of the localities as above indicated.

Zorthan (Zarthan) is mentioned in connection with a Succoth on this side the Jordan (1 Kgs. vii. 46). To this day the Jordan is passed near some ruins, not far from Beisan, which are supposed to indicate the site of Succoth (Ritter, xv. 446). The other line of fugitives took a more southerly direction, “towards the edge of Abel-meholah.” The name of this place, celebrated as the birth-place of the prophet Elisha, has been preserved in the *Onomasticon* of Eusebius as Αβελμαολαι (ed. Parthey, p. 8). The fact that a שִׁתָּה, edge, or strand, is spoken of, indicates perhaps the presence of a wady. And in fact, coming down from Beisan or Zertn, the first western tributary of the Jordan met with, is a Wady el-Maleh (cf. Ritter, xvii. 432-448, in several passages). The fugitives are further said to have come to the edge of Abel-meholah “near Tabbath.” There is still a city Tubās, not far from Wady Maleh, usually considered to be the Thebez of the history of Abimelech (ch. ix. 50), for which, however, there is no compulsory ground.

Vers. 23-25. Gideon had a definite plan of pursuit. To carry it out, he required more men than the three hundred who had stood with him in the victory. The troops whom he had collected from Manasseh, Asher, Zebulun, and Naphtali (ch. vi. 35), though subsequently dismissed, had not yet disbanded. They now returned (Zebulun only is not named), and assisted in the pursuit. But to overtake the Midianites on their fleet camels was not an easy matter. If not intercepted, those of them who were hastening southward, would get as safely over the Jordan as kings Zebah and Zalmunna had done near Beisan (at Zorthan). Gideon had foreseen this, and had early sent a message to Ephraim, over whose territory the fugitive host was passing, to “seize the waters as far as Beth-barah and the Jordan.” Ephraim acted promptly, and a part of the Midianites were cut off. The “waters” can only mean some western tributaries of the Jordan; for Gideon’s object is to prevent that body of the enemy which by his pursuit he has thus far kept away from the river, from gaining the lower fords and crossing over. He therefore desires “the waters” to be seized “to Beth-barah.” This name Beth-barah cannot well have originated from Beth-abarah (Ford-house). It does not appear that the letter *l* has been

dropped out of בֵּית־עַבְרָה. Besides, if Beth-barah meant “Ford-house,” the direction “to Beth-barah” would have been superfluous; for in that case the seizure of the Jordan would have included that of the “waters” and the ford. On the other hand, it was important to provide for the occupation of the “waters,” or the particular stream intended, along its whole length to its source; lest, while it was guarded below, the enemy should cross it above. Beth-barah is therefore, with Eusebius and Jerome (*Onomast.*, p. 104), to be explained as “House of the Spring,” “Well-house” (from בֵּית or בַּר), by which the narrative becomes clear and intelligible. Therewith, also fall all attempts to identify this Beth-barah with the Beth-abarah of Origen’s reading at John i. 28; for that lay beyond the Jordan. Origen was, however, led by a right critical feeling. Instead of a Bethany, the people of his day doubtless spoke of a Beth-abarah in that region; and this, philologically and in fact, was one and the same with Bethany. For this trans-Jordanic Bethany — not to be confounded

with that near Jerusalem — is to be derived from *Beth-ain*, as Beth-abarah from *Beth-beer*, and like the latter signifies "House of the Spring," — a point to which I formerly directed attention in my "*Bericht über Renan* (Berlin, 1864).

The Ephraimites, to their great glory, captured the two Midianite princes Oreb and Zeeb. It was the reward of their prompt obedience. Very suggestive are the names, under which these two princes of the desert had perhaps been especially dreaded — "Wolf" and "Raven." Among other nations also, these animals, frequenters of desolate places, and eager attendants on battle-fields, have furnished surnames for noted warriors. The Arabs, because the raven follows in the wake of caravans, call him *Eoul-Mirkal*, Father of the Swift Camel, or *Ion-Bersun*, Son of the Sumpter-horse. Noteworthy, at all events, is the conjunction of "Raven and Wolf." Coupled in the same way, we find them sacred to the Scandinavian Odin. Both ravens and wolves were also consecrated to Apollo. In the early Roman legends the woodpecker (*picus*) takes the place of the raven as companion of the wolf, and both belong to the God of War (cf. my *Schamir*, Erf. 1856, p. 103). The Arabs give to both the bird and the quadruped the common name *Ibnol-Erdh*, Son of the Earth (Hammer, *Namen der Araber*, p. 48).

The fame of the deed perpetuated itself in local designations, and the Raven's Rock and Wolf's Wine-press commemorate the disgrace of Midian. The *Odyssey* likewise speaks of a Raven's rock in Ithaca (xiii. 408), which name the scholiast derives from a fallen hunter (cf. Bochart, *Hierozoicon*, ii. 203); and the use of the German *Rabenstein*,<sup>1</sup> is undeniably analogous. In the other

name, the term *jekob* (יֶכֶב), wine-press is borrowed from the hollow form of the object; hence, the name is here equivalent to Wolf's-hole. Similar historical allusions are supposed by the German Muse to lie concealed in Worms (from *Wurme*, slain by Siegfried) and in Drachenfels (cf. Grimm, *D. Heldens.*, pp. 155, 316).

In Haurân, Wetzstein heard the name el-Gurâb, the Raven, applied to a spent volcano (p. 16); and Castle Kerek, at the south end of the Dead Sea, was called Hisnal-gorab, Raven's-castle (Ritter, xiv. 1042).

The important remark in ver. 25, that the heads of the two princes were brought to Gideon "from beyond the Jordan," induces the hope that the name and location of the "Raven's-rock" may yet be traced. The "waters" which Ephraim occupied, must have been those now known as Wady el-Faria. Below this wady, there is to this day a much used ford (Ritter, xv. 449); while over against it, on the eastern bank of the Jordan, there is the steep height of Jebel Ajlûn, overlooking the Ghor, and commanding the confluent valleys (Ritter, xv. 369). On this height there are the ruins of a castle, of which Ibrahim Pasha still availed himself to hold the robber hordes in check, and which (according to the reports of various travellers on this yet but imperfectly known locality) bore the name of Kalaat-er Rabbad, or Rabua. The Ephraimites, charged with the occupation of the Jordan, had crossed over and seized on this important point in order fully to command the Jordan valley. Here they captured the princes "Raven and Wolf." The "Raven's-rock" was still known by this name in the time of Isaiah (see ch. x. 26);

<sup>1</sup> A place of this name occurs in Carinthia as early as the eleventh century (Förstemann, ii. 768).

and in the corrupted designation Rabua, a similarity of sound with Oreb or Gorab may be traced. The exploit was swift and fortunate. Gideon in his pursuit was still on this side of the Jordan; while he was making a halt before crossing over, the Ephraimites were already returning in triumph from the opposite shore, bringing with them the heads of the slain princes. All other explanations, as found among others in Bertheau and Keil also, fail to harmonize satisfactorily with the connection. The narrator designedly adds the words "from beyond Jordan," that the reader may know that Ephraim had gained the great triumph, before Gideon could so much as cross the river. This passing remark helps to prepare the reader for the opening narrative of ch. viii. It foreshadows the pride and selfishness of Ephraim. Finally, that Ephraim was beyond the Jordan, and there captured the hostile chieftains, is evident even from the words (ver. 25), "they pursued Midian;" for as they held the Jordan and "the waters," they could only pursue those who had passed the river.

#### HOMILETICAL AND PRACTICAL.

After his first victory over idolatry in his father's house, Gideon has courage for the second, over enemies in the field. He seeks the few, not the many. He knows that help comes from God, not from the multitude; and because he knows this, he conquers. The countless host of enemies vanishes like dust — not because of his three hundred: the terrors of God dissolve them, and turn them against each other. Doubtless, Gideon was also a hero of the sword; but first God's deed — then man's. Therefore he succeeds in everything, from first to last. Gideon is not envious of God, as Ephraim is of him. To God belongs the glory, first and last.

[B. HALL: Now, when we would look that Gideon should give charge of whetting their swords, and sharpening their spears, and fitting their armor, he only gives order for empty pitchers, and lights, and trumpets. The cracking of these pitchers shall break in pieces this Midianitish clay; the kindling of these lights shall extinguish the light of Midian; these trumpets sound no other than a soul-peal to all the host of Midian: there shall need nothing but noise and light to confound this innumerable army. And if the pitchers, and brands, and trumpets of Gideon, did so daunt and dismay the proud troops of Midian and Amalek, who can we think shall be able to stand before the last terror, wherein the trumpet of the archangel shall sound, and the heavens shall pass away with a noise, and the elements shall be on a flame about our ears? — THE SAME: Those two and twenty thousand Israelites that slipped away for fear, when the fearful Midianites fled, can pursue and kill them, and can follow them at the heels, whom they durst not look at in the face. Our fight gives advantage to the feeblest adversary, whereas our resistance foilth the greatest. — SCOTT: In this world, the wicked are often left under the power of their own delusions and the fury of their mad passions, to avenge the cause of God on each other: a period is approaching, when we may expect that the persecuting foes of Christianity will destroy one another, whilst the host of Israel shall look on, and have nothing to do but to blow the trumpet of the gospel. — WORDSWORTH: Gideon has only three hundred men, and Christ's church is called "a little flock," and their foes are innumerable; but their

countless myriads melt away, dispersed by the breath of God.—THE SAME: The princes of Midian represent the spiritual enemies of the Church. Is it by chance that they were called Oreb, the Raven, and Zeeb, the Wolf? The Raven is contrasted with the Dove in the history of the Flood (see Gen. viii. 7) as an unclean bird (cf. Lev. xi. 15); and in the N. T. the Wolf is the emblem of those false

teachers who tear and devour the flock of Christ.—THEODORET (as quoted by Wordsworth): Gideon overcame Midian with unarmed soldiers, bearing only trumpets, torches, and pitchers. So Christ overcame the world by unarmed apostles, bearing the trumpet of preaching and the torch of miracles.—Tr.]

*Ephraim's proud complaint and Gideon's wise forbearance.*

CHAPTER VIII. 1-3.

- 1 And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when [didst not call out<sup>1</sup> to us that] thou wentest [wast going] to fight with [against] the Midianites? and they did chide [quarrel] with him sharply  
2 [vehemently]. And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes [omit: of the grapes] of Ephraim better  
3 than the vintage of Abi-ezer? God hath delivered into your hands<sup>2</sup> the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger [excitement]<sup>3</sup> was [omit: was] abated toward [against] him, when he had [omit: had] said that.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — לֹבְלֵתִי הָרָאוּת לִבִּי פִי חֲלָקָה. It is not necessary to take פִּי in a temporal sense, which at all events it has very seldom. The הָרָאוּת is followed by the objective clause of that which the persons addressed are notified of.

[2 Ver. 2. — "Into your hands," with emphasis. Hence the Hebrew puts it first: "Into your hands (lit. hand) God gave the princes of Midian," etc.—Tr.]

3 Ver. 3. — רָפוּתָהּ רָפוּתָהּ, like חֲרָףָהּ חֲרָףָהּ, Ps. xxxvii. 8. רָפוּתָהּ denotes violent, panting excitement.

EXEGETICAL AND DOCTRINAL.

In his dealing with puffed-up Ephraim, even more than by his victories, Gideon approves himself as a true warrior of God, wiser in his humility than his dazzled countrymen in their pride. The service rendered by Ephraim in slaying Oreb and Zeeb, was after all of but secondary merit. They had only smitten an already shattered and terrified enemy: had only captured the game which another had chased into their hands. Where was Ephraim when Midian in full force encamped himself in the country? But inferior merit is the more arrogant. The tribe is so intoxicated by the easy victory over the two princes, that it presumes to reprimand Gideon for beginning a war without them, and thus undertaking to deprive them of the laurels which they would certainly have won. So little does Ephraim understand the true strength with which Israel has conquered, that he accounts it an insult to himself on the part of the smaller tribe to have conquered without him. The pride of the mighty men of the world could not be more clearly depicted. They contend with him vehemently (בְּרִיבָהּ), just as the men of Nineveh, repenting, "cry vehemently" (בְּרִיבָהּ, Jon. iii. 8) unto God. They address the great hero fiercely and vociferously. His answer is admirable. He might have humbled them by a few words about

his deed; but he will have no strife where Israel needs unity. He says nothing of his own great victory. He does not irritate them by referring to their previous inactivity, although their tribe was so great; or by reminding them that after all he had sent them the word which enabled them to capture an enemy whom he was pursuing. On the contrary, he quiets them by extolling their great merits. He may not conceal that the victory was gained without them; but, his vintage, is it not less than their gleanings? What comparison is there between his spoils and theirs? He, still on this side the Jordan; they, already adorned with the trophies of the "Raven and Wolf!" He lets them know, however, who it is that really gives victory, namely Elohim. But here also the nice discrimination shows itself, with which the terms Jehovah, ha-Elohim, and Elohim alternate, according to the spiritual position of the persons addressed or spoken of. To Ephraim, Gideon says that Elohim gave them victory — as he sometimes gives it even to heathen. He uses this term because they lacked humility and faith to know that Jehovah, ha-Elohim, the true God of Israel, gives strength to his people, and that, thus endowed, it is of no consequence whether the militant tribe be great or small (cf. ver. 6, etc.).

What have I done now in comparison with you? The vain tribe, which only smarted at the thought that an insignificant member of Manasseh

should reap greater glory than Ephraim, is quieted when this person himself disclaims the glory. Vanity that prides itself on seeming merits, is always contracted. The Ephraimites do not understand the modesty of Gideon, which, in denying, as it were, his own real merits, necessarily pours the contempt of irony on their pretended deserts. But Gideon's object is gained. They allow themselves to be pacified, and go home to bask themselves in the sunshine of their achievements. Gideon, for his part, teaches that victory alone does not suffice to save a people; but that he is the real hero who is truly humble, and for the sake of peace overcomes himself. To conquer, he must know how to bend.

The narrative stands here in its proper place. It does not presuppose anything that happened later; but connects, historically and morally, what goes before and what follows after. Gideon is still in the midst of his campaign, when Ephraim attacks him with its pride. But his subsequent career of victory, speaks louder than envy. The statement of Josephus (*Ant.* v. 6, 6), that Ephraim was afterwards punished for its pride, rests on no Scriptural authority; but the confusion to which they are put by the subsequent deeds of Gideon, to whom after all they were indebted for their own achievement also, is a discipline of the sharpest kind.

#### HOMILETICAL AND PRACTICAL.

Ephraim is jealous of Gideon. Jealousy is a quality which only seeks its own. It is a characteristic of unbelief, which envies God his power and love.

STARKE: He acts wisely, who prefers to forego somewhat of his own rights, rather than by a contrary course to invite the opposition of others, and so debar himself from attaining a greater good. —

GERLACH: Gideon's answer, as modest as it was prudent, quiets the Ephraimites. He appears here, as afterwards, as a high-minded man, free from low ambition and domineering tendencies.

[BF. HALL: I did not hear the Ephraimites offering themselves into the front of the army before the fight, and now they are ready to fight with Gideon because they were not called to fight with Midian: I hear them expostulating after it. After the exploit done, cowards are valiant. Their quarrel was, that they were not called. It had been a greater praise of their valor to have gone unbidden. . . . None speak so big in the end of the fray as the feeblest. — THE SAME: Ephraim flies upon Gideon, whilst the Midianites fly from him; when Gideon should be pursuing his enemies, he is pursued by brethren, and now is glad to spend that wind in pacifying of his own, which should have been bestowed in the slaughter of a common adversary. It is a wonder if Satan suffer us to be quiet at home, whilst we are exercised with wars abroad. Had not Gideon learned to speak fair, as well as to smite, he had found work enough from the swords of Joseph's sons; his good words are as victorious as his sword; his pacification of friends, better than his execution of enemies. — SCOTT: In those things which pertain to the truth, authority, and glory of God, Christians should be unmoved as the sturdy oak; but in the little concerns of their own interest or reputation, they should resemble the pliant willow, that yields to every gust. — HENRY: Very great and good men must expect to have their patience tried, by the unkindnesses and follies even of those they serve, and must not think it strange. — BUSH: The incidents mentioned afford a striking illustration of two emphatic declarations of Scripture: 1. That "only by pride cometh contention;" and, 2. That "for every right work a man is envied of his neighbor." — TR.]

*Succoth and Penue! refuse supplies to Gideon while in pursuit of the Midianitish kings. The kings surprised and captured. The punishment of the traitorous cities and the captured kings.*

#### CHAPTER VIII. 4-21.

4 And Gideon came to [the] Jordan, and passed over, he, and the three hundred  
5 men that were with him, faint [hungry], yet pursuing them [omit: them]. And he  
said unto the men of Succoth, Give, I pray you, loaves of bread unto the people  
that follow me: for they be faint [hungry], and I am pursuing after Zebah and Zal-  
6 munna, kings of Midian. And the princes of Succoth said, Are the hands of Zebah  
and Zalmunna now [already] in thine hand,<sup>1</sup> that we should give bread unto thine  
7 army? And Gideon said, Therefore when the Lord [Jehovah] hath delivered  
Zebah and Zalmunna into mine hand, then I will tear [thresh] your flesh with the  
8 [omit: the] thorns of the wilderness and with briers. And he went up thence to  
Penue!, and spake unto them likewise: and the men of Penue! answered him as  
9 the men of Succoth had answered him. And he spake also unto the men of  
Penue!, saying, When I come again [return] in peace, I will break [tear] down  
10 this tower. Now Zebah and Zalmunna were in Karkor, and their hosts [host]<sup>2</sup>  
with them, about fifteen thousand men, all that were left of all the hosts [host] of  
the children [sons] of the east: for [and] there fell [had fallen] an hundred and

11 twenty thousand men that drew sword. And Gideon went up by the way of them that dwelt [dwell] in tents on the east of Nobah and Jogbehah, and smote the host: 12 for [while] the host was [thought itself] secure. And when [omit: when] Zebah and Zalmunna fled, [and] he pursued after them, and took the two kings of Midian, 13 Zebah and Zalmunna, and discomfited [terrified] all the host. And Gideon the son of Joash returned from [the] battle [war] before the sun *was up* [from the Ascent of the Sun].<sup>3</sup> And [he] caught a young man [a boy] of the men of Succoth, and inquired of him: and he described unto [wrote down for] him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with [as to] whom ye did upbraid [mock] me, saying, *Are* the hands of Zebah and Zalmunna now [already] in thine hand, that we should give bread unto thy men *that are* weary [hungry]? And he took the elders of the city, and thorns of the wilderness, 17 and briars, and with them he taught [*gave a lesson to*] the men of Succoth. And he beat [tore] down the tower of Penuel, and slew the men of the city. Then said he [And he said] unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one 19 resembled [looked like] the children [sons] of a king. And he said, They *were* my brethren, *even* the sons of my mother: *as* the Lord [Jehovah] liveth, if ye had 20 saved them alive, I would not slay you. And he said unto Jether his first-born, Up, and slay them. But the youth [boy] drew not his sword: for he feared, 21 because [for] he *was* yet a youth [boy]. Then Zebah and Zalmunna said, Rise thou, and fall upon [strike] us: for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments [moons] that *were* on their camels' necks.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 6. — Dr. Cassel: "Hast thou the fist of Zebah and Zalmunna already in thy hand," etc. Bertheau and Keil, in their commentaries, have the same rendering, merely changing Luther's plural, *Sind die Fäuste*, to the singular.

פֶּסֶת is properly the hollow hand, the palm; accordingly the Dutch Version renders, rather awkwardly to be sure, "Is dan the handpalm van Zebah en Zalmunna alreeds in uwe hand," etc. The word "fist," even if it did not somewhat alter the metaphor involved, lacks dignity in modern English, although it avoids the tameness of using "hand" twice. For an independent version, De Wette's would be better: "Hast thou then Zebah and Zalmunna already in thy hand," etc. — Tr.]

[2 Ver. 10. — מַחֲנִיחֵם: singular, with plural suffix. Cf. Ges. Gram. Sect. 98, 9. — Tr.]

[3 Ver. 12. — מִלְּמַעְלָה הַחֵרֶם. The above rendering takes no account of the ל. "At" would be better than "from." It is literally, "from at" the ascent of the sun. It indicates the point to which Gideon came, and at which he turned back. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 4-9. And Gideon came to the Jordan. The pride of Ephraim was not the only incident by which Gideon was taught that the liberation of his people required more than victory over its enemies: that its servitude consisted not merely in external subjection, but much more in the internal bondage of sin and unbelief. Gideon also experiences the truth, which the political history of all ages demonstrates, that the friends of the people and its true interests, do not always find their natural supporters in the people itself. Instead of confederates, they find obstructors and opponents. Was not Gideon's a national achievement, for the freedom and happiness of all? Is it not for all that he risks his life? For whom does he wage war even to extermination with Midian, but for all Israel? Was it anything unreasonable, that he asked Succoth, a considerable city, for some bread for the men who, notwithstanding the many hardships endured, had not ceased to follow their enthusiastic leader? — The Septuagint justly puts *sempotes*, hungry, for עֵלֶיכֶם. The same word

(עָלָה) is used by Esau, when he returns from the chase, and sees the dish of lentiles (Gen. xxv. 30). Had the men been wearied, they could not have prosecuted the pursuit. But nutritious food would strengthen them. For that they longed. The term is not specific, like רָעַב, but signifies need of physical nourishment. It includes thirst as well as hunger (cf. Job xxii. 7). — But what did Succoth? Instead of compassion and patriotic sympathy, it consulted its own petty interests. Succoth believed not; nor, consequently, saw God's hand in Gideon's victories. Materialism, which rather than risk a loss, will serve a foreign tyrant, is here depicted to the life. The magistracy of Succoth consider, not the duty to assist, but the danger which may result from such a siding with Gideon as would be implied in rendering him aid. For, not to mention that a quantity of bread costs something — and it is noticeable that while Gideon modestly intercedes for his "followers" (פְּרָטֵי) they talk of his band as a host (צְבָאָה), — there is a chance that Gideon may fail in his expedition.

Zebah and Zalmunna may possibly conquer and take vengeance. So do slaves speculate. Not so thought the German cities in 1813, when, driven by the hand of God, Napoleon fled from Russia; a disposition which, in spite of Davoust and Vandamme, brought victory to those cities. "Hast thou," they ask mockingly, "the fist of the kings already in thy hand?" The full hand, **הַיָּד הַמְּלִיכִית**, must be seized, in order to apply the fetters to captives.

This is the second time that Gideon encounters such folly among his people. But he instantly perceives that humility and gentleness like those shown towards Ephraim, would here be out of place. Ephraim had at all events done something, and had not refused assistance. Here were cowardice and treason combined. He does not, however, chastise them at once. Therein also he shows a soul penetrated by spiritual strength. He will not manifest personal resentment; he will show them that they have offended against the cause of God. He is sure of victory; but before he punishes them, they shall see that finished, the accomplishment of which they now doubt. When he shall appear before Succoth with Zebah and Zalmunna in fetters, they will no doubt be glad to give him bread; but then he will give them that to which now on his king-chase through the desert they refer him — he will thresh them with "thorns of the desert and with *barkanim*." Owing to the brevity of the narrative, which only gives the leading speeches, while it omits all transitions, it is not altogether clear why Gideon's threat against the inhabitants of Succoth takes the precise form of "thorns." The ingenious Kimchi thought that it was a play on the name of the city, since **שֻׁכּוֹת** (by the constant Chaldee substitution of **ס** for **ש**, **שֻׁכּוֹת**, plur. **שֻׁכּוֹתִים**) means a thorn (Job xl. 31; cf. **שֻׁכּוֹת**, plural **שֻׁכּוֹתִים**). He even thinks that the name of the city may perhaps have been derived from this word. But, though such a word-play might not have been altogether at variance with the spirit of antiquity, it can scarcely be supposed to have such controlling influence in our passage.

For then why is not the word **שֻׁכּוֹת** used by Gideon? But instead of it, other and rather remote terms are chosen. The choice of the punishment denounced seems to have a deeper reason. The magistracy of Succoth refuses bread: is not that of itself a mocking reference to the food which the desert affords? But what does Gideon find there? That which can nourish, not men, but at best only the camel, that marvel of the desert — acacia-thorns, thistles, tarfa-needles, springing up amid sand and rock. Shall he thresh these like grain, in order to bake bread? He requites their mockery, by promising with such thorns to belabor their flesh. Hence, the most probable explanation of **בְּרִיחֵי** will continue to be that, which, after the constant exegetical tradition of the Jews, makes it thistles or thorns (Raschi explains it by the French *ronces*, briers), and the same as those already indicated by "thorns of the desert." The idea suggests itself that *kotse hamidbar* may only precede *barkanim* by way of explanation; in which case **בְּרִיחֵי** would have the sense of "namely:" "thorns

1 Analogies to this word, such as *πέγχοι*, thorn = *ἀράχες* (cf. *παύρος* and *βραβύρος*, *styras* and *frigus*), cannot here be further investigated. In Scandinavian dialects, *rhamnus*, thornbush, is called *getbark* or *geitbark*.

of the desert, namely *barkanim*."<sup>1</sup> For that *Barka* (*Barca*) designates stony *styras*, may be considered as made out (see on ch. i. 4). The thorns meant are probably those of the acacia, called *talk* by the Arabs, which cover the ground to such an extent, that many Arabs are accustomed to carry *thorn-extractors* about them (cf. Ritter, xiv. 207, 336).

That the threatened chastisement corresponds to the expressions made use of by the ungrateful citizens in reply to Gideon's request, is evident from the fact that, though he receives the same treatment from the inhabitants of Penuel, he does not threaten them with the same punishment. These, who deemed themselves secure in their tower, he promises to tear down that bulwark of their pride. **בְּשָׁלוֹם**: not exactly, when I return in peace; but, when I return prosperously, with success and victory.

Vers. 10–12. And Zebah and Zalmunna were in Karkor. We are yet to trace the course of Gideon's pursuit. Succoth lay beyond the Jordan, for he came to it after crossing the river (ver. 4; cf. Josh. xiii. 27). It was, moreover, south of the Jabbok (*Zerka*), for the scene of Jacob's wrestling was north of that stream, he alone having remained behind, while his people had crossed over (Gen. xxxii. 23, 24). The place of the wrestling was afterwards occupied by Penuel. When morning had come, Jacob passed over the stream at Penuel (Gen. xxxii. 31), joined his family, met Esau, and afterwards came to Succoth, which was therefore south of the Jabbok. This position of Succoth agrees with that in which we left Gideon at his meeting with Ephraim. That tribe had guarded the Wady el Faria and the fords in its neighborhood. It was in the vicinity of this Wady that they met with Gideon, prosecuting the pursuit, and brought him the heads of the captured princes. Now, if he passed over at this point, he would land south of the Jabbok, and reach Succoth first. He then crossed the Jabbok, and came to Penuel. The hiding-place of the terrified enemy was no secret to him. There is in Hauran an almost unassailable place of refuge for the robber tribes — the volcanic rock-desert of Sâfa (both in the wider and narrower sense), concerning which some very valuable information is given by Wetzstein. It embraces a fertile district, "a *Ruhbeh*, Paradise," for some months of the year, which is almost as inaccessible as Paradise. Says Wetzstein (*Hauran*, p. 15, etc.): "Here is the stronghold of the Gêjât, and Stâye, and all the tribes of the eastern slope of the Hauran mountains." The people of Syria have a proverbial expression which says, "he fled into the Wa'r of the Sâfa," i. e., into an unassailable refuge. The *Ruhbeh* can only be reached by two roads, from the north and the south. The northern is especially dangerous; even in our own days hostile tribes have made inroads at Rigin el Mara. The Sâfa, and the whole of this terrible, rock-walled asylum, is what we are here to understand by the term **קַרְקֹר**, Karkor. For this word signifies ruins, destruction: cf. Num. xxiv. 17: "he destroys — **הָרַס** — all the sons of Sheth." The same verb is used, Is. xxii. 5, of the destruction of walls; and in Talmudic as well as modern Hebrew **הָרַס** means destruction.<sup>2</sup>

2 Eusebius (*Onomast.*, Parthey, p. 253) does not say that this Karkor and Carcaria near Petra are one and the same place. Nor can they be the same, although the names may be similarly explained.

Such being the situation and topography of the place, the significance of the brief statement that the kings were in Karkor, becomes manifest. It not only explains the sense of security felt by the enemy, but also and especially displays the boldness, endurance, wisdom, and energy, with which Gideon followed them into their hiding-place. We can still trace his route; for it passed to the east of Nobah and Jogbehah. Nobah is the same as Kenath (Num. xxxii. 42), which again is the Kanatha of Roman times, and the Kanvât of the present. He who is north of the Jabbok, and passes east of Kanvât, if he be in search of an enemy retired to his hiding-place, must be bound for the Sâfa. But Jogbehah also can be identified. Since Gideon's way is said to have gone to the east of "Nobah and Jogbehah,"<sup>1</sup> the latter must have lain farther north than the other, and there is thus the more reason for regarding it as the same with Jobbah, the Shôbah of Seetzen, Shuhubah of Buckingham (cf. Ritter, xv. 881), and Shubbah of Wetzstein.

Gideon's attack was so unexpected and sudden, that a renewed attempt at flight fails (ver. 12).

The host, it is said, הִתְחַלְּלָה: terror seized it, so that no resistance was offered, and the army surrendered. The celerity of this victorious career, and its results, finds many parallels in the history of the desert tribes. When Mehemet Ali, in 1815, fought against Asyr in Arabia, he pursued the defeated enemy with such haste, that all his stores of subsistence had to be left behind, and he himself was at last reduced to a diet of dates. But he was rewarded for this by the capture of the chiefs of his adversaries, and many others went over to him (cf. Ritter, xii. 932). But that for which no parallels can be adduced, is Gideon's aim, his cause for war, and the fewness of his enthusiastic warriors compared with the overwhelming numbers arrayed against him to the last. Even if the 120,000, lost by Midian in the course of their defeat, from the Hill of Moreh to Karkor, were a round number, a stream of blood nevertheless marked the track of the smitten tyrants, as it marked that of Napoleon's retreat from Russia. It was probably from prisoners and wounded left behind, at Stations of Death, that Gideon learned the secret way into the rocky asylum, called "hell" by Arabic poets, on account of its volcanic formations, and now become a place of judgment for a seven years' oppression (ch. vi. 1; compare the period of 1806-1813 in German history).

Vers. 13-17. And Gideon, the son of Joash, returned from the war from the Ascent of the Sun. The addition Son of Joash, is here put to Gideon's name for the first time since his rising against idolatry. The glory of having finished the conflict, accrues to the family and name of Joash, because in the hour of danger he had sided with his son. For that the conflict is ended, was already indicated by ver. 10, which said that "all that were left" of the "whole host" were in Karkor. The victory over this remnant ended, not merely a battle, but הַמִּלְחָמָה, the war. The hero can now turn back, but not yet to his own house. He must first settle accounts with Succoth and Penueh. He comes to Succoth first. Had he returned the way he went, he must have reached Penueh first.

<sup>1</sup> Greek texts have a corrupt form Ἱερὸβάλ. The Syrian version of Paul of Tella does not have the name at all (Rödm. p. 169).

<sup>2</sup> For which the Jewish expositors decide, because they assign the previous expedition to the night-time.

His design was evidently to surprise both places, but chiefly Succoth, so that when he came to punish, the scourge might fall only on the persons who had deserved it. Bearing this in mind, the

connection makes it clear that מַלְמַחֲלָה הַחֹרֶם is not to be taken as a note of time,<sup>3</sup> sunrise, but of locality. It is designed to explain how Gideon comes to reach Succoth first, and from a direction from which the inhabitants did not expect him. Gideon everywhere displays that great quality of a general, the skill to baffle the calculations of his adversary. What sort of a locality "Maaleh Hacheres" was, the following hypothesis may perhaps indicate with some degree of probability. Succoth

lay in the valley of the Jordan, the Ghor, קְצִיָּה

(Josh. xiii. 27). The expression מַלְמַחֲלָה can only be used in connection with mountains (cf. "Maaleh Akkrabbim," ch. i. 36). The heights from which Gideon descended in order to reach Succoth, were the mountains east of the Jordan, which unfortunately are yet too little known. About the names, also, which in earlier and later periods they bore, we are very much in the dark. Now, in the territory of Reuben, we find (Josh. xiii. 19) a "Tsereth Hashachar on the Mountain of the Valley." The name חֹרֶם signifies the sun. "Sunrise" (מִזְרֵחַ) always indicates the east side. Accordingly, in the passage just cited, we have a Tsereth Hashachar, i. e., "Splendor of the Dawn," on the mountains of the Ghor, in the east. It may therefore be assumed with great probability that the name "Ascent of the Sun" also was borne by the heights of the mountains east of the Jordan, whether those mountains were named "Sun" or "Sunrise" on local, or what is more probable on religious grounds.

As Gideon appeared quite unexpectedly, he succeeded in laying hold, unnoticed, of a boy, who wrote down for him the names of those who composed the magistracy of the city. It is not without interest to observe that the boy (נֶעֱר) could write, that he knew the names of the authorities, and that these numbered seven and seventy, of whom seven or five may be regarded as שְׁבִיעִים, princes, and seventy or seventy-two as elders. If the government of the city was in the hands of certain families, the boy would not find it difficult to give their names. The astonishment and terror of the inhabitants were doubtless great. The more haughty they had formerly been, the more terrified were they now. It is to be carefully noted that Gideon's purpose is to punish only the rulers of Succoth, and that after he has done it, the remark is made: וַיִּנְדֹּשׁ אֶת אֲנָשֵׁי סֻכּוֹת — "he taught the men of Succoth a lesson." This alone shows that the reading וַיִּנְדֹּשׁ, "he threshed," already proposed by Serarius, and again by Bertheau, is not to be approved. For the fact that "he took the elders of the city and the thorns," makes it clear that he cannot have chastised the people of Succoth. But he "made them — the whole people, — to know;" gave them a lesson which showed how badly their rulers had acted, and what penalties such distrust and selfishness

<sup>3</sup> That וַיִּנְדֹּשׁ need not necessarily be written וַיִּנְדֹּשׁ (Bertheau), and is found elsewhere, has already been justly remarked by Kell, who refers to Num. xvi. 5, and Job xxxii. 7.

entail (which has been well apprehended by the Jewish expositors). At Penuel, however, which, having heard of the visitation of Succoth, had the folly to defend itself, the traitors lost their lives. It is truly admirable, how finely the narrative, with all its plainness, brings out the specially decisive points of view. Gideon went first to Succoth, because he did not wish to punish all the inhabitants, and it became necessary therefore to surprise the city, lest the guilty should escape, and to "catch a boy," who unreservedly gives him their names. His purpose as to Penuel requires no surprise—the tower cannot run away; and it is the folly of the inhabitants, that in defending it, they lose their lives as well as their tower.

Vers. 18-21. And he said to Zebah and Zalmunna. This took place on his arrival at home, i. e. in Israel, for his son Jether was present, who, being but a boy, cannot have shared in the heroic expedition. The place cannot, however, be definitely determined; perhaps it was his old battlefield, the plain of Jezreel, where the people came flocking together, in order to behold the terrible kings in fetters.

The closing scene of Gideon's dealings with these robber-kings, like every other in his history, is worthy of a hero who has been raised up to battle with the sword and mete out punishment. To spare the lives of enemies, especially of enemies so barbarous and cruel as these, was not the custom of antiquity, least of all in the east. Pyrrhus (in Seneca) says: *Lex nulla capto parcat aut penam impedit*; and even Josephus (*Ant. ix. 4, 3*) makes Elisha say—what, however, he never did say—that it is right to kill captives taken in a just war. But Gideon, who respects the royalty of his captives, enemies though they be, would gladly spare them, and believes himself obliged at least to show them why he cannot do it. Through this circumstance, we hear of an occurrence otherwise unknown—a fact which may suggest and cause us to regret how much other information has perhaps failed to reach us. The kings, it seems, had caught and slain on Mount Tabor the brothers of Gideon, sons of the same mother<sup>2</sup> as well as father with himself. It is probable that this took place after some earlier battle, engaged in by Manassah—but without God's help—against the invaders. They were put to death, though only engaged in defending their native land, and though—as Zebah and Zalmunna flatteringly say—they looked like Gideon, like men of royal blood. In their persons, therefore, "kingly bearing," stately presence and chivalrous valor, had not been respected; and shall Gideon spare those who were robbers and murderers of seven years' standing? Impossible! Gideon's sword has been whetted for the very purpose of administering righteous judgment. When Turnus entreated Æneas for his life, the latter, remembering that the former had slain Pallas, the son of Evander, and "*furiis accensus et ira terribilis*," exclaimed, "*Pallas te immolat*," etc., and thrust the spear into his heart (*Æneid*, xii. 949). And yet Turnus was a native of the country, and fought against aliens, and Pallas was neither son nor

brother of Æneas. The intimation that the family of Josiah had previously already bled for Israel, throws a new light on the question why of all men Gideon was selected to be the conqueror. However, notwithstanding their ill deserts, he does not treat his captives cruelly. He neither makes them objects of taunt or insult, nor uses them for purposes of ostentation and self-glorification. He does not load them with ignominy, as Sapor is said to have done to the Roman Emperor Valerian, and, according to the legend in Eutychius, Galerius to a Sapor, and Tamerlane to Bajazet.<sup>3</sup> The honor of the captives was sufficiently consulted, even when Gideon wished to make his eldest son the executor of his sentence. But he, a boy, and apparently of timid bearing, shrinks from drawing his sword against the mighty foemen, still distinguished by royal state and show. And truly, they must have been terrible warriors; they ask not for life, as Turnus and Homeric warriors do, but desire to be slain by the hand of an equal, and not to be hacked and hewn by the sword of a boy; for, say they, "as the man, so is his strength." They have no other request to make than that Gideon will kill them himself; and he complies with it—they fall by his sword. The "moons" which have hitherto ornamented their camels' necks, he now takes off; an evidence that even in captivity they have experienced kingly treatment. That he does not take them off until after the kings are dead, indicates that they are the special insignia of royalty, and crescent-shaped. Thus, according to Philostratus (lib. ii. cap. 1), Apollonius of Tyana received the convoy of a camel from the Persian king, which headed the train, and by a golden ornament on its face indicated its royal ownership. In the poem of Statius (cf. Bochart, *Hierozoicon*, i. 17) the horse of Parthenopæus, the fabled assailant of Thebes, wears crescent-shaped ornaments (*lunata monilia*). Mention is made of an Arabic expression, which speaks of "moon-shaped camel ornaments" (Ritter, xii. 486). The ornament, in its peculiar shape, was evidently an escutcheon of the ancient Ishmaelites, who were worshippers of the moon (Herod. iii. 8), as Scripture also speaks of a son of Joktan, the progenitor of many Arab tribes, whose name was Jerah, moon (Gen. x. 26). The crescent of the Arabizing Ottomans of modern times may be referred to it as to its original. For the *lunule* also, which adorned the shoes of ancient Roman senators and nobles, and whose significance was obscure even to antiquity (Plut. *Quest. Rom.*, 73), had only the shape of the half-moon.

#### HOMILETICAL AND PRACTICAL.

[HENRY: "Faint and yet pursuing;" much fatigued with what they had done, yet eager to do more. Our spiritual warfare must thus be prosecuted with what strength we have, though but little; it is many a time the true Christian's case, fainting, yet pursuing.—BP. HALL: It is hard if those who fight the wars of God may not have necessary relief; that whilst the enemy dies by them, they

also of the tribes of Western Africa. Speaking of polygamy and family life among them, the Rev. J. G. Auer observes (*Spirit of Missions* for 1867, p. 729): "Children cleave to their mother more than to their father, and a full brother or sister is called 'my mother's child.'"—Ta.]

<sup>2</sup> [On the first of these stories, see Gibbon's *Decline*, etc., Milman's ed., Boston, i. 319; on the second, vol. vi. 271, note 68; on the third, vi. 267-71, with Milman's note on p. 271.—Ta.]

<sup>1</sup> Cf. Grotius, *De Jure Pacis et Belli*, lib. iii. 4, 10.

<sup>2</sup> [BUSE: "In countries where polygamy is tolerated, the ties of brotherhood are, as might be expected, much more close and tender between those who are born of the same mother, than those who are connected only as the children of the same father. This explains why 'son of my mother' was among the Hebrews, as now among the Arabs and others, a far more endearing expression than that of 'my brother,' in the general sense." The same remarks hold



should die by famine. If they had labored for God at home in peace, they had been worthy of maintenance; how much more now that danger is added to their toil?—THE SAME: Those that fight for our souls against spiritual powers, may challenge bread from us; and it is shameless unthankfulness to deny it.

THE SAME (on the punishment of Succoth): I know not whether more to commend Gideon's wisdom and moderation in the proceedings, than his resolution and justice in the execution of this business. I do not see him run furiously into the city, and kill the next; his sword has not been so drunken with blood, that it should know no difference; but he writes down the names of the princes, and singles them forth for revenge.—THE SAME: It is like, the citizens of Succoth would have been glad to succor Gideon, if their rulers had not forbidden. They must therefore escape, while their princes perish.—THE SAME (on Penueh): The place where Jacob wrestled with God and prevailed,

now hath wrestled against God and takes a fall; they see God avenged, which would not believe Him delivering.—WORDSWORTH: They who now despise the mercy of Christ as the Lamb, will hereafter feel the wrath of Christ as the Lion (Rev. v. 5).—BUSH: The whole of this remarkable transaction tends to inspire us with confidence in God, and to encourage our exertions in his cause; but there are two lessons especially which we shall do well to learn from it: 1. To prosecute our spiritual warfare under all discouragements ourselves; and 2. To be careful to put no discouragements in the way of others. God is indignant with those who would weaken the hands of his people.

BR. HALL: The slaughter of Gideon's brethren was not the greatest sin of the Midianitish kings; [yet] this alone shall kill them, when the rest [of their sins] expected an unjust remission. How many lewd men hath God paid with some one sin for all the rest!—SCOTT: Sins long forgotten must be accounted for to God.—TR.]

*Gideon refuses to be king. Prepares an ephod, which is followed by evil consequences. Gideon's death and burial.*

## CHAPTER VIII. 22-32.

- 22 Then [And] the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord [Jehovah] shall rule over you. And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings [the ring]<sup>1</sup> of his prey. (For they had golden ear-rings [rings], because [for] they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment,<sup>2</sup> and did cast therein every man the ear-rings [ring] of his prey. And the weight of the golden ear-rings [rings] that he requested, was a thousand and seven hundred *shekels* of gold; beside [apart from the] ornaments [moons], and [the] collars [ear-drops], and [the] purple raiment [garments] that *was* [were] on the kings of Midian, and beside [apart from] the chains [collars] that *were* about their camels' necks. And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither [omit: thither] a whoring after it [there]: which thing [and it *i. e.* the ephod] became a snare unto Gideon, and to his house. Thus was Midian subdued [But Midian was humbled] before the children [sons] of Israel, so that they lifted up their heads no more. And the country was in quietness<sup>3</sup> forty years in the days of Gideon. And Jerubbaal the son of Joash went and dwelt in his own house. And Gideon had three-score and ten sons of his body begotten: for he had many wives. And his concubine that *was* in Shechem, she also bare him a son, whose name he [they]<sup>4</sup> called Abimelech. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 24. — תָּרִי, ring; whether ear-ring or nose-ring, the word itself does not declare. Cassel and De Wette both render it by the singular (De Wette, *Ohrring*). It is used as a collective, and simply indicates the class of ornaments desired, without any reference to the number which each man was supposed to have, or was expected to give. This indefinite singular is best rendered in English by the plural, as in R. V. — TR.]

[2 Ver. 25. — לְבָשׁוֹת: Dr. Cassel, *ein Gewand*, "a garment." The definite article simply indicates the garment used on the occasion. The term לְבָשׁוֹת, though also used in the general sense of garment and raiment, is

specially applied to the outer garment, the mantle or cloak, cf. *Bib. Dict.*, s. v. "Dress." Being a four-cornered piece of cloth, it was quite suitable for the present purpose. — Ta.]

[3 Ver. 28. — *וַיָּשָׁב הָאֱלֹהִים*, "and the land rested." The E. V. departs here from its own previous renderings, see ch. iii. 11, 30; v. 31, where the Hebrew has the same words. — Ta.]

[4 Ver. 31. — *וַיִּשָּׂא הָאֱלֹהִים*] Dr. Ossel: *man nannte seinen Namen*. Bertheau also takes *וַיִּשָּׂא* as the indeterminate 3d pers. (see Ges. *Gr.* 137, 3), and says: "the name sounds like a nickname, given him because his lordship was of such brief duration, and he so very far from being Father of a King." The difficulty is that the text gives no hint of a change of subject. But cf. the commentary below, and Keil's view in note on p. 140. — Ta.]

#### EXEGETICAL AND DOCTRINAL

An extraordinary victory had been gained — a triumph without a parallel. A glory surrounds Gideon in the eyes of Israel, such as had distinguished no one else within the memory of men. Who can stand beside him? How has the arrogance and vain-glory of Ephraim been put to shame! Having caught a couple of princes, already fleeing for their lives, they ceased from the conflict, though still far from finished. Gideon, whose courage began, and whose untiring energy prosecuted the war, has also finished it. He has captured and destroyed, not princes (*שָׂרִים*) merely, but — as the narrative emphatically intimates — the kings (*מְלָכִים*) themselves. And what kings! The chiefs of all Midian. Kings, therefore, whose defeat and capture was of the greatest consequence, as the narrative sufficiently indicates by the constant repetition of their names. Their names, also, like those of the "princes," are peculiar; those were borrowed from animals, these from "sacrifice" and "carved work." The latter therefore indicate perhaps the conjunction of priestly with royal authority. Nor did Gideon smite the hostile armies in his own country merely, but he ventured far into a strange land. To pursue a great army into the rock desert, and as it were drag the enemy out of his hiding-place, was an exploit of the most astounding character. Who but Gideon would have dared to enter the terrible Harra, there to seize his royal prey? Apart from this, how imposing his assurance, his wisdom, his moderation and strength! If men admired the discreteness of his answer to Ephraim, they were startled by the punishment of Succoth and Peniel, and the terrible recompense meted out to the kings. Success carries the day with the people: how surprising, grand, and dazzling was its form on this occasion! The people feel that now they have a man among them, who towers, not physically, but in soul and spirit, far above them all. No wonder that Israel, gathered from all quarters to see the hero and his captures, urgently presses him, and says: —

Ver. 22. **Rule over us, thou, thy son, and thy son's son.** This is the language of gratitude and admiration. Excited, and, like all multitudes, easily carried away by momentary impulses of joy and approval, they offer him the supreme authority, and even propose to make it hereditary. It is only done, however, in a storm of excitement. Nor do they propose that he shall be their *מֶלֶךְ*, but their *מֹשֶׁל* — not their King, but their Imperator. What they desire is to be not only for his honor, but also for their welfare. His family is to continue forever the champion of Israel. But in this vehement urgency of the moment, the people show how little they comprehend, notwithstanding this and many other great events of their history, to whom they are really indebted for victory. They show that

they regard the strength by which Gideon has conquered to be physical, rather than moral. Thou shalt rule, for thou hast delivered us from Midian. They fail to perceive the contradiction to which they give utterance when they talk of an hereditary "Judge," or as they word it, "ruler." It belongs to the essence of a Judge, that he be raised up by the Spirit, and filled with the strength of God. He is God's military ambassador to a people that has no king. Not the people, but God, had made Gideon what he was — their military leader and commander. His children will not be able to lead the nation, unless they also are called by God. The kingship is hereditary, because it rests on the broad basis of established order, and not merely on the endowments of extraordinary persons. The divinely inspired imperator can at most transmit only his treasures. It was not without a purpose that the narrative told of the timid boy, Jether, Gideon's first-born. Will he — if God do not call him — be able to smite the Midianites? and if he be not able, will the men of Israel obey him? None the less great, however, was the temptation for Gideon. He on whom but recently Ephraim looked superciliously down, has now the offer of dominion over Israel laid at his feet. It requires more strength to resist the allurements of proffered power, than to defeat an enemy. But Gideon is a great man, greater than Washington, to whom absolute dominion was not offered, and who accepted the Presidency because he would obey, "the voice of the people," saying as he did so, that "no people could be more bound to acknowledge and adore the invisible hand which conducts the affairs of men, than the people of the United States" (cf. Marshall's *Life of Washington*, ii. 146).

Ver. 23. **And Gideon said unto them, I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you.** God — not "Elohim," but "Jehovah," the God of Israel — is your only Imperator. With this he repels the idea that he was the sole and real conqueror, as also the supposition that any others than those whom God calls can be of service. He declares, moreover, that God must be obeyed, because He is the Ruler; and that as in this war against Midian victory was gained only because his (Gideon's) orders were followed, so victory will always be contingent on obedience to God.

With these words Gideon worthily crowns his heroic deeds; and there he should have stopped. But the moment that he connects the cause of God with a measure of his own, albeit with the best intentions, he falls into error, and without designing it leads the people astray.

Vers. 24–26. **Give me, every man, the ring of his booty.** Since the rings were taken from men, they must be understood to be ear-rings, the use of which, especially among the ancients, was to a great extent common to both men and women. In Ceylon and among the Burmese, the perforation of the ears is to this day, for both sexes, a religious ceremony; just as the habit of wearing rings

did not have its origin solely in desire for finery. The observations of modern travellers among the Arabs, are confined to female ornaments, but "sons" also wore such rings as are here mentioned, even among the Israelites (Ex. xxxii. 2). Plautus (*Pamulus*, v. 2, 32) says jeeringly of the Carthaginians: "*Digitos in manibus non habent, quia incedunt cum annulatis auribus*" (cf. Serarius). The explanation, "they had golden rings, for they were Ishmaelites,"<sup>1</sup> is to be referred, not to the rings, but to the material of which they were made. It calls attention to the love of finery and splendor which then as now characterized the Arab tribes,<sup>2</sup> and at the same time accounts for the wealth of gold implied in the possession of so many rings of that metal by the Midianitish army. Gold is still extensively used by the Arabs for the same purposes (cf. Ritter, xiv. 415, etc.; xv. 828, etc.).

The army must have been pervaded by thorough, even though temporary, enthusiasm for their heroic leader, since they willingly gave up the most valuable part of the booty, without knowing but that he wanted it for personal use. Accordingly, an abundance of gold rings were brought together. Now, for the first time, was Israel astounded at the magnitude of the spoil; now was it seen that the man who formerly ranked his harvest second to the gleanings of Ephraim, had obtained glory and wealth beyond comparison. For not only were 1,700 shekels of gold handed over to him at this time, but to him also belonged (for ver. 26 speaks only of his possessions) the moons (ver. 21), the

וְהַיָּרֵחַ, and the purple garments of the kings, and the decorations of their camels. The וְהַיָּרֵחַ are ear-pendants, made of pearls and precious stones,<sup>3</sup> peculiar to their kings, in distinction from the simple rings worn by all other Midianites. The name signifies a "drop," which the pearl resembled. The Greek *σταλγμίον*, with which Gesenius compares it, I have met with only in Plautus (*Menechmei*, iii. 3) as *stalagma*. The monument of Cyrus was adorned with ear-pendants of precious stones (Arrian, vi. 29). Procopius represents the Persian king Pherozes with a costly pearl hanging from his right ear (Brisson, *De Regno Pers.*, p. 83). Among the Indians, persons of distinction wore precious stones in their ears (Curtius, viii. 9, 21). In the Ramayana it is stated, that in Ayodhya no one was without ear-pendants (*akundali*) and other ornaments (Bohlen, *Altes Indien*, ii. 170). — Great wealth stood now at Gideon's command; but he had no thought of appropriating the gifts of the men of Israel to himself. All that he retained was the booty which had fallen to him from the Midianitish kings. Hannibal also, caused the rings of the Roman knights who fell at Cannæ to be collected by the

peck (Liv. xxiii. 12), — but Gideon has no Punic ends in view.

Vers. 27, 28. And Gideon made an ephod thereof.<sup>4</sup> The high-priestly significance of the ephod is clearly explained in Ex. xxviii. It is the special sacred garment, by which Aaron and his sons are distinguished as priests. With the ephod, the breastplate is connected, fastened to it by strings, and not to be displaced (Ex. xxviii. 28). This garment, with the breastplate, the high priest wears in the sanctuary. With it therefore are connected the Urim and Thummim, through which divine instructions are imparted, and to which, after the death of Moses and Joshua, Israel applies for directions. It is this high-priestly character of the ephod, and the gift of prophetic communication through the Urim and Thummim of its breastplate (cf. 1 Sam. xxx. 7), that explains the consecration of such a garment by Gideon. Its procurement is closely connected with the words: "Jehovah shall rule over you." The people has been saved by God's revelation of Himself to Gideon. To his service, therefore, the choicest of the spoil must be devoted. Not on man, but on Him, is hope to be built. He will say what the people are to do. Through the priestly ephod, the heavenly King will speak, and rule his obedient people. The consecration of the ephod, therefore, as that with which the Urim and Thummim are connected, expresses the truth that God governs; and is Gideon's declaration that He, and not any human Imperator, is to be honored.

Thus far, Gideon's action was blameless, and worthy of his faith. But he "deposited" the ephod in his city, in Ophrah.<sup>5</sup> Now, Ophrah was not the seat of the common sanctuary, the tabernacle, nor of the national priesthood. And though the priestly family of that day may have been in a decline, though the tribe of Ephraim, among whom it had at that time its principal seat, gave unequivocal evidence of unbelieving pride, on which account alone Gideon might hesitate to commit the oracle to their keeping; yet, all these reasons, however indicative of spiritual wisdom, were not sufficient to authorize the consecration of an ephod, and the establishment of a priesthood, in Ophrah. It was the inauguration of a separate sanctuary, the establishment, so to speak, of an opposition ephod, under the controlling influence of Gideon. The ecclesiastical centre of Israel was thus severed from the tabernacle. The hero, notwithstanding his personal fidelity to God, evinces herein conceptions of Israel's calling too subjective to be secure against disastrous error. The result soon makes this apparent.

And all Israel went a whoring after it. The expositions of recent interpreters, who ascribe to Gideon the erection of a golden calf, are founded

<sup>1</sup> BARNES: "Ishmaelites is the general name of a number of tribes, among whom the Midianites, though according to Gen. xiv. 2, not descended from Ishmael, but from Keturah, were also reckoned, cf. Gen. xxxvii. 25, 28; xxxix. 1." — See also above, on ch. vi. 1. — Ta.]

<sup>2</sup> WIELAND ("Reisen in Arabien," i. 224, quoted by Kell): — "The women in Oman squander considerable sums in the purchase of silver ornaments, and their children are literally laden with them. I have sometimes counted fifteen ear-rings on each side, and head, breast, arms, and ankles, were adorned with equal profusion." — Ta.]

<sup>3</sup> In *Silius Italicus* also (*Punica*, xii. 281), we find, "*In aure lapis, rubris adjectus ab oris*."

<sup>4</sup> KELL: "It is not necessary so to understand this, as if the 1,700 shekels (fifty lbs.) of gold were worked up into the ephod, but only that the expense of making it was

defrayed with this money." — WORDSWORTH: "The immense quantity of gold was probably bestowed not only on the robe itself, but on the chains andouches, and settings of the stones on the shoulders, and on the breastplate, and on the setting of the stones therein; and perhaps also in the purchase of the precious stones for the shoulders, and for the workmanship of the whole." — Ta.]

<sup>5</sup> וְהָיָה. On this word compare Kell on this passage.

[Kell remarks: "וְהָיָה וְהָיָה" does not say, he set it up; but may as well mean, he preserved it, in his city Ophrah, וְהָיָה is nowhere used of the erection of an image or statue; and signifies, not only to place, but also to lay down (e. g. ch. vi. 37), and to let stand, leave behind, Gen. xxxiii. 15." — Ta.]

in utter misapprehension. The use of rings by Aaron in casting his idol, was simply the result of his having no other gold, and has surely no tendency to establish a necessary connection between the collection of rings and the casting of golden calves. The establishment by the recreant Micah, in the closing part of our Book, of "an ephod and a graven image," is itself evidence that he who only consecrated an ephod, did not erect an image. Gideon, with the words "Jehovah shall rule!" on his lips, cannot intend to give up that for which he has risked his life—fidelity towards the God who will have no graven images. The erection of an idol image is the worst of sins. It was from that very sin that Gideon had delivered his people; he was the Contender against Baal, the destroyer of idol altars,—the man who would not even suffer himself to be made Imperator, an idol of the people. Gideon continues faithful to the moment of his death, which he reaches in a good old age. If, nevertheless, Israel goes a whoring after the ephod, this was no part of Gideon's wish; still, the snare was of his laying, because he placed the ephod "in his own house." He thought that by that means the people would better remember from what distress they had been delivered; but it is the nature of the multitude to pervert even faith into superstition. They come to Ophrah with worship and prayer for direction, because this particular ephod is there—not because they seek to honor God, but because this is Gideon's ephod. \*They regard not the word which issues from the breastplate to him who believes in God, but only the fact that the ephod is made of the spoils of Midian. Thus they turn Gideon's faith into superstition; and Israel's moral strength, instead of being increased, is weakened. The unwholesome desire has been excited to present worship, not in the customary place, but wherever the subjective sense of novelty allures the worshipper. If Gideon had not consecrated the ephod in his house, it had not become a snare for Israel. It helped him indeed to retain the leadership of Israel, under the supremacy of Jehovah; but by it, discarding as it did the lawful priesthood, he led the people astray into an historical subjectivism instead of establishing them in their objective faith, and thus prepared the way for apostasy. For what but apostasy could follow at his death, when the popular faith became thus connected with his person, his government, and the ephod in his house? The hero erred, when he also made himself a priest. His house fell, because he undertook to make it a temple for the people. The ephod with the breastplate became a snare, because the God of Israel is not to be led by Gideon, but Gideon by Him—even though there be no ephod in his house.<sup>1</sup>

The renewed apostasy, however, for which the way was thus prepared, manifested itself only in the sequel. As long as Gideon lived, his powerful spirit kept the enemy in fear, and the people at rest. The effects of his achievement lasted forty years, although the hero, refusing dominion, had retired as a private person to his house and stayed there,—unlike Washington, who, though at the

end of the war he returned with "inexpressible delight" to his country-seat at Mount Vernon on the Potomac, yet soon left it again, to become President of the new republic.

Vers. 29–32. And Jerubbaal, the son of Joash, went and dwelt in his own house. The surname Jerubbaal has not again called for attention, since the events which gave rise to it. But now, that Gideon's work is finished, the narrative, with a subtlety of thought that is surprising, speaks of him under this name. It was given him because he had overthrown the altar of Baal, for which the superstitious populace expected to see the vengeance of Baal overtake him (ch. vi. 32). The result shows that Baal is nothing. Gideon has smitten him and his servants, and is covered with success and glory. "There goes"—so speak the people among themselves—"Jerubbaal into his house; the greatest man in Israel, because he smote Baal." Baal is impotent against the faithful and valiant. Victory constantly attends his enemies, for God is with them. May this truth never be forgotten by our own people and princes! As long as he continued to live, Gideon had everything that ministered to fame and happiness in Israel—many sons, peace, riches, and a "good old age." The last expression is used of no one else but Abraham (Gen. xxv. 8); for of David it is employed not by the Book of Kings, but only by the late Chronicles (1 Chron. xxix. 28). The "goodness" of his old age consisted in his seeing the blessed results of his great deed of faith, continuing unbroken and unchanged as long as he lived. Nevertheless, the narrative already hints at the shadow which after his death darkened his house. In Shechem, a concubine bore him a son, whom they called Abimelech. אֲבִימֶלֶךְ, I think, refers not to Gideon, but indefinitely to those about the concubine; for it was in Shechem that the name originated. Gideon, who would not "rule," much less be king, would not have named his son, "My Father is King." On the other hand, it was but natural that the vanity of the concubine, when she bore a son to the great Gideon, the man of royal reputation and distinction, would gladly consent to have him named Abimelech.<sup>2</sup> This vanity of Shechem is the foundation of the coming tragedy.

Of no previous hero has the account been so extended. It is even mentioned that he was buried in his father's sepulchre, in the family vault. That also is a sign of his happy and peaceful end. Here also, as always at the close, the name of the hero's father is associated with his own, as a tribute of honor for the support he once afforded his son (ch. vi. 31); beyond this, however, nothing is recorded of him. Gideon, as conqueror, dwelt no longer in his father's house, but in his own (ver. 29); but at death he is buried in his father's tomb. In that tomb, the glory of Manasseh sleeps; he in whom, tradition declares, the blessing of Jacob on this grandson was fulfilled, and of whom the Midrash says, that what Moses was at an earlier time, that Gideon was in his.

<sup>1</sup> With this explanation of the ephod and its consequences, the old Jewish expositors agree. The Midrash (*Jalkut*, ii. n. 64) gives a profound hint, when it opposes the tribe-feeling of Gideon, as a member of Manasseh, to that of Ephraim. However, even that was already regarded as a species of "unclean service."

<sup>2</sup> [Kell interprets the name as meaning "Father of a King" (*Königsvater*), and says: "אֲבִימֶלֶךְ אֶת־שֵׁם־הַמֶּלֶךְ"]

is not the same as אֲבִימֶלֶךְ, to give one a name, to name him, but signifies to give one a by-name, to surname him, cf. Neh. ix. 7; Dan. v. 12 (Chald.). It follows from this, that Gideon gave Abimelech this name as a surname suitable to his character; consequently, not at his birth, but afterwards, as he grew up and developed characteristics which suggested it.—Ta.]

## HOMILETICAL AND PRACTICAL.

Gideon puts kings to flight, pursues them like wild beasts to their dens, slays them with his own hand—an honor not allowed to Barak,—but himself will be no king. Dominion belongs to God, he says; for the victory was of God. It is not majorities that make a king in Israel, but the call of God by the mouth of his prophets. What Gideon had won, was not his. How should he take God's title, to whom everything in Israel belongs? So long as we render God what belongs to Him, we shall also have what properly falls to us. When Gideon inaugurated his ephod, he desired an honor for his house; and this only honor which he sought for himself, beyond that which he already had, proved the downfall of his house after him. Let us therefore seek first the kingdom of God: all other things will come of themselves. So soon as we seek to honor and immortalize ourselves beside God, our labor proves vain, and our glory falls into the dust.

LISCO: Gideon refuses to accede to the proposal of the people, because he is conscious that everything is to be ascribed only to the Lord, and that it would be nothing else than arbitrariness and self-seeking to accept the royal dignity without special direction from above.—GERLACH: He rejects the offered crown from genuine fidelity to the Lord whom alone he serves; but another temptation he fails to withstand.

HENRY: They honestly thought it very reasonable, that he who had gone through the toils and

perils of their deliverance, should enjoy the honor and power of commanding them ever after; and very desirable, that he who in this great and critical juncture had had such manifest tokens of God's presence with him, should ever after preside in their affairs. Let us apply it to the Lord Jesus; He hath delivered us out of the hand of our enemies, our spiritual enemies, the worst and most dangerous, therefore it is fit He should rule over us; for how can we be better ruled, than by One that appears to have so great an interest in heaven, and so great a kindness for this earth?—BR. HALL: That which others plot and sue, and swear and bribe for (dignity and superiority), he seriously rejects, whether it were for that he knew God had not yet called them to a monarchy, or rather for that he saw the crown among thorns. Why do we ambitiously affect the command of these mole-hills of earth, when wise men have refused the proffers of kingdoms? Why do we not rather labor for that kingdom which is free from all cares, from all uncertainty?

WORDSWORTH: Gideon's history is a warning that it requires more than a good intention to make a good act; and that the examples of the best of men are not a safe guide of conduct; and the better the man is, the more will be the consequences of bad acts done by him. The only right rule of life is the Law of God.—THE SAME: Gideon is numbered among the saints of God in the epistle to the Hebrews (ch. xi. 32); but the saints of God were men, and no man is free from some blemish of human infirmity.—TR.]

*Apostasy from God, and ingratitude to man.*

## CHAPTER VIII. 33-35.

33 And it came to pass as soon as Gideon was dead, that the children [sons] of Israel turned again, and went a whoring after [the] Baalim, and made Baal-berith  
34 their god. And the children [sons] of Israel remembered not the Lord [Jehovah] their God, who had delivered them out of the hands of all their enemies on every  
35 side: Neither showed they kindness to the house of Jerubbaal, *namely*, Gideon [Jerubbaal Gideon],<sup>1</sup> according to all the goodness<sup>2</sup> which he had showed unto Israel.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 35. — The word *namely* is added by the translators, who supposed, as Bertheau does, that the writer designed once more to point out the identity of Gideon with Jerubbaal. Cf. the Com. — TR.]

[2 Ver. 35. — כָּל־הַטּוֹבָה: Dr. Cassel: *trotz aller Wohlthat*, "notwithstanding all the good." The "notwithstanding" lies perhaps in the thought, but not in the language. — TR.]

## EXEGETICAL AND DOCTRINAL.

Vers. 33, 34. And it came to pass as soon as Gideon was dead. The fact soon became manifest that the people had been raised only by the personal character of Gideon; he is scarcely dead, before they fall back again. The narrator says sharply לָשׁוּבָה, "they returned." The same word which elsewhere describes the turning of the people towards God, is here used to indicate their passion for sin. *Ad vomitum redierunt*, as Serarius well remarks.

And went a whoring after the Baalim, and made Baal-berith their god. Nothing could put the stupid thoughtlessness of the people in a stronger light. They have become great and free through victory over Baal; and now they again run after him. Jerubbaal—the contender with Baal—has just died, and they enter into covenant with Baal (see on ch. ix. 4). That the nations in the Baal-covenant (Baal-berith) kept the peace towards them, was because Jehovah had given them victory,—and lo! they make idols their god! The error of Gideon, in supposing that by setting up

his ephod he could preserve the people, now shows itself. Since he is dead, in whom they conceived their salvation to be personified, they think neither of the spoils out of which the ephod was made, nor of him who procured them. Ingratitude is the parent of all unbelief. Thankfulness comes from thought.<sup>1</sup> Israel thinks not on the God who has delivered it from all its enemies; how then should it think on the human hero when he has passed away. They withhold obedience from the God of their fathers; what recognition can they have for the house of their benefactor. The ephod, to be sure, was still in Ophrah; but who that despises the sanctuary of Moses and Joshua, will respect this private institute of Gideon, when his voice has ceased to be heard.

Ver. 35. Neither showed they kindness to the house of Jerubbaal Gideon. In the name Jerubbaal, all the hero's meritorious service, and its great results, are enunciated. For that reason the narrator mentions it here. It serves to aggravate the sinfulness of Israel's ingratitude, and to show that he who enters the service of Baal, will also ignore his obligations towards those who contend with Baal. The people are unwilling to be reminded that to fight against Baal brings prosperity. They seek to forget everything that admonishes to repentance. It has always been the

case, that those who apostatize from God, do not do well by the "house" of God. — Notwithstanding all the benefits which he had shown unto Israel. The narrator intimates that the endeavor of Gideon to perpetuate, by means of the ephod, the religious and godly memory of his deeds, was altogether vain. For let no one imagine that where God's own deeds fail to command remembrance and gratitude, those of men, however deserving, can maintain themselves against the sinful sophistry of unbelief.

#### HOMILETICAL AND PRACTICAL.

[HENRY: Gideon being dead, the Israelites found themselves under no restraint, and went after Baalim. They went first after another ephod (ver. 27), for which Gideon had himself given them too much occasion, and now they went after another god. False worship made way for false deities. — SCOTT: As we all need so much mercy from our God, we should learn the more patiently to bear the ingratitude of our fellow-sinners, and the unsuitable returns we meet with for our poor services, and to resolve, after the divine example, "not to be overcome of evil, but to overcome evil with good." — TR.]

1 [The German is, "*Dank kommt vom Denken.*" It is interesting to observe, whether the author meant to suggest it or not, that the remark is sound etymology as well as psychology. Grimm (*Wörterb.* ii. pp. 727, 927) derives both

*dank* and *denken* from "the lost root *diak*, *danc*, *dünken*," expressive "of an action of the mind, a movement and uplifting of the soul." *Thank* and *think* belong, of course, to the same root. — TR.]

### FIFTH SECTION.

#### THE USURPED RULE OF ABIMELECH, THE FRATRICIDE AND THORN-BUSH KING.

#### *The election and coronation of Abimelech. Jotham's parable.*

#### CHAPTER IX. 1-21.

- 1 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with [spake unto] them, and with [unto] all the family of the
- 2 house of his mother's father, saying, Speak, I pray you, in the ears of all the men [lords]<sup>1</sup> of Shechem, Whether [Which] *is* better for you, either [omit: either] that all the sons of Jerubbaal, *which are* threescore and ten persons, reign [rule] over you, or that one reign [rule] over you?<sup>2</sup> remember also that I *am* your bone and
- 3 your flesh. And his mother's brethren spake of him in the ears of all the men [lords] of Shechem all these words: and their hearts inclined to follow [inclined
- 4 after] Abimelech; for they said, He *is* our brother. And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech
- 5 hired vain [He empty, i. e. loose, worthless] and light [wanton, reckless] persons, which [and they] followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet [and only] Jotham the youngest son of Jerubbaal was left;
- 6 for he hid himself. And all the men [lords] of Shechem gathered together, and all the house of Millo [all Beth-millo], and went and made Abimelech king, by the
- 7 plain [oak] of the pillar [monument]<sup>3</sup> that *was* in [is near] Shechem. And when [omit: when] they told *it* to Jotham, [and] he went and stood in [on] the top of

mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men [lords] of Shechem, that God may hearken unto you.<sup>4</sup> The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness,<sup>5</sup> wherewith by me they honour God and man,<sup>6</sup> and go to be promoted [go to wave] over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake<sup>7</sup> my sweetness, and my good fruit, and go to be promoted [to wave] over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave<sup>8</sup> my wine [must], which cheereth God and man, and go to be promoted [to wave] over the trees? Then said all the trees unto the bramble [thornbush], Come thou, and reign over us. And the bramble [thornbush] said unto the trees, If in truth [*i. e.* in good earnest] ye anoint me king over you, *then* come and put your trust [take shelter] in my shadow: and [but] if not, let fire come out of the bramble [thornbush], and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands: (For my father fought for you, and adventured his life far,<sup>9</sup> and delivered you out of the hand of Midian: And ye are risen up against my father's house this day, and have slain his sons, three score and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men [lords] of Shechem, because he is your brother:) If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: But if not, let fire come out from Abimelech, and devour the men [lords] of Shechem, and the house of Millo [and Beth-millo]; and let fire come out from the men [lords] of Shechem, and from the house of Millo [from Beth-millo], and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — עַלְלִי: used interchangeably with אֲנֹכִי, cf. ver. 46 with 49; 2 Sam. xxi. 12, with ii. 4, 5. See also ch. xi. 6, and Josh. xxiv. 11. Dr. Cassel: *Herren*; De Wette, and many others, *Bürger*, "citizens." — Tr.]

[2 Ver. 2. — The E. V. unnecessarily departs from the order of the Hebrew, and thereby obscures the antithesis which is primarily between "seventy" and "one," and secondarily between "sons of Jerubbaal" and "your bone and flesh," thus: "Which is better for you, that seventy men, all sons of Jerubbaal, rule over you, or that one man rule over you? Remember, also," etc. — Tr.]

[3 Ver. 6. — עָלָה: "The explanation of מִצָּבָה is doubtful. מִצָּבָה, anything 'set up,' is in Isa. xxix. 8 a military post [garrison], but may also mean a monument, and designates here probably the great stone set up (Josh. xxiv. 26) under the oak or terebinth near Shechem (cf. Gen. xxxv. 4)." De Wette also renders: *Denkmal-Eiche*, "monument-oak." — Tr.]

[4 Ver. 7. — Dr. Cassel translates: "and may God hear you." This is very well, but hardly in the sense in which he takes it, see below. Whether we translate as in the E. V., or as Dr. Cassel, the realization of the second member of the address must be regarded as contingent upon that of the first. — Tr.]

[5 Vers. 9, 11, 12. — הִתְנַחֵם: According to Ewald (*Gram.*, 61 c.) הִתְנַחֵם is a contracted hiphil form (for הִתְנַחֵם), the second הִ being dropped in order to avoid the concurrence of too many gutturals, and the resulting הִתְנַחֵם (cf. Gen. Gr. 22, 4) being changed into הִתְנַחֵם in order to distinguish the interrogative particle more sharply. Others regard it as hophal (see Green, 53, 2, b). But as there are no traces anywhere else of either of these conjugations in this verb, it is commonly viewed as a simple kal form = הִתְנַחֵם. Kell seeks to explain the anomalous vowel under הִ by saying that "the obscure o-sound is substituted for the regular a in order to facilitate the pronunciation of successive guttural syllables." Dr. Cassel renders: "Have I then lost [better: given up] my fatness?" But as the notion of futurity must manifestly be contained in the following הִתְנַחֵם, the ordinary rendering, "Should I give up?" is preferable. — Tr.]

[6 Ver. 9. — וְאֵלֹהִים יִכְבְּדוּ אֹתִי: "which God and men honor (esteem) in me." Compare ver. 12. Dr. Cassel renders as the E. V. — Tr.]

[7 Ver. 17. — וְאֵלֹהִים יִכְבְּדוּ אֹתִי: literally, "cast his life from before (him); cf. the marginal reading of the E. V.: *i. e.* "disregarded his own life." — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. Shechem was a chief city in Ephraim (cf. Josh. xxiv. 1). That tribe still continued to

be jealous of the consideration to which under Gideon Manasseh had attained. Though Gideon was now dead, the ephod was still in Ophrah, and the house of Gideon continued to hold a certain

degree of authority. The narrative distinguishes between the sons of Gideon and Abimelech. While ch. viii. 30 states that Gideon had seventy sons by "many wives" (רַב־נָשִׁים), ver. 31 remarks that the mother of Abimelech was a concubine (פְּדִיָּה), in Shechem.<sup>1</sup> Just this son, an Ephraimite on his mother's side, bore the name of Abimelech, "My Father is King." The origin of that lust after power, which manifests itself in his wild and ambitious heart, is thus psychologically explained.

Vers. 2, 3. **For they said, He is our brother.** Abimelech, when he turned to Shechem with his criminal plans, was perfectly acquainted with the vain-glorious lust after power indulged in by the Ephraimites. He knew that it irritated them, to hear of the "rule of the seventy sons of Gideon." Gideon, it is true, desired no dominion, nor could his sons exercise it; but the centre of distinction was nevertheless at Ophrah, in his house, where the ephod was. The negotiations into which Abimelech now enters with Shechem are very instructive. They show, first, that the distinction which the ephod conferred on the house of Gideon, although it implied no claim to dominion, properly speaking, was yet the very thing which, by exciting envy, became a snare to that house; and, secondly, that Shechem, as Gideon's heir, will nevertheless not surrender this distinction, but desires to transfer it to one of its own people. The narrative is throughout of a tragic cast. Precisely those things which should exhort to greatness and faithfulness, are shamefully metamorphosed by sin into incentives to treason and mischief. In the hearts of the "lords of Shechem," no voice of truth or justice raises itself against the unnatural plan of Abimelech. They convict him not of falsehood, by pointing out that his brothers do not exercise dominion, but support his project, because he is their brother, and by him they will rule. It is manifest that the whole of Shechem is morally depraved. As Abimelech, so his kindred; and as they, so all the Shechemites were disposed.

Vers. 4, 5. **And they gave him seventy silver-pieces out of the house of Baal-berith.** Israel was forbidden to enter into covenant (*berith*) with the nations round about (cf. ch. ii. 2). The first symptom of apostasy among them, was always the inclination to remove the barriers between themselves and their heathen neighbors. The concessions required to make the establishment of covenant relations possible, were altogether one-sided: it was always Israel, and Israel only, that surrendered any part of its faith. The worship of a Baal-berith was the symbol of fellowship with the heathen, whereby the command to make no covenants was violated. His temple was the point of union for both parties. The support of Abimelech in his undertaking came from all the worshippers of Baal-berith; for was it not directed against the house of Jerubbaal, the declared enemy of Baal? Such being its character, it had

moreover a proper claim on the treasures of the temple of Baal-berith. What a disgrace, when the son of the "Baal-vanquisher" takes money from the temple of that same Baal, for the purpose of murdering his brothers! What a victory of Satan over the youthful votary of ambition! And cheap enough was the price of blood. The idle rabble who hired themselves as body-guard to Abimelech, received a silver-piece, i. e. a shekel, for the head of each of Gideon's sons. However vague the impression we get of a piece of money in that age by computing its equivalent in our coin, it is nevertheless frightful to think how little it cost (scarcely more than half a dollar), to procure the performance of the most horrible deed.

**And he slew his brethren.** Abimelech is a perfect type of the tyrant, as he frequently appears in Greek history, continental and insular, and also, in more recent times, on Italian soil. Machiavelli (*Prince*, ch. viii.) says, that "whoever seizes a crown, unjustly and violently, must, if cruelty be necessary, exercise it to the full at once, in order to avoid the necessity of beginning it anew every day." In support of this maxim, he refers, first to Agathocles, and then to the petty tyrant of Fermo, Oliverotto, who in order to become master of the city, caused his uncle, who was also his foster-father, friend, and benefactor, to be traitorously slain at a banquet. — Only one escaped, the youngest, Jotham by name. The confession of Jehovah, which this name of his youngest son implies, evidences the constant piety and faithfulness of Gideon, and confirms our conjecture that not he, but Shechem, invented the name Abimelech.

Ver. 6. **And all the lords of Shechem held an assembly.** Gideon's sons being murdered, an election of a king now takes place. As the electors, so their king. The noble undertaking had succeeded; the house of Gideon was destroyed. What a contrast! After the glorious victory over Midian, Gideon, though urgently besought by the men of many tribes, will not consent to continue to be even their imperator; now, the Shechemites raise the assassin of his brothers to the dignity of a king! A kingship like that of the heathen cities on the coast, with no law, but with plenty of blood, without the oil of consecration, but steeped in sin, is thus violently and vain-gloriously set up by Shechem and its fortress (Beth-Millo<sup>2</sup>); and that too, with a reckless hardihood as great as that which characterized the preliminary murders, in a spot consecrated by sacred memories. There where Joshua, before he died (Josh. xxiv. 25, 26), made a covenant with the people on God's behalf, where he had solemnly bound them to the observance of the law, and where they had promised to obey God alone, — there, at the great stone, set up by Joshua under the oak, two apostate, self-seeking cities, stained with murder and unbelief, elect a son of Jerubbaal, who suffered himself to be bought in the interest of Baal, to be their king! For the coronation, the narrative tells us, took place **עַם אֵלֹהֵי מִלּוֹ**, at the monument-oak,

are all the inhabitants of the citadel, the same who in ver. 46 are spoken of as 'all the citizens of Migdol or the Tower.' BERTHAUD: "The high plateau of Mt. Gerizim, by which the city (Shechem) is commanded, seems to offer the most suitable site for this Millo, as it also did for later fortifications (Rob. ii. 277, 278, comp. p. 294). This location of the fortress, at some little distance from the city, which lay in the narrow valley, would explain the distinction constantly maintained in our chapter between the inhabitants of Shechem and the house, i. e. population, of Millo or the Tower." — Ta.]

<sup>1</sup> Jotham, also, speaks of Abimelech, with special contempt, as the "son of the slave-woman" (ver. 18).

<sup>2</sup> [KEL: "Millo is unquestionably the name of the fortress or citadel of the city of Shechem, the same with the Tower of Shechem in vers. 46-49. The word מִלּוֹ (Millo), as also the Chaldees מִלְיָרָה, 'filling,' signifies a rampart formed of two walls, the space between which is 'filled up' with rubbish. There was also a Millo at Jerusalem, 2 Sam. v. 9; 1 Kgs. ix. 15. 'All the house of Millo,'



near Shechem."<sup>1</sup> And though nothing further is said about the place, it may nevertheless be inferred, from the connection and the tragic character of the occurrence, that the narrator, in bringing its locality to the mind of the reader, designs to make the shameful character of the transaction more strikingly evident, just as throughout this passage he constantly writes Jerubbaal, not Gideon, in order to render more prominent the contrast between these servants and that great victor of Baal.<sup>2</sup>

Ver. 7. And they told it to Jotham. While the preparations for the coronation are in progress, tidings of them are brought to Jotham, the last scion of the stock of Gideon. What shall he do? The whole nation is fallen into listlessness and inactivity. The horrible massacre has called forth no rising. Even those tribes who had perhaps heard of it, but took no part in it, continue quiescent. Sin has dulled every nerve of courage and gratitude. The son of the hero still receives intelligence; a few helpers are with him in his flight; a few others perhaps sigh with him in secret: but beyond this, he is alone. The spirit, however, of his father, has not left him. While below they crown the fratricide, he appears above, on the rock, like an impersonation of conscience. So the modern poet, with like grandeur of conception, makes Tell appear on the rock above the tyrant. Jotham's arrow, however, is not sped from the fatal bow, but from a noble spirit. It is the arrow of parabolic discourse, dipped in personal grief and divine retribution, that he sends down among them. Mount Gerizim was the mount of blessing (Deut. xxvii. 12); but through the sin of Shechem, it becomes, in the parable of Jotham, a mount of judgment. Its present name, already borne in the Middle Ages, is el Tûr (the Mountain). It rises to a height of eight hundred feet above the present Nâblus (Rob. ii. 276). Jotham probably appeared on some projecting point, near enough to be heard, and distant enough to be not easily caught.<sup>3</sup> *Hearken unto me, he says, and may God hear you.* He wishes them to hear his parable, as he desires God (*Elohim*) to hear the coronation rejoicings that rise up from the valley.

Vers. 8-21. The parable belongs to the most remarkable productions of Israelitish life, not only on account of its political significance, but also for what may be called its literary character. Fable and so-called apologue are of oriental, non-Israelitish, as also non-Grecian, origin. They spring from a pantheism in which trees and animals furnished symbols for expressing the popular ideas. Although rooted in the religious vivification of nature, their employment was nevertheless brought

to maturity by the pressure of social necessities. In the East, fable and tale were always the weapons of mind against violence and tyranny (cf. my *Edtischen Studien*, p. 15). They furnished the people with individual consolation against general misery. In their original appearance among the Greeks also, they fail not to exhibit this character. In the same way, Jotham speaks to the tyrants of Shechem in this popular language, which all understand. He does not speak like a prophet, for he is none, and Baal has stopped the ears of his auditors. He does not even speak of the power and mighty deeds of Jehovah, from whom his own name is derived. He speaks of "*Elohim*" and his retributions — of the Deity in the general sense in which the heathen also acknowledge him. He speaks altogether in their language, popularly, with popular wisdom. But what a difference between the moral strength which justifies Jotham to put forth his parable, and (for instance) the motives of the Greek Archilochus. There we hear the wounded vanity of a rejected suitor; here, one solitary voice of indignation and truth against the tyrant and murderer. By this moral motive, Jotham elevates the parable to the level of the divine word, and furnishes the first illustration of how a popular form of discourse, the offspring of directly opposite principles, could be employed for moral purposes, and (in the parables of Christ) become a medium for the highest doctrines and mysteries. Jotham gives a parable and points out its application (from ver. 16 onward); but also apart from the latter, the narrative conveys an independent political idea with a force which has scarcely been equalled by any subsequent expression of it. It manifests a political consciousness so mature, as to surprise one who looks at the apparently simple and common-place relations of the time and people.

The trees will have a king. No reason is given, but the history of Israel, to which reference is had, furnishes one. People felt that in the dangers of war, one common leadership was important. They supposed that their frequent sufferings at the hands of Moab and Midian, were owing to defects in their form of government. They would have a king, in order to be able, as in their folly they think they shall be, to dispense with obedience to the commands of God. Gideon says: God is your Ruler. The apostate people will fill his place with a king, and think that in their selection, they act in accordance with the will of God.

Offers of kingly dignity are seldom refused. Solon, properly speaking, never received a tender of royalty; and Otto, Duke of Saxony, the father of Henry I. was already too old to bear such a

<sup>1</sup> מִשְׁכָּנִי is most probably to be taken as מִשְׁכָּנִי or מִשְׁכָּנִי.

<sup>2</sup> [Kerro (*Daily Bible Illustrations: Moses and the Judges*, p. 385): — "It will occur to the reader to ask what right the people of Shechem had to nominate a king, by their sole authority. In the first place, it must be remembered that the land had formerly been governed by a number of petty kings, ruling over some strong town and its immediate district and dependent villages; and it is likely that the Shechemites claimed no more than to appoint Abimelech as such a king over themselves, assuming that they for themselves, whatever might be the view of others, had a right to choose a king to reign over them. Besides, Shechem was one of the chief towns of Ephraim; and that proud and powerful tribe always claimed to take the leading part in public affairs. If not to determine the course of the other tribes — except, perhaps, of those connected with Judah in

the south. It was under the influence of this desire for supremacy, that the revolt against the house of David was organized in that tribe, and resulted in the establishment of the separate kingdom for the ten tribes, in which Ephraim had the chief influence. Indeed, that establishment of a separate monarchy was accomplished at this very place where Abimelech is now declared king. Taking all this into account, it may seem reasonable to conclude that the Shechemites had the support of the tribe in this transaction, or might at least reckon with reasonable confidence upon its not being withheld. Then, again, a king chosen at Shechem, and supported by this powerful tribe, might reasonably calculate that the other tribes would soon give in their adhesion, seeing that, in the time of his father, their monarchical predilections had been so strongly manifested." — Ta.]

<sup>3</sup> [Cf. Thomson, *The Land and the Book*, II. 209. — Ta.]

burden (as Widukind says, *Ipsæ vero quasi jam gravior annis recusabat imperii onus*). The good trees, however, notwithstanding their strength, will not be elected; they deem the species of royalty which is offered them, too insignificant to warrant the sacrifice of what they already possess. The olive tree, fig tree, and grape-vine, enjoy sufficient honor, happiness, and distinction, not to prefer this sort of coronation to their present activity. They will rather continue in a condition which secures their personal worth, than go to "wave over the trees." It is a beautiful image of popular favor, uncertain, unequal, affected by every wind, which is afforded by the branches of trees, never at rest, always waving. The proffered royalty is dependent on popular favor. It is a royalty which must bend to every breeze, if it would avoid a fall. For they to whom the office is offered, are too noble to use the means necessary to maintain their authority when popular favor deserts them. They must first have lost their nobility of nature, before they can follow the call now made to them. It was a noble king of recent times, who, from similar motives, strenuously resisted to accept what was offered him.

It is very significant that this doctrine proceeds from Jotham, the son of Gideon. He has his eye, of course, on the refusal of the crown by his father; only he brings the negative side of that refusal into special prominence. He makes it evident that even then the fickle and disoriental character of popular favor and popular will was thoroughly apprehended. But one needed to be the son of a divinely called hero, to be able to set forth with cutting force the unprincipled conduct of revolutionary malcontents. Against a true kingship, as afterwards established in Israel, and which in its idea forms the highest perfection of the theocracy, Jotham says nothing. The people that applies to Samuel for a king, is a very different one from these criminal Shechemites, who attempt to get a king in opposition to God. These latter, for this reason, can only use a king who has nothing to lose, and is worthy of them: whose fit symbol is the thorn-bush. Sin loves arbitrariness; therefore they deserve a tyrant. The thorn-bush is the type of persons who, after they have accepted power offered by bloody hands, are qualified to preserve it by bloody means.

The æsthetic beauty of the parable is also to be noted. Trees afford the best representation of a republic; each tree has its own sphere of action, and no one is in a position to exercise any special influence over the others. Whoever among them would attempt this in the character of king, must, so to speak, leave the soil in which he is planted, and hover over them all. Their will would then be for him, what otherwise the nourishing earth is for all. Any productive tree would thereby lose its fruit. For the unfruitful thorn-bush alone, the office would involve no loss. The fable is especially beautiful as typical of Israelitish relations. The tribes are all equal. Like the trees, they all receive their strength from God. If they withdraw themselves from Him, in order to crown the thorn-bush, they will experience that which issues from the thorn-bush — namely, fire.

The profound significance of the parable is inexhaustible. Its truth is of perpetual recurrence. More than once was Israel in the position of the Shechemites; then especially, when He whose kingdom is not of this world, refused to be a king. Then, too, Herod and Pilate became friends. The thorn-bush seemed to be king when it encircled

the head of the Crucified. But Israel experienced what is here denounced: a fire went forth, and consumed city and people, temple and fortress.

And they said to the olive-tree. The olive tree is already a king among trees in his own right; hence, Columella calls it "the first among trees." His product is used to honor both "God and man." His oil consecrates "kings and priests," and feeds the light that burns in the sanctuary of God. The olive tree is the symbol of peaceful royalty; its leaf and branch are signs of reconciliation and peace: hence, Israel in its divine glory is compared to the "beautiful olive tree" (Hos. xiv. 6).

Denying the request of the trees, the olive tree says: "Have I then lost (הֲיָדָוְלִי, an unusual form, which with Keil I regard as a simple Kal) my oil, that I should wave over the trees?" Has Israel then lost its life of peace in God, its sacred anointing through God's servants, its pious light and life in God's law? Has it grown poor as to its God, that it must suffer itself to be governed by heathen arts? The product of the olive tree and the deeds of Abimelech stand in the sharpest contrast with each other.

The same result follows an application to the fig tree. This also is a symbol of that divine peace which fills the land when God governs. The ancients believed that if a wild, untamed bullock were fastened to a fig tree, he would become quiet and gentle (Plutarch, *Symposium*, lib. vi. quæst. 10). Athens, on similar symbolical grounds, had a sacred fig tree as well as olive tree. In Scripture, especially, the fig tree appears as a symbol of holy peace, as the prophet Micah says (ch. iv. 4): "They shall sit every man under his vine and fig-tree, and none shall make them afraid." So Jotham makes the fig tree say suggestively: Have I then — Israel — lost the possibility of sitting in the peace of God? Was there not an abundance of rest and happiness during forty years under Gideon? shall I surrender all that in order to fall into the arbitrariness of sin? For it can act like Shechem only when the peace of God no longer exists; but, in that case, it withers away, like the fig tree rebuked by Christ, and ceases to bring forth fruit.

The same is true of the grape-vine. The oriental vine attains the height of elms and cedars, and affords a grateful shade. Hence it is the widely-diffused symbol of government, as that which gives peace and comfort. "The mountains," says the Psalmist (lxxx. 11), "are covered with the shadow of it." A golden vine canopied the throne of the Persian monarch. Vines of gold were frequently presented to kings in recognition of their sovereignty (cf. my essay, *Der Goldene Thron Salomo's*, in *Wiss. Bericht*, i. p. 124). A celebrated golden vine, mention of which is made by Tacitus also, stood in the temple at Jerusalem. The Mishna says of it: At the entrance to the temple porch there stood a golden vine, trained on poles; whenever any one consecrated anything, he consecrated it as "leaf" or "grape." Elieser b. R. Zadok related, that once it was so vast, that 300 priests were necessary to take it away (*Mishna, Middot*. iii. 8).

The olive tree said that with him God and men were "honored;" the vine expresses the same thing when he speaks of the "joy" which "God and men" find in him. Usually all that is said of wine is, that "it makes glad the heart of man;" it is, however, also over wine, and wine only, that

the "blessing of God" is pronounced,<sup>1</sup> and Melchizedek, as "priest of the Most High God," brings "bread and wine" (Gen. xiv. 18). Nevertheless, the phrase "God and men," is probably to be regarded as proverbial, and as signifying that wine cheers all persons, not excepting the highest and noblest. Since the Middle Ages, we [Germans] use the expression *Gott und die Welt* — God and the world — in a similar manner. Hartmann von Aue (in his *Iwein*, ver. 262) says: *Verlegeniu mæzekeit ist gote und der werlte leit* (mouldering idleness is offensive to God and the world).

The transition from the shade-giving vine to the thorn-bush presents us with a very striking contrast. It is indeed in connection with the thorn-bush, that the narrative displays its nicest shading.

While the trees say *בְּלִקְחָהּ* to the olive tree, and *בְּלִקְחָהּ* to the fig tree and vine, unusual forms of the imperative which convey, as it seems to me, the idea of a respectful petition, they address the thorn-bush in common style: *בְּלִקְחָהּ עֲלֵינוּ*. When it comes to calling on the thorn-bush to be king, the respect which was felt for the olive tree and his compeers, has no longer any place. It may also be remarked that the shady vine is often at no great distance from the thorn-bush. Not unfrequently, even at this day, fertile wine-hills in the holy land, rejoicing also in olive and fig trees, are hedged in by thorn-bushes (cf. Rosenmüller, *Morgenland*, on Prov. xv. 19).

And the thorn-bush said: If you really anoint me king over you. There lies in this the sharpest censure for the trees. The thorn-bush itself can scarcely believe that its election as king is honestly meant (*בְּלִקְחָהּ*). Equally striking is it, that Jotham makes the thorn-bush speak of the trees as wishing to "anoint" him. Anoint with what? With oil. But the "oil tree" has already refused to be king over such subjects! The idea is: they anoint with oil, the symbol of peace, while they have murder and the opposite of peace in their hearts. — The thorn-bush declares his readiness to give them all he has. They are at liberty to shelter themselves in his shadow. But he gives no protection against the sun, and his branches are full of thorns. In case of disobedience and apostasy, he will cause fire to go forth, and without respect of persons consume all rebels, even the cedars of Lebanon. For these are his only arts and abilities — to prick and to burn. Æsop has a fable (No. 8) which teaches a similar moral, albeit playfully weakened. It treats of the "Fox and the Thorn-bush." The fox, to save himself from falling, lays hold of the thorn-bush, and gets dreadfully torn by the sharp needles. In answer to his outcry, the thorn-bush says: How canst thou hope to lay hold of me, who am accustomed only to lay hold of others.

Jotham's application in ver. 16 forms a perfect parallel to the speech of the thorn-bush in ver. 15. A minute explanation, that the Shechemites are the trees; that the heroes who heretofore benefited Israel (not merely Gideon, nor as the Rabbis think, Othniel and Barak only), correspond to the olive tree and his equals; and that the thorn-bush means Abimelech, is altogether unnecessary. The scene which he delineates, is it not transpiring before him in the valley below? All he needs to do,

is to call their attention to the certainty that the threatening of the thorn-bush will be fulfilled on them; for that is yet future.

As the thorn-bush says to the trees, "If you honestly anoint me king," so Jotham, with crushing irony, says to the people: If now you have acted honestly and sincerely in making Abimelech king. The heathen, as well as the worshippers of the true God, believed that good or evil deeds are recompensed by good or evil results. Even when the Persian Oroetes unlawfully murders the tyrant Polycrates, and afterwards perishes himself in a similar manner, Herodotus (iii. 128) remarks: "Thus did the avenging spirits of Polycrates the Samian overtake him." It was maintained that the tyrant Agathocles had perished on the same day in which he had committed his horrible treason against his confederate Ophellias. This belief, prevalent even among heathen, pointed out the most vulnerable side of conscience. Though they turn away from the altar of *Jehovah*, they will not be able to escape the law of *Elohim*, who is even now listening to their loud acclamations. If they think — such is the bitter irony of Jotham's indignant heart — that the collective trees (ver. 14,

*בְּלִקְחָהּ*) can mean it honestly, when they anoint a thorn-bush, then they also, perhaps, acted "honestly and sincerely" when they called Abimelech their king, slew the house of the hero who regarded not his own life to save them, and crowned the murderer, the son of the bondwoman. Such "honesty and virtue" will not fail of their appropriate recompense. The words of the thorn-bush will be fulfilled. The sequel will show the reward. Israel will then perceive the enormity of that which in its present state of moral prostration it allows to pass unchallenged. If such a horrible deed can be deemed "good," he repeats — and the repetition marks the intensity of his grief — then may you rejoice in Abimelech, as now down there in the valley you (hypocritically) shout for joy; but if not, then may you experience what it means to have the thorn-bush for king! Then will sin dissolve what sin began; crime will disover what treason bound together. Then will fire from the thorn-bush consume the sinful trees, and fire from the trees the tyrannical king. Thus he spake, and thus they heard. But sin and excitement drowned the voice of conscience. The friendship between them and their king, and the joy they felt in him, were yet young. Israel kept silence, and Jotham, the hero's son, fled to Beer. Where this place lay, cannot be determined. Probably in the south — near the desert, which would afford the fugitive security against Abimelech's persecution. Of Jotham, nothing more is known; but from amidst the tragedy which throws its dark shadows over the house of his father, his discourse sounds forth, an imperishable call to repentance, addressed to the world in the language of the world, and an admonisher to kings and nations of the certainty of retribution.

#### HOMILETICAL AND PRACTICAL.

Abimelech the Fratricide. Gideon doubtless excelled in power all previous Judges; the deliverance wrought out by him surpassed all previous deliverances. This fact perhaps helps to explain the greatness of the shadow that fell upon the land after his death. The story of Abimelech displays before us a terrible contrast to the government of Gideon. It exhibits strength attended by the most

<sup>1</sup> [The third cup at the Passover meal was called the "Cup of Blessing," because it was accompanied by a prayer of praise and thanksgiving. Cf. 1 Cor. x. 16. — Ta.]

abominable lust after power, energy with ungodliness, victorious talents with utter criminality. Such was the contrast offered by Abimelech with the memory of his father, in whom strength was united to humility, energy to piety, and victory to righteousness. The history of Abimelech teaches that sin (1) forgets good deeds; and (2) inspires misdeeds; but also, (3) that one abomination punishes another, even to destruction. If Gideon had not taken a concubine, this misery would not have come upon Israel! Why did he take her, and from Shechem, a city whose character he must have known! Why did he allow her son to be called "My Father is King!" The little weaknesses of a great man, become the great temptations of small men. Against the murderous fury of sin, there is no protection. The true sons of Gideon were peaceable. They were sons of a hero, but not trained to bloodshedding (ch. viii. 20). They had among them the ephod, reminder of Gideon's victory. They were related to Abimelech, related more closely than the Shechemites; for they were his brothers, and brothers by such a father: but it availed them nothing. "Piety," says the great poet (Goethe), "is a close bond, but ungodliness still closer." The hand once lifted up to murder, does not spare its own brothers. Bloodthirstiness beclouds both eye and heart. It makes no distinction. Thus, sin lies lurking at the door, until its victim bids it enter. Abimelech's conduct has found imitators among Christians. The murderous deeds committed since his day, some of them at the bidding of church authorities, lie like a blood-cloud over the face of history. Only the love of Jesus Christ can penetrate through it, with the sunbeam of his reconciliation.

Abimelech was tyrant, and Jotham must flee. The bloody knife reigns and the spirit which speaks in parables and lives in faith is banished. But Abimelech comes to shame, smitten by a desperate woman (ver. 53), while Jotham's parable, like a winged arrow, pierces all fratricides, from Abimelech down to Richard III. of England. While Abimelech, a false king, passed on, burdened by a load of hatred, Jotham spent his life, as befitted a mourner, in a profound quiet. Seb. Schmidt says, that "God knows how to give peace and safety to those who innocently become faint-hearted, although men fail to espouse their righteous causes." Such is the preaching of the word of God concerning the world's condition, (1) when a Gideon reigns; (2) when an Abimelech rules. The government of the faithful is the salvation of all; and likewise sin is the destruction of men, not excepting those who commit it. There is a judgment. God is not mocked.

STARKE: Those are ignoble souls, who seek to reach an office, not through their own gifts and virtues, but through the favor and influence of their friends. — THE SAME: To lift one's self up by unlawful and sinful means, is sure to bring a curse. THE SAME: Good men are all alike in this, that they do what is godly and righteous, because they know well that there is but one godliness and one

righteousness. — THE SAME: The unity of bad men can speedily be changed, by the judgment of God, into enmity and mutual destruction. — GERLACH: Jotham stands forth like a warning prophet, who interprets coming events before they occur, and who is at the same time a sign that the Lord has not left the faith of Gideon unrewarded, notwithstanding the terrible judgment that overtakes his house.

[BR. HALL: Those that are most unworthy of honor, are hottest in the chase of it; whilst the consciousness of better deserts bids men sit still, and stay to be either importuned or neglected. There can be no greater sign of unfitness, than vehement suit. It is hard to say whether there be more pride or arrogance in ambition. — THE SAME: The Shechemites are fit brokers for Abimelech: that city which once betrayed itself to utter depopulation, in yielding to the suit of Hamor, now betrays itself and all Israel in yielding to the request of Abimelech. — THE SAME: Natural respects are the most dangerous corrupters of all elections. What hope can there be of worthy superiors in any free people, where nearness of blood carries it from fitness of disposition! Whilst they say, "He is our brother," they are enemies to themselves and Israel. — THE SAME: Who would not now think that Abimelech should find a hell in his breast, after so barbarous and unnatural a massacre? and yet, behold, he is as senseless as the stone upon which the blood of his seventy brethren was spilt. Where ambition hath possessed itself thoroughly of the soul, it turns the heart into steel, and makes it incapable of a conscience. All sins will easily down with the man that is resolved to rise. — HENRY: Way being thus made for Abimelech's election, the men of Shechem proceed to choose him king. God was not consulted, there was no advising with the priest, or with their brethren of any other city or tribe, though it was designed he should rule over Israel. — SCOTT: If parents could foresee their children's sufferings, their joy in them would be often turned into lamentations; we may therefore be thankful that we cannot penetrate futurity, and are reminded to commit those whom we most love into the hands of the Lord, and to attend to our present duty, casting our care upon Him, respecting ourselves and them. — BUSH: The general moral of Jotham's parable is, (1.) That weak and worthless men are ever forward to thrust themselves into power, while the wise and good are more prone to decline it. (2.) That they who unduly affect honor, and they who unjustly confer it, will prove sources of misery to each other. — KITTO: There are indeed legitimate objects of the highest ambition, and of the most exalted aspirations. Crowns and kingdoms lie beneath the feet of him who pursues with steady pace his high career toward the city of the Great King, where he knows there is laid up for him a crown of glory that fadeth not away — a crown of righteousness which the Lord, the righteous Judge, will bestow upon all that love his appearing. — TR.]

*Discord between Abimelech and Shechem. The intrigue of Gaal.*

## CHAPTER IX. 22-30.

22 When [And] Abimelech had [omit: had] reigned [held sway] three years over  
 23 Israel, [.] Then [And] God sent an evil spirit between Abimelech and the men  
 [lords] of Shechem; and the men [lords] of Shechem dealt treacherously with  
 24 Abimelech: That the cruelty [violence] *done* to the three-score and ten sons of  
 Jerubbaal might come, and their blood be laid upon Abimelech their brother which  
 slew them, and upon the men [lords] of Shechem which aided him [strengthened  
 25 his hands] in [for] the killing of his brethren. And the men [lords] of Shechem  
 set liers in wait [ambuscades] for<sup>1</sup> him in the top of the mountains, and they  
 26 robbed all that came along that way by them: and it was told Abimelech. And  
 Gaal the son of Ebed came with his brethren [on an expedition], and went over to  
 [passed over into] Shechem: and the men [lords] of Shechem put their confidence  
 27 in him. And they went out into the fields, and gathered their vineyards [held vin-  
 tage], and trode *the grapes*, and made merry [prepared harvest-feasts], and went  
 28 into the house of their god, and did eat and drink, and cursed Abimelech. And  
 Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should  
 serve him? *is not he* the [a] son of Jerubbaal? and [*is not*] Zebul his officer?  
 serve the men of Hamor the father of Shechem: for why should we serve him?<sup>2</sup>  
 29 And would to God this people were under my hand! then would I remove Abim-  
 30 elech. And he said to Abimelech, Increase<sup>3</sup> thine army, and come out. And  
 when [omit: when] Zebul the ruler [prefect] of the city heard the words of Gaal  
 the son of Ebed, [and] his anger was kindled.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 25. — *יָלַד*. KBL: 'Dat. incommodi; to his disadvantage.' Cf. the Commentary. — Tr.]

[<sup>2</sup> Ver. 28. — Dr WERTZ: "Why should we serve him, we?" The position of *יְהוָה* at the end of the sentence, marks the speaker's indignation at the thought of Shechem's serving a son of Jerubbaal. — Tr.]

[<sup>3</sup> Ver. 29. — The pronunciation *יִצְחָק* (with segol) is perhaps designed to give to the imperative piel form the strengthening effect of the ending *יִצְחָק* found with the other imperative (*יִצְחָק*), but of which "*יִצְחָק*" verbs do not admit. Cf. Ewald, *Gram.* p. 511, note. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 22. And Abimelech held sway. The narrator says not, "he reigned" (*יָרַד*), nor "he ruled" (*יָרַד*), but *יָרַד*: Abimelech was nothing but a *יָרַד*. He is not acknowledged either as a rightful king, or as a military chieftain of Israel: he is only a usurper, whom his adherents have clothed with arrogated power. And though his authority is said to have been "over Israel," this does not mean that it extended over the whole nation. The history shows that his authority did not extend beyond the narrow circle of the mountains of Ephraim. Deference and consideration were doubtless paid him in more extended regions, for these no *fait accompli*, whether it be good or evil, ever fails to command.

Ver. 23. And God sent an evil spirit. Friendship among the wicked is only a league of vice against others. In itself it cannot stand. Wickedness, says Hesiod, prepares its own punishment. Abimelech, it seems, ruled three years in peace. Plutarch, in his noble treatise on the purposes of the Deity in so often delaying the retribution due to crime, finds the ground of it in the wisdom of

Providence, which knows the opportune moment for punishment. Here, as in other passages where he speaks of unholy men, our narrator names the recompensing deity Elohim, not Jehovah. Elohim sends the evil spirit of discord among them; for the undeviating law by which sin punishes itself, is grounded in the very nature of the Deity. It would be the destruction of the justice and truth of the divine government, if worthlessness escaped its recompense. The moral universe is so constituted as to ensure evil fruits to evil deeds. The experience which here presents itself is one of the most common in the history of states and individuals. It is the type of all unnatural conspiracies against right, and of their issue. It is moreover demonstrative of the perfect clearness with which the divine government of the world is apprehended in the Book of Judges, that the falling out of vice with itself, and the stopping up by wickedness of the natural sources of its own advantage, are represented as the action of an evil spirit sent by Elohim.<sup>1</sup> Shechem now seeks to deal with Abimelech, as heretofore it helped him to deal with the sons of Gideon. Treason began, and treason ends, the catastrophe.

Ver. 24. That the violence . . . might come home. The twofold expression of the

<sup>1</sup> "A something is meant which operates upon the intellectual nature (*das Geistige Wesen*) of man; therefore,

neither a disposition, nor yet a demon." Hoffmann, *Schriftbeweis*, i. 109.

thought, first by לָכֵן, and then by לָכֵן, serves to give it emphasis. The whole history is related so fully, only to show Israel that there is such a thing as retributive justice, — that sin bears its guilt and punishment. Blood comes home to murderers as guilt. Who did ever experience this more terribly than Israel itself, when it slew Him who was more than Gideon and his sons! That which this narrative exhibits as coming on Abimelech and Shechem in the course of three years, the history of the world, has manifestly fulfilled through centuries on those who cried, "His blood be on us and on our children!" Both are punished, Abimelech and Shechem; for both are equally guilty. So likewise both Jerusalem suffered, and the empire by which Pilate was appointed.

Vers. 25. And they laid ambuscades for him. What it was that gave immediate occasion for discord, is not communicated. But Shechem found that it had deceived itself, in thinking that Abimelech's elevation would make itself the virtual ruler. It had fallen into the hands of an iron despot, against whom the cowardly and pleasure-loving Shechemites did not dare openly to rise. They resorted therefore to underhand stratagems to make him odious. For the robberies committed from places of concealment become perfectly intelligible, and fall moreover into harmonious connection with the expression "רָצְחוּ", they dealt treacherously" (ver. 23), when they are regarded as carried on by the Shechemites, but in such a manner as to make them appear to be ordered or instigated by Abimelech. Through them he had become a murderer; they would now make him seem to be a robber and highwayman. But Abimelech received intelligence of the deception. Henceforth, the peace between them was broken; and people such as are here portrayed, know very well that now it is time to be on their guard against each other.

Vers. 26-28. And Gaal Ben-Ebed came. An adventurer, probably a Shechemite, whose name<sup>1</sup> perhaps already expresses the popular contempt into which the braggart subsequently fell, having come to the city with his followers, the Shechemites thought that in him they had found a party-leader who could protect them against Abimelech. Accordingly, they held their vintage, celebrated their harvest-home with songs of rejoicing (הִלְלִים), and then observed the customary sacrificial banquet in the temple of their god. The narrative seeks to exhibit the dramatic contrast between the present jubilant enjoyment and the approaching terrible issue, the present boldness and the subsequent cowardice, the passing luxury and the impending death and destruction. Such sacrificial feasts, particularly as connected with the temple of the "Covenant-God," were also known elsewhere (cf. *Dion. Halicarn.* iv. 25, on the "covenant-feast" at Ephesus; cf. K. F. Hermann, *R. A. der Griechen*, ed. Stark. § 66, 4). Among all nations, says Athenæus (lib. v. p. 192), every meal was referred to God, and He was honored with song and praise. But these feasters in the temple at Shechem had no thought of religion. To them applies what Plutarch says, in the introduction to

his *Symposium*: "when barbarity and immorality betake themselves to wine, the banquet comes to a disastrous end." The fumes of wine make these men rash and thoughtless. That which they had hitherto kept secret, they now divulge. Maledictions against Abimelech make themselves heard. The scene enables us to estimate aright the political wisdom of the Corinthian Tyrant Periander, when he forbade social feasts to his opponents. The speech of the poltroon Gaal is especially remarkable. The episode in which the narrator acquaints us with the divine judgment on Abimelech, affords at the same time a glance into the hidden springs of political life in a city like Shechem.

Let us serve the men of Hamor, the father of Shechem. The apostasy of Israel, after the death of Gideon, in Shechem took the form of a covenant entered into with the remaining heathen. The contrast between heathenism and the religious life of Israel was founded in the existence and the characters of national and local idol gods over against the true God of Israel. The covenant between the heathen and the apostate Israelites in Shechem, found its expression in the election of Abimelech as king, on the ground that on the one hand he was Shechem's brother, and on the other Gideon's son. This covenant now breaks up. The wine-heated Gaal pronounces the word: even Abimelech is still too much of Israel. "By what right," he says, "does Abimelech command our homage? Is he not always still a son of Jerubbaal, the enemy of our god?" The reaction of heathenism must be made complete. Shechem must hold fast to its own ancestors. The families who trace their descent from the heathen Hamor (Gen. xxiv.) i. e. those who desire to banish all Israelitish traditions, must be the masters! The offspring of Hamor, the heathen progenitor, must not serve the descendants of Jacob! When the Tyrant of Sicily<sup>2</sup> sought to throw off the influence of Argos, he expelled from the city the worship of Adrastus, the primitive Argive hero. That was his way of declaring himself independent.

Is he not a son of Jerubbaal? and is not Zebul his overseer? Zebul, who in ver. 30 is called the "prefect of the city," was not of the party who now feasted. He evidently belonged to the Israelites, who, though they had made a covenant with the heathenism of Shechem, were not willing to serve the children of Hamor. He belonged to the upper families of the city; and Gaal in his drunken audacity, discloses the idea that he also must be overthrown, "because Abimelech's tool."

Vers. 29, 30. Verse 29 gives the further speech of Gaal in a very vivid and forcible manner. "O that some one would give this people into my hands! then would I quickly remove Abimelech! That is directed against Zebul. What Gaal means, is, that if he were prefect of the city, as Zebul is, he would make short work with Abimelech.

And he said to Abimelech, Increase thine army, and come out. Gaal does not actually say this to Abimelech, nor does he cause it to be said to him, as many expositors think, for Abimelech hears of it for the first time through Zebul. It is only an animated apostrophe to Abimelech, in which Gaal boastfully challenges Abimelech to

<sup>1</sup> [The author, by writing *Ebed* (Ebed) instead of translating it as he did in the text, seems to intimate that the whole name, Gaal Ben-Ebed, was perhaps the expression of subsequent contempt. *Gaal*, from גָּאָל, to abhor, to

loathe, means *loathing*, *Genetius*, *Lex.*; *Ebed*, Son of a Slave. Cf. ver. 18, where Jotham speaks of Abimelech as a son of Gideon's bondwoman. — Ta.]

<sup>2</sup> [Cicero. See Herod., v. 67, and Grote, *Hist. of Greece*, iii. 83, seq. — Ta.]

prepare himself as if he were present. The inhabitants of Shechem, between their potations, doubtless applauded Gaal, which had the usual effect of emboldening the wine-heated orator. But this drunken jubilation resulted in the ruin of Shechem; for it reached the ears of Zebul. His anger kindled; for his own overthrow, he learned, was to be connected with that of Abimelech.

The narrative, in its admirable simplicity, allows us clearly to trace the advancing progress of that fatal destiny, in which secret treachery and open dissipation, boasting and jealousy, conspire together to precipitate a righteous doom upon the city.

#### HOMILETICAL AND PRACTICAL.

[BP. HALL: The prosperity of the wicked is but short and fickle. A stolen crown, though it may look fair, cannot be made of any but brittle stuff. All life is uncertain; but wickedness overruns nature. — THE SAME: It had been pity that the Shechemites should have been plagued by any other hand than Abimelech's. They raised him unjustly to the throne; they are the first that feel the weight of his sceptre. The foolish bird limes

herself with that which grew from her own excretion. Who wonders to see the kind peasant stung with his own snake? — THE SAME: How could Abimelech hope for fidelity of them, whom he had made and found traitors to his father's blood? No man knows how to be sure of him that is unconscionable. He that hath been unfaithful to one, knows the way to be perfidious, and is only fit for his trust that is worthy to be deceived; whereas faithfulness, beside the present good, lays a ground of further assurance. The friendship that is begun in evil cannot stand: wickedness, both of its own nature and through the curse of God, is ever unsteady. — THE SAME: If the men of Shechem had abandoned their false god with their false king, and out of a serious remorse and desire of satisfaction for their idolatry and blood, had opposed this tyrant, and preferred Jotham to his throne, there might have been both warrant for their quarrel, and hope of success; but now, if Abimelech be a wicked usurper, yet the Shechemites are idolatrous traitors. — THE SAME: When the quarrel is betwixt God and Satan, there is no doubt of the issue; but when one devil fights with another, what certainty is there of the victory? — TR.]

### *Abimelech appears before Shechem. Gaal's defeat and expulsion.*

#### CHAPTER IX. 31-41.

- 31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and behold, they fortify [excite] the city against thee. Now therefore up by night, thou, and the people that *is* with thee, and lie in wait in the field: And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set [move] upon the city; and behold, *when* [omit: when] he and the people that *is* with him [will] come out against [to] thee, [and] then mayest [shalt] thou do to them as thou shalt find occasion.
- 34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against [near] Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering [at the entrance] of the gate of the city: and [10:] Abimelech rose up, and the people that *were* with him, from lying in wait
- 36 [from their place of ambush]. And when [omit: when] Gaal saw the people, [and] he said to Zebul, Behold, there come people down from the top [tops] of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if
- 37 *they were* men. And Gaal spake again, and said, See, there [also] come people down by the middle [from the height] of the land, and another [one] company come along by the plain of Meonenim [cometh from the way of the Magicians' Grove].
- 38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them. And Gaal went out before [at
- 40 the head of] the men [lords] of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded
- 41 [many fell slain], *even* unto the entering [entrance] of the gate. And Abimelech dwelt [remained] at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

#### EXEGETICAL AND DOCTRINAL.

Ver. 31. And he sent secretly, בְּחֵסֶה. Although the form תִּרְמִיָה (cf. תִּרְמִיָּית) is an

unusual one, the connection suggests, not the name of a place, but the fact that Zebul, though "prefect of the city," concealed his measure from the citizens. The messengers whom he sent must have

gone "secretly" (as the Sept. and Targum translate), since Gaal had not learned of their going (ver. 36). How were such intercourse, as ver. 36 implies, possible between Zebul and Gaal, if Zebul's cooperation with Abimelech against Gaal had been publicly known? Nor is Zebul to be regarded as one of Abimelech's generals, but as a Shechemite magistrate, who is incensed because Gaal plots his own overthrow. It may be confidently assumed that if *בְּתִרְמָה* were the name of a place, ver. 34 would read: "And Abimelech rose up; *בְּתִרְמָה*,

from Tormah." *בְּתִרְמָה*, however, conveys not only the idea of secrecy, but of secrecy combined with deceit, secret deceit; and such was certainly the character of Zebul's act.<sup>1</sup> It is also to be noticed that in his me sage Zebul does not accuse the city, but only Gaal as exciting the city against Abimelech. As magistrate, he does not wish to bring the wrath of Abimelech upon the city, but only upon his rival. Very graphic is the expression *בְּתִרְמָה*, commonly used of besiegers. Gaal and his brethren, says Zebul, press the city like besiegers, to induce it to rise against thee. Their expulsion is therefore all that is necessary. But since this is not the whole truth—for Shechem, as we have seen, first elected Gaal because it had already offended against Abimelech—it is evident that Zebul's policy of exciting Abimelech against Gaal only, is dictated by regard to his own interests.

Vers. 32-41. And move upon the city. The place of Abimelech's abode is not given; but he was in the midst of his army. He must have been some distance from Shechem, since he needed a part of the night (ver. 32) to get within easy reach of it. He is to place himself in ambush, so as not to be prematurely observed. Abimelech follows the counsel. In the morning, Gaal and Zebul naturally betake themselves to the gate of the city: Gaal, because it had become his business to watch over Shechem; Zebul, because of his office as magistrate. Gaal, who has no misgivings—for he has slept away the effects of the wine—sees troops descending from the mountains. Zebul thinks it yet too soon to tell him the truth; he will give Abimelech time first to bring up all his forces; and therefore deceives and at the same time mocks

Gaal by saying, "It is the shadow of the mountains that thou seest." Immediately, however, a body of troops is seen advancing whose identity as such cannot be mistaken. By the "tops of the mountains" we are to understand the more distant mountains; by the "height (*רֶמֶס*) of the land," a nearer hill, in the immediate vicinity of the city (the "navel" of the land); and by the "Elon Meonenim," a dusky forest ("Magicians' Grove"), against the near horizon. From all these points, commanding the avenues to the city, troops of soldiers advanced, to the consternation of Gaal and the surprise of the citizens. Now Zebul throws off his mask, and reminds Gaal of his previous audacity. The latter is compelled to try his fortunes in battle. At the head of the "lords of Shechem," he marches out against Abimelech. But he is far from being a match for him. He is utterly unable to stand his ground. A terrible rout begins. Gaal saves himself through the open gate; but the road, up to the very threshold of the gate, is covered with the slain. His boasting has a miserable end. His authority is gone. Zebul, who previously did not dare insist on his expulsion, now carries it through. He persuades the timid and terrified Shechemites that they will thus allay the anger of Abimelech. He believes it himself; for he has carefully thrown the whole blame on Gaal. Abimelech's conduct seems to favor this persuasion; for he does not prosecute the attack, but retires to Arumah.<sup>2</sup> But what a delusion! The banished Gaal is the only one who escapes destruction.

#### HOMEILETICAL AND PRACTICAL.

[Bp. HALL: Never any man was so ill, as not to have some favorers: Abimelech hath a Zebul in the midst of Shechem. Lightly all treasons are betrayed, even with some of their own.—HENRY: Proud and haughty people are often made, in a little time, to dread those whom they had most despised. Justly are the insolent thus insulted over.—THE SAME: Most people judge of men's fitness for business by their success, and he that does not speed well, is concluded not to do well. Gaal's interest in Shechem is soon at an end, nor do we ever hear of him any more.—TR.]

<sup>1</sup> [Kau: "*בְּתִרְמָה* : either with deceit (*בְּתִרְמָה*, from *רָמָה*), i. e. exercising deceit, inasmuch as he had listened quietly and apparently with approbation to the speech of Gaal; or, in Tormah,—noting a locality,—in which case *בְּתִרְמָה* would be an error of transcription for *אֶרְמָה* = *אֶרְמָה* (ver. 41). The LXX. and the Tar-

gum take the word as a common noun: *ἐν σπηδί*, secretly, so Raschi, and most of the older expositors, while R. Kimchi, the Elder, decides for its being a *nom. propr.* No certain decision can be arrived at."—TR.]

<sup>2</sup> The site of Arumah cannot be definitely determined. The probability, however, is that it was somewhere on the hills, not in the immediate vicinity of Shechem, but yet near enough for the sudden assault on Shechem which followed.

*The destruction of Shechem, and burning of the "Tower of Shechem." The siege of Thebez, and Abimelech's death.*

#### CHAPTER IX. 42-57.

42 And it came to pass on the morrow, that the people went out into the field; and 43 they told Abimelech. And he took the [*i. e. his*] people, and divided them into three



companies, and laid wait in the field, and looked, and behold, the people *were* come [coming] forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company [companies] that *was* [were] with him, rushed forward,<sup>1</sup> and stood [placed themselves] in the entering [at the entrance] of the gate of the city: and the two *other* companies ran [advanced] upon *all the people*

45 that *were* in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat

46 [tore] down the city, and sowed it with salt. And when all the men [lords] of the tower of Shechem heard *that*, they entered into an [the] hold<sup>2</sup> of the house of the

47 god Berith [house of El-Berith]. And it was told Abimelech, that all the men

48 [lords] of the tower of Shechem were gathered together [there]. And Abimelech gat him up to Mount Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it [lifted it up], and laid it on his shoulder, and said unto the people that *were* with

49 him, What ye have seen me do, make haste, *and do as I have done*. And all the people likewise cut down [off] every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon<sup>3</sup> them: so that [and] all the

50 men of the tower of Shechem died also, about a thousand men and women. Then went Abimelech to Thebez, and encamped against [laid siege to] Thebez, and took it.

51 But there was a strong tower within [in the midst of] the city, and thither fled all the men and women, and all they [the lords] of the city, and shut *it* to [after] them,

52 and gat them up to the top [roof] of the tower. And Abimelech came unto the tower, and fought against it, and went hard [approached] unto the door of the tower

53 to burn it with fire. And a certain woman cast a piece of a [cast an upper] millstone upon Abimelech's head, and all to [omit: all to]<sup>4</sup> brake his skull<sup>5</sup> [to pieces].

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me [put me to death], that men say not of me, A woman

55 slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his

56 place. Thus God rendered [caused to return] the wickedness of Abimelech, which

57 he did unto his father, in slaying his seventy brethren: And all the evil of the men of Shechem did God render [cause to return] upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 44. —  $\text{וַיִּפְּצוּ}$ : spread out, *sc.* in hostile array. The same word occurs ver. 33; and in both places seems to contrast the expanded form of a body of men freely advancing, with its contraction when lying in an bush. The verse is somewhat difficult. Dr. Cassel renders it as follows: "And Abimelech and the companies that were with him, spread themselves out. Part stood [took their stand] at the entrance of the gate of the city, and two companies threw themselves on all that were in the field, and slew them." — *Ta.*]

[2 Ver. 46. —  $\text{וַיִּבְנוּ}$ . The meaning of this word is doubtful. Our author renders it *Halls*; De Wette, *Feste*, stronghold; Keil suggests *Zwinger* (*cf. arx, from arceo*), citadel, fortress; while according to Bertheau, ver. 49 (where he would render: and they put the boughs on the  $\text{וַיִּבְנוּ}$ , and infer thence that the place bearing this name was *low*), "rather implies a cellar-like place, some sort of hollow." *Cf.* 1 Sam. xiii. 6, the only other passage where the word occurs, and where it is conjoined with caves and clefts of the rocks." — *Ta.*]

[3 Ver. 49. —  $\text{וַיִּבְנוּ$ : Cassel, "with them," *i. e.* the boughs. But this rendering will scarcely find favor. De Wette: "over them," *i. e.* the people in the  $\text{וַיִּבְנוּ}$ . — *Ta.*]

[4 Ver. 53. — "All to brake," is old English for "entirely brake." *Cf.* Webster, *Dict.*, under "all," *adv.* — *Ta.*]

[5 Ver. 53. —  $\text{וַיִּבְנוּ}$ , from  $\text{וַיִּבְנוּ}$ , is undoubtedly to be read  $\text{וַיִּבְנוּ}$ , which reading, according to Bertheau and Keil, is found in the edition of R. Nord, Mantua, 1742-44. — *Ta.*]

## EXEGETICAL AND DOCTRINAL.

Vers. 42-44. The people went out into the field. Sin is blind, and must be, for only repentance opens the eyes. The people of Shechem, notwithstanding their treasurable practices, actually think that the matter is now settled, and that Abimelech is content with the banishment of Gaal. It is a constant characteristic of the natural man, that he either does not hear his conscience, or seeks

to silence it by persuading himself that the guilt to which he shuts his own eyes is also unseen by others. He thinks only of sin and its pleasure, not of its punishment. The Shechemites have forgotten, to their own hurt, what Jotham told them. The thorn-bush emits fire, and consumes those who despise it. Abimelech only tarries in his concealed height, until he has inspired the foolish Shechemites with confidence. With true Punic strategy, he allures them to the open fields, there to attend

to their labor, as if all were peace, and nothing more were to be feared. Caught in the snare, their retreat is cut off. One of Abimelech's companies holds the gate, while others deal destruction to all in the fields. Similar strategies are told of Hamilcar, the Carthaginian, against Agrigentum, and of Hannibal against Saguntum (Frontinus, lib. iii. 10, 1).

**Vers. 45.** He destroyed the city and sowed it with salt. Notwithstanding Abimelech's sanguinary disposition, it would be difficult to account for his savage treatment of Shechem, if we did not remember that the city stood in the covenant of Baal-berith with him. The very money that assisted him to the throne, had been taken from the temple of this god. Now, among oriental nations, as among others, infidelity to covenant obligations was the greatest of crimes. The God of Israel, also, who made his divine covenant with the nation, says (Deut. iv. 23): "Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you. For Jehovah your God is a consuming fire, a jealous God." He utters the threat (Lev. xxvi. 25): "I will bring the sword upon you, that shall avenge the quarrel of my covenant." In the book of the prophet Ezekiel (ch. xvii. 15) we read: "He hath broken the covenant, and shall he be delivered?"

This covenant with Jehovah, Abimelech has desecrated in the most horrible manner. Does he fear no punishment for that transgression? But the natural man, who lightly breaks the covenant of his God, nevertheless claims the terrible right of punishing those who have failed in duty toward himself, with a severity greater than that threatened by God. The breach of a covenant born of blood and sin, is visited with vengeance like a "consuming fire." Shechem is razed to the ground, and salt is strewn over its site. The usual explanation of this proceeding, of which no other instance occurs,<sup>1</sup> is, that by it Abimelech intends to declare Shechem an unfruitful land, a land of salt, as it were (מלח). But this explanation, although accepted by all recent expositors, does not appear to be satisfactory. For to make the land unfruitful, he neither intends, nor, if he did, were he able; for no one will think of such a salting as would actually bring about this result.<sup>2</sup> He can only intend to say, that this city, being unfaithful to its covenants, and forgetful of its oaths, has ceased to exist, and is never more to be known as a city. When Joshua inflicted a similar destruction on Jericho, he swore that it should never be rebuilt (Josh. vi. 26). Abimelech makes the same declaration in the act of strewing salt; for salt is the symbol of an oath, just as among all nations, not excepting the dull tribes of Siberia, it was the symbol of covenants. The salt which he strewed over Shechem intimated both the cause and the perpetuity of the vengeance inflicted. A fate still worse, but less deserved, was suffered by

the descendants of the Milesian Branchidæ who had betrayed the treasures of the temple of Apollo, at Didymi, into the hands of Xerxes, and had obtained through him a city in Persia. Alexander, coming upon this city, gave it up to the vengeance of the Milesians in his army. These destroyed it to its very foundations, killed all the inhabitants, so that not a trace of them remained, and tore up the groves by their roots, so that, as Curtius says (vii. 5, 34), "*vasta solitudo et sterilis humus linqvitur.*" Shechem's destruction was not so bad as that: and it was afterwards rebuilt (1 Kgs. xii. 25).

**Vers. 46-49.** And the lords of the Tower of Shechem heard of it. Still more cowardly than that of the Shechemites, is the conduct of the men of the Tower of Shechem. They venture no resistance at all, but run for safety to the temple-asylum of El-Berith. The House of El, here mentioned, cannot well be the same with the House of Baal hitherto spoken of. The matter probably stands thus: Under the covenant entered into by Israel and the heathen, both parties served the Covenant-Deity, the Israelites in the temple of El-Berith, the heathen in that of Baal-Berith. Aside from this difference of locality, the worship was perhaps identical; and the covenant itself was already a sin. It would however be an error, to suppose that during such times of apostasy all distinction between Israel and the heathen ceased to exist. Abimelech still continued to be an Israelite; and the inhabitants of the Tower of Shechem probably expected to find greater security in the House of El-Berith than could be looked for in the asylum of a wholly heathen temple. The place to which they retired, is called בֵּית־אֵל, and is probably a hall of the temple\* (like בֵּית־אֵל, used to denote a special part of the temple at Jerusa'em). The sanctuary privileges of temples were very great among all nations; and, as is well known with reference to the temple at Ephesus, were not seldom misused. In order to destroy Pausanias without violating the rights of sanctuary, the doors of the temple of Minerva, at Sparta, in which he had taken refuge, were built up, and the roof taken off "that under the open sky he might more quickly perish" (Corn. Nepos, *Paus.* ch. 5). Abimelech resorted to more terrible means. He ascended the neighboring wooded hill, Mount Zalmon—so named from its forest-shades,—and hewed off a multitude of boughs, himself being the first to swing the axe.

(The plural, בֵּית־אֵל, stands for all the axes that were used.) These boughs were piled up about the building, and all its inmates perished in the flames. A like deed is related by Herodotus (iv. 164) of Arcesilaus: a number of Cyrenæans having taken refuge in a tower, he heaped wood around it, and burned them to death. It is a species of violence which, especially among the northern nations, has been practiced oftener than Kell, Bush) that the act was designed symbolically to turn the city into a salt-desert. Our author's explanation does not conflict with that of his predecessors, but rather completes it. — Ta.]

\* The extent of the temple building which this implies is not unparalleled. The temple of Diana in Samos was so large as to afford sanctuary to the 300 Corycæan boys whom Periander dispatched to Alyattes, king of Lydia, for eunuchs, and yet leave room for choirs of Samian youth to execute certain religious dances before them, ingeniously invented as a means of conveying food to them (Herod. iii. 48).

<sup>1</sup> [In Scripture, the author means, of course. The following instances in comparatively recent times, probably mere imitations of what from this passage is usually assumed to have been an ancient custom, are noted by Wordsworth: "When Milan was taken in A. D. 1162, it was sown with salt (*Signonius*); and the house of Admiral Colligny, murdered in the massacre of St. Bartholomew, A. D. 1572, was, by the command of Charles IX., king of France, sown with salt." — Ta.]

<sup>2</sup> [Wordsworth does however: "Sowed it with salt, to destroy its fertility, and to make it barren for ever, like Sodom, comp. Pliny, xxxi. 7." But this idea is not at all necessary to the common explanation (as given by Bertheau,

once, — as, for instance, by king Olaf (Tryggvesson), who burned in this manner all the warlocks of his land (Snorro, *Heingskringla*, Saga vi. ch. 69).

In connection with these events, a number of topographical references to the region of Shechem, which prove that the narrator was an eye-witness, but which although alluding to permanent landmarks, as mountain, valley, and forest, are yet not easily traced. Migdal (Tower of) Shechem, however, may be confidently assumed to be the same as Beth (House of) Millo (vers. 6, 20). Abimelech's wrath against it is thus readily understood; for its inhabitants had taken part in his election at the Monument-Oak, and had now doubtless made common cause with those of Lower Shechem. For it is perhaps safe to assume that the places were related to each other as Upper and Lower Shechem. Migdal Shechem, as the Acropolis, was a little city by itself, and might have ventured on further resistance; but its people preferred to pray for mercy, which Abimelech was not the man to exercise.

Vers. 50-53. **And Abimelech went to Thebez.** Since the course of the narrative leads to the inference that Abimelech's march upon this city formed part of his vengeance on Shechem, its location must be sought for at a very short distance from that place. The opinion of recent expositors and travellers (Robinson, Berggren, cf. Ritter, xv. 448 [Gage's Transl. ii. 341]), who identify Thebez with the modern Tubās at the head of Wady el-Malih, does not therefore appear to be altogether certain. To me, Tubās has appeared more suitable for Tabbath (ch. vii. 22). Thebez must have been closely connected with Shechem. Since, in accordance with Jotham's parable, the two miserable associates, Abimelech and Shechem, perish by each other, and since Abimelech finds his end at Thebez, the inhabitants of the latter must have been among those who at first patronized Abimelech. Thebez was built in circular form, like the Grecian Thebe, for it had its Tower in the centre. Its inhabitants preferred desperate battle to mercy; but they were already on the verge of destruction, when Abimelech ("inter confertissimos violentissime dimicans," fighting furiously in the thickest of the crowd, as Justin says of Pyrrhus) was struck on the head by a mill-stone, which crushed his skull. It appears that the inhabitants of Thebez were prepared for a lengthy siege, since along with provisions they had also brought a hand-mill into the tower. Such a mill consisted of a movable upper (רָכָב, wagon, Eng. runner, Germ. *Läufer*), and of an immovable, nether stone (פֶּלֶא הַחֲמִיתָ), on which the other turned. The duty of grinding generally devolved on women. Abimelech falls, as the Jewish expositors say, by a stone, as on a stone he had murdered his brothers. Other usurpers also have met with the same fate. When in 1190, impious men sought to destroy the poor Jews, who had taken refuge in the royal castle at York, one of the ringleaders of the mob fell, crushed by a stone (Milman, *Hist. of the Jews*, iii. 242).

Ver. 54. **That men say not, A woman slew him.** Poor Abimelech, in the moment of his fall, thinks of nothing save that his death will be ascribed to a woman; an end which has at all times been considered inglorious. To his latest breath, men were to be deceived by appearances. For though his attendant gave him the finishing stroke, it was nevertheless the woman that killed him. And, as 2 Sam. xi. 21 shows, he was not

able to avert the dreaded infamy. Still, this utterance also goes to show the warlike spirit of the fallen man. Energy, valor, and iron strength, were inherited characteristics of the son, not unworthy of his heroic father. He towers, at all events, far above the cowardly Shechemites, the braggart Gaal, and the intriguing Zebul. If ambition and unrestrained fury had not stupefied his conscience; if, like Gideon, he had learned to serve and to suffer; had faithfully tarried the call of his God, and had not sought to found by the sword what only God's Spirit can establish, it might have been said of him, as of the noblest: "he judged, delivered his people." As it was, he is never even named by the title "King" which he arrogated to himself; and Jewish tradition exalts the heathen king Abimelech of Abraham's time, above the valiant son of Gideon.

Vers. 55-57. **When the men of Israel saw that Abimelech was dead.** In Abimelech's death, also, we may read the fate of tyrants. His attendant thrusts him through without hesitation, and the dead chieftain is forsaken by all. The interest created by his person and his wages, is gone. How much more beautiful is the otherwise so tragical death of Saul! His attendant, influenced by reverence, refused to kill him, and finally follows him in voluntary death. The songs of David celebrate his memory: Abimelech's epitaph, is his brother Jotham's curse!

#### HOMILETICAL AND PRACTICAL.

Compare on p. 147.

[BP. HALL: O the just successions of the revenges of God! Gideon's ephod is punished with the blood of his sons; the blood of his sons is shed by the procurement of the Shechemites; the blood of the Shechemites is shed by Abimelech; the blood of Abimelech is spilt by a woman. The retaliations of God are sure and just. — THE SAME: The pursued Shechemites fly to the house of their god Berith: now they are safe; that place is at once a fort and a sanctuary. Whither should we fly in our distress, but to our God? And now this refuge shall teach them what a god they have served. — THE SAME: Now, according to the prophecy of Jotham, a fire goes out of the bramble, and consumes these cedars, and their eternal flames begin in the house of their Berith. The confusion of wicked men rises out of the false deities which they have doted on. — HENRY. What inventions men have to destroy one another! — THE SAME: About 1,000 men and women perished in these flames, many of whom, probably, were no way concerned in the quarrel, nor meddled with either side; men of factious turbulent spirits, perish not alone in their iniquity, but involve many more, that follow them in their simplicity, in the same calamity with them. — WORDSWORTH: Many powerful enemies of God and of his people, after victorious acts of oppression, have been overthrown at last by weak instruments, even by women: Sisera, by Deborah and Jael; Haman, by Esther; Holofernes, by Judith; and the Church, by the power of the Seed, overcomes the world. — BUSH: The end of Abimelech suggests the remark, 1. That they who thirst for blood, God will at last give them their own blood to drink. 2. The weak, in God's hand, can confound the mighty; and those who walk in pride, He is able to abase. 3. They who in life consulted only their pride and ambition, will usually die as they

lived, more solicitous that their honor should be preserved on earth, than that their souls be saved from hell. (4.) The methods proud men take to se-

cure a great name, often only serve to perpetuate their infamy. — Tr.]

## SIXTH SECTION.

TWO JUDGES IN QUIET, PEACEFUL TIMES: TOLA OF ISSACHAR AND JAIR THE GILEADITE.

### *The Judgeships of Tola and Jair.*

#### CHAPTER X. 1-5.

- 1 And after Abimelech there arose to defend [deliver] Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.
- 2 And he judged Israel twenty and three years, and died, and was buried in Shamir.
- 3 And after him arose Jair, a [the] Gileadite, and judged Israel twenty and two years.
- 4 And he had thirty sons [,] that rode on thirty ass colts, and they had thirty cities, [those] which are called Havoth-jair [the circles of Jair] unto this day, which *are* in
- 5 the land of Gilead. And Jair died, and was buried in Camon.

#### EXEGETICAL AND DOCTRINAL.

Ver. 1. And after Abimelech there arose Tola, the son of Puah, the son of Dodo. The record of this man's life contains no stirring actions, like those of Abimelech, but tells of something better. He "delivered" and "judged" Israel. This, however, always presupposes renewed consciousness of sin on the part of Israel, and return to the living God. It is probable that the horrible deeds and the terrible end of Abimelech and Shechem made such an impression upon the conscience of Israel, as to open the way for deliverance. Under this view, the words "after Abimelech" receive a deeper significance; and the reason why the history of that personage was so copiously narrated becomes still more evident. That which at other times was the result of terrors from without, is this time brought about by the civil catastrophe within.

The deliverer's name was "Tola, the son of Puah, the son of Dodo." The mention of father and grandfather both, is unusual, and occurs in the case of no other Judge. It was therefore natural, that already at an early date, and also, it would seem, by the Masora, "ben Dodo" was taken appellatively, as meaning "Son of his Uncle or Cousin." The "his" in that case must refer to Abimelech; and Tola would have to be regarded as the son of a brother or a sister of Gideon. The son of Gideon's brother, he cannot have been (although this is just the relation indicated by ancient expositions, cf. the *καταδελφον* of the LXX.); for he belonged not to Manasseh, but to Issachar. If a sister of Gideon had married a man of the tribe of Issachar, this person might indeed have been called an uncle (*dod*) of Abimelech. But if such were the relation, is it not more likely that the writer would have said, "Son of the sister of

Jerubbaal?" The names Tola and Puah, as borne by sons of Issachar, are already found in Gen. xlii. 13. They became established in the families of that tribe, and frequently recur. It was just so in German families, especially of the Middle Ages. Particular names were peculiar to particular families. (Instead of פּוּחַ, Puah, we have פּוּבָּה, Puvah, in Gen. xlii. 13 and Num. xxvi. 23, though not in all MSS. 1 Chr. vii. 1 has פּוּחַ, Puah.) These names indicate a certain industry, which, it may be inferred, must have been carried on in Issachar. Tola (תּוֹלָעַ) is the Kermes-worm (*coccus ilicis*), from which the crimson, or deep scarlet color (תִּינִינֶצֶר שָׁנִי), of which we read so much in connection with the tabernacle, was derived; and Puah is Chaldee for *rubia tinctorum*, or madder red (cf. Buxtorff, *sub voce*). We shall not err, perhaps, if we conjecture that the third name also is added because of its agreement in meaning with the two preceding. For Dodo, if we derive it from דֹּד, *dud*, instead of דֹּד, *dod*, cousin, means "pot," or "vessel," a prominent utensil in the preparation of dyes.<sup>1</sup> Names of this kind, it is well known, are not unfrequent in the East. Hammer (*Namen der Araber*) even adduces the name *Führ*, which signifies the stone used for grinding perfumes.

He dwelt in Shamir, on Mount Ephraim. The centre of his judicial activity was permanently fixed in Ephraim. As to Shamir, this name (on its import, compare my treatise *Schamir*, Erf. 1856) may be identified with Shemer, name of the owner of the hill on which King Omri afterwards built Shomeron, Samaria (1 Kgs. xvi. 24).

Vers. 3-5. And after him arose Jair, the Wilde, *Voyage in the Mediterranean*, Dublin, 1840, II 148 ff. quoted by Bitter, xvii. 372.

<sup>1</sup> On the vessels excavated in the sandstone, which were used in the preparation of the purple dye at Tyre, see

**Gileadite.** Just as Tola was a family-name in Issachar, so was Jair in Gilead. The ancestor of this Jair was the son of Manasseh, whose name was associated with the acquisition of the greatest part of the territory in possession of the eastern half-tribe of Manasseh. Machir, it is stated, Num. xxxii. 39-41, took Gilead, and "Jair, son of Manasseh," the "circles," which were afterwards called the "circles of Jair." It has already been pointed out in connection with our explanation of the name Hivie (Chivi), that *chavah*, (plur. *chapoth*, Eng. Ver. *Havoth*), means "circle," from the form in which those villages to which it is applied were laid out (see on ch. iii. 3). It would, therefore, involve a twofold error to explain Havoth-Jair, as modern expositors do, by making it analogous to such German names as *Eisleben* and *Ascherleben*; for, in the first place, *chavah* does not mean "life" here; and, secondly, in such names as the above, the German *leben* does not mean *vita* but *mansio*.

By these "circles of Jair" we are evidently to understand the whole of the present western Hauran, reaching as far as Jebel Hauran, for Kenath (the present Kenawath) is reckoned among the sixty cities of Jair (1 Chr. ii. 23; 1 Kgs. iv. 13). Wetzstein's conjecture (*Hauran*, p. 101), that these cities are only sixty tent-villages of the nomadic order, is by no means to be accepted; for the books of Kings and Chronicles are conversant with great cities, with walls and brazen bars, in the region that "pertained to Jair." The objection that if such cities had existed, the Assyrians could not have subjected the two and a half tribes so readily, is not borne out. In the first place, because the accounts of this conquest are very brief and scanty; and in the second place, because the history of all ages teaches us, that when the Spirit has left a people, neither fortresses nor "steep heights" avail to detain the enemy. At all events, the Assyrian successes do not prove that the architectural remains of the Hauran cannot in their elements be referred back to the time of the Amorites and Israelites. Without at present entering into any discussion of this subject, we hold the contrary to be highly probable, even though, at the places which would here come into consideration, more recent buildings bear the stamp of more recent times. Indeed, it seems to me, that just as it was possible to identify Kenath, Salcah, Golan, etc., so the name Jair also is in existence to this day. I find it in the name of the city called "Aere" by Burckhardt, "Eera" by Seetzen, and "Ire" by Wetzstein. It is still the seat of an influential (Druse) chieftain. Ritter (xv. 944) warns us against confounding it with the Aera which the Itinerary of Antonine puts in the place of the present Szanamein; but it were more proper to say that the repeated occurrence of the name, should be regarded as evidence that the whole region was once called "Jair's circles."

The narrator's remark that the cities of Jair "are called Havoth Jair unto this day," has been supposed to conflict with the statement of the Pentateuch, wherein this name is derived from the first Jair (cf. Hengst., *Pent.* ii. 193). With regard to some other names of places, such an exchange of

one derivation for another, may perhaps be made out; but here it is quite impossible that one should have taken place. The narrator, who keeps the Pentateuch constantly before his eyes, designs only to remind the reader of what was there stated. In themselves, his words would have been entirely insufficient to explain the origin of the designation *Havoth-Jair*, seeing the discourse was about "cities"

(עִירִים). Moreover, the number of these cities, at a later date, was reckoned at sixty, whereas here mention is made of only thirty. The sentence is indeed peculiar on account of the double לָהֶם; for which reason a few codices read it but once. But the word does not bear the same sense in both cases. The second לָהֶם, introduces an explanatory clause; so that the meaning of the sentence is this: "thirty cities belonged to them (לָהֶם), of those (לָהֶם)<sup>1</sup> which (the relative הַנֵּשֶׁר is frequently omitted) are called Havoth-Jair unto this day." The closing words of this sentence ("unto this day") are evidently a mere verbal citation from Deut. iii. 14; for no other occasion exists here, where the question is only of Jair's distinguished position, for their use. Jair, by his strength and virtue, had diffused his family over one half of the entire district, with which his ancient progenitor had long ago associated his own name.

And he had thirty sons, who rode on thirty asses, and had thirty cities. The paronomasia between עִירִים, asses, and the rare form עִירִים for "cities," authorizes the conjecture that we have here a sentence from a song of praise in honor of Jair and his prosperous fortune. That which is celebrated is, not that he possessed thirty asses — what would that be to a man who had thirty cities? — but that he was the father of thirty sons, all of whom enjoyed the honor and distinction implied in the statement that they rode upon asses. They rode, that is to say, not merely as men of quality — the usual explanation, — but as chiefs, governors, and judges. It was peculiar to such persons especially that they made use of the ass, as the animal of peace. Their very appearance on this animal, was expressive of their calling to reconcile and pacify. The sons of Jairs judged their thirty cities. This is something not given to all rich fathers; it was a happiness which not even Samuel the Priest was destined to enjoy.

Jair was buried in Camon, doubtless one of the thirty cities of Hauran. The farther and more thorough investigation is carried in the country east of the Jordan, the more instructive will its results become. Perhaps we may take the Sahwed el-Kamh, on Wetzstein's map, not far from Ire (Jair), for the Camon of the text. However little may be told of many of the Judges of Israel, of their place of burial information is given. The whole land was to be, as it were, a memorial hall, by which the people are reminded of the men who brought help in distress, when they repented, and which may also teach them to know that all men,

<sup>1</sup> [In the text, Dr. Cassel renders לָהֶם by "those," while here he writes "of those." The first rendering may be defended, but the second is as doubtful as it is unnecessary. If the intention be to avoid all appearance of conflict with the Pentateuch, this is just as effectually reached by the unimpeachable version of De Wette: *Man nennet sie Jair's Dörfer bis auf diesen Tag* — they are called Jair's

Villages unto this day. הַנֵּשֶׁר is the indeterminate 3d per. plural, and (as is remarked by Bertheau and Kell) does not at all affirm that the name was now first given. לָהֶם is the dative of that to which the name is given, and stands first for the sake of emphasis; "they had thirty cities; precisely those cities people call Havoth-Jair." — Ta.]

however valiant, die, and that only the one, eternal God survives in deathless existence. But how inadequate monuments and sepulchres are to preserve energy and piety among the people, that the following section once more teaches.

#### HOMILETICAL AND PRACTICAL.

Two judges in times of quiet. After the terrible storm, comes a calm. For half a century Tola and Jair judge Israel, without committing frightful wrongs, or performing enviable deeds. The greatness of Gideon's times, and the baseness of Abimelech's, are both exhausted. An unknown, but happy, generation lives and works in peace under pious Judges. No enemy threatens, the word of God is quick and active, the country prospers, commerce flourishes. A quiet life is rich in seeds. Amid the silence of repose, the germs of spring prepare themselves. It is a type of the Kingdom in the future, when through the eternal calm only the anthems of adoring choirs will be heard, like the voices of nightingales resounding through the night.

So, it is not given to every one to live a quiet, peaceful life, undisturbed by political and social alarms. Let him who enjoys it, not envy the fame with which publicity surrounds great names. In quietness and confidence shall be your strength, says the prophet (Isa. xxx. 15).

STARKE: To govern a nation well in times of peace, is not less praiseworthy than to carry on wars and overcome enemies. — LISCO: Tola saved his people, not indeed by wars and victims, but by right and justice, by the concord and peace which he restored in Israel.

[SCOTT: The removal of hardened sinners, by a righteous God, often makes way for reformation and public tranquillity, and proves a great mercy to those who survive. — WORDSWORTH: The time in which they [i. e. Tola, Jair, Ibzan, Elon, and Abdon] judged Israel amounted to seventy years, but the Holy Spirit does not record a single act done by any one of them; and thus He leads us to look forward and upward to another life, and to that heavenly chronicle which is written with indelible characters in the memory of God Himself, and is ever open to his divine eye. — TR.]

## SEVENTH SECTION.

THE OPPRESSION OF THE MIDIANITES. JEPHTHAH, THE JUDGE OF THE YOW.

*Renewed apostasy and punishment. Awakening and repentance.*

### CHAPTER X. 6-16.

- 6 And the children [sons] of Israel did evil again [continued to do evil] in the sight of the Lord [Jehovah], and served [the] Baalim, and [the] Ashtaroth, and the gods of Syria [Aram], and the gods of Zidon, and the gods of Moab, and the gods of the children [sons] of Ammon, and the gods of the Philistines, and forsook the
- 7 Lord [Jehovah], and served not Him. And the anger of the Lord [Jehovah] was hot [kindled] against Israel, and he sold [delivered] them into the hands of the Philistines, and into the hands of the children [sons] of Ammon. And that year they vexed and oppressed the children [sons] of Israel eighteen years,<sup>1</sup> all the children of Israel that *were* on the other side Jordan in the land of the Amorites,
- 9 which *is* in Gilead. Moreover, the children [sons] of Ammon passed over [the] Jordan, to fight also against Judah, and against Benjamin, and against the house
- 10 of Ephraim: so that Israel was sore distressed.<sup>2</sup> And the children [sons] of Israel cried unto the Lord [Jehovah], saying, We have sinned against thee, both [namely], because we have forsaken our God, and also [omit: also; read: have] served [the]
- 11 Baalim. And the Lord [Jehovah] said unto the children [sons] of Israel, *Did not I deliver you* from the Egyptians [from Mizraim, i. e. Egypt], and from the Amorites,
- 12 from the children [sons] of Ammon, and from the Philistines?<sup>3</sup> The Zidonians also [And when the Sidonians], and the Amalekites, and the Maonites did oppress
- 13 you; [,] and ye cried to me, and [then] I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.
- 14 Go and cry unto the gods which ye have chosen; let them deliver you in the time
- 15 of your tribulation [distress]. And the children [sons] of Israel said unto the Lord [Jehovah], We have sinned: do thou unto us whatsoever seemeth good unto thee;

16 deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord [Jehovah]: and his soul was grieved for [endured no longer] the misery of Israel.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 8. — Dr. Cassel translates this clause as follows (reading  $\text{לְשָׁנָה}$ , instead of  $\text{לְשָׁנָה}$ , see the Commentary below): "And they vexed and plagued the sons of Israel, as this year, eighteen years long," etc. The better way is to repeat the idea of the verbs after "eighteen years," thus: "And they broke and crushed the sons of Israel in that year; eighteen years did they oppress all the sons of Israel who were beyond the Jordan," etc.  $\text{שָׁנָה}$  and  $\text{שָׁנָה}$  come from the same root, and are synonyms used to strengthen the idea. — Ta.]

[2 Ver. 9. — Literally: "and it became exceedingly strait to Israel," cf. ch. ii. 15. On the use of the fem. gender ( $\text{לְיִשְׂרָאֵל}$ , from  $\text{יִשְׂרָאֵל}$ ) in impersonal constructions, see Green, *Gram.*, 243, 3. — Ta.]

[3 Ver. 11. — For Dr. Cassel's rendering of this verse, see the comments on it. The sentence is anacoluthic in the original; the construction being changed at the beginning of the next verse. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 6. And the sons of Israel continued to do the evil in the sight of Jehovah. Sin and forgiveness are the hinges of all history, especially of the history of Israel, including in that term the spiritual Israel of modern times. They follow each other like night and morning. As soon as the prayers and faith of a great man cease from among the people, and the earth is heaped over his grave, the new generation breaks loose, like an unrestrained youth. After Jair's death, idolatry spreads far and wide. Israel plays the harlot, in the east with Aram, in the west with the Phœnicians, in the southeast with Moab and Ammon, in the southwest with the Philistines. Those gods are named first, whose people have already oppressed Israel, and have been turned back by men of God. First, the Baalim and Ashtaroth, whose service Gideon especially, the Jerubbaal, overthrew (ch. vi. 25); next, the gods of Aram, whose king was defeated by the hero Othniel; then, the gods of Zidon, the mention of whom — since Zidon, the metropolis, stood for all Phœnicia, i. e. Canaan — reminds us of the victory of Deborah and Barak over Jabin, king of Canaan; and finally, the gods of Moab, smitten by Ehud. Israel served these gods, although they were unable to stand before the eternal God. And beside these, it now also serves the gods of the Ammonites and Philistines. These also will first cause it to experience oppression; but then, though only after long penance, become the occasion of divine displays of grace and mercy to Israel. In truth, this "young" Israel serves all gods, except only the living and the true. It runs after every superstition, every delusion, every sensual gratification, every self-deception, but forgets the truth and peace of God. It seeks false friends, and forsakes the true.

Vers. 7-10. And He delivered them into the hand of the Philistines, and into the hand of the sons of Ammon. As far as their sufferings and conflicts with the western nations are concerned, these are related subsequently under the history of Samson. The chastisement which they experience by means of Ammon, leads the way. This falls especially upon the people east of the Jordan, the neighbors of Ammon; and the enervating and

weakening effects of sin and unbelief become clearly manifest in the fact that one of the most valiant of the Israelitish tribes, Gilead, the home, as it were, of heroes, is not able successfully to oppose the enemy. Israel is pressed, plagued, plundered; "as in the first year,<sup>1</sup> so through eighteen years" (for  $\text{לְשָׁנָה}$  read  $\text{לְשָׁנָה}$ ). The inflictions to which they were obliged to submit one year, the spoliation of their harvests, the plundering of their villages, the imposition of tribute, are repeated year after year, eighteen times. The manifest weakness of Israel, the dismemberment of the nation, so that one tribe finds no help from any other (ch. xii. 2), emboldens the oppressor. Ammon passes over the Jordan, and attacks Israel in the heart of its most powerful tribes, without meeting resistance. But how came Israel into such a condition of disruption? Whence this inability to unite its forces against the overbearing enemy? This question has already been answered in ver. 6. The people has forsaken the one God, and worships many idol gods. Falling away from the national faith, it has fallen into the disintegration of egoism. The tribes are divided by their special idols, their respective evil consciences, and by local selfishness. Only one thing is common to all, — despondency and powerlessness; for the ideal spirit of the theocratic people, the source of union and courage, is wanting. Hence, after long distress, they all share in a common feeling of repentance. They come now to the tabernacle, long neglected — for while attending at near and local idol temples, they have forgotten to visit the House of God — and say: we have sinned.

Vers. 11, 12. And Jehovah said to the sons of Israel, Not from Mizraim (Egypt), and from the Amorite, from the sons of Ammon, and from the Philistines! It is the Priest who answers the people, in the name of God, through Urim and Thummim, as in ch. i. 1. It has been observed that in ver. 6 seven different national idols are enumerated as having been served by Israel, and that in vers. 11 and 12 seven nations are named, out of whose hand Israel had been delivered. The number seven is symbolical of consummation and completion. All false gods, whom Israel has foolishly served, are included with those that are

1 [On this translation, see note 1 under "Textual and Grammatical." Dr. Cassel evidently takes  $\text{לְשָׁנָה}$  "this year," to mean the first year of the oppression. Others (Usher, Bush, etc.) make it the last year both of the oppression and of Jair's life. But this is altogether un-

likely. Hitherto, apostasy and servitude have always followed the death of the Judge. If the present case were an exception, the narrator would certainly have noted it as such. The use of the word "this," would perhaps be quite plain, if we could have a glance at the sources from which the narrator here draws. — Ta.]

named in ver. 6, from the northeast and southeast, the northwest and southwest. Such, undoubtedly, is likewise the sense of vers. 11 and 12. To Israel's prayer for deliverance from Ammon in the land of the Amorite, and from the Philistines, God replies, reproachfully: that Israel bears itself as if it had sinned for the first time, and asked deliverance in consideration of its repentance. But, says God, from of old I have liberated you from *all* the nations that surround you, — from Egypt first, and from every nation that troubled you — east, west, north, and south, — in turn. The voice of God speaks not in the style of narrative, but in the tone of impassioned discourse. Under general descriptions, it comprehends, with rhetorical vigor, special occurrences. It introduces the Ammonites, Philistines, and Amorites, immediately after Egypt, because these nations are now in question. Have I not already, since your exodus from Egypt, given you peace, even from these very Philistines (Ex. xiii. 17), Ammonites (Num. xxi. 24), and Amorites (Num. xxi. 21 ff.)? Thereupon, the discourse passes over into another construction: for from the ancient part it turns now to events of more recent times. In those early times, when Moses led you, you saw no oppression, but only victory. Later, when Zidonians, Amalekites, and Maonites oppressed you, I helped you at your cry. All three names indicate only in a general way, the quarters from which the more recent attacks had come. Since Joshua's death, Israel had experienced only one attack from the north and northeast, all others had come from the east and southwest. That from the north, was the act of Jabin, king of Canaan. It is true, that in the narrative of Barak's victory, the name Zidonians does not occur; but Zidon is in emphatic language the representative, the mother, as she is called, of Phœnicia, i. e. Canaan. In a like general sense do Amalek and Maon here stand for those eastern tribes from whose predatory incursions Israel had suffered; for Amalek, the earliest and most implacable enemy of Israel, assisted both Midian and Moab in their attacks. Thus also, the mention of Maon becomes intelligible. Modern expositors (even Keil) consider the Septuagint reading *Maḏiḏu* (Midian) to be the correct one. We cannot adopt this view; for this reason, if no other, that difficult readings are to be preferred to plain ones. Maon is the name of the southeastern wilderness, familiar to us from David's history. The name has evidently been preserved in the Maon of Arabia Petrea (cf. Ritter, xiv. 1005). Amalek and Maon represent the Bedouin tribes, who from this quarter attacked Israel. Every point from which Israel could be assailed has thus been included; for the first three nations, Philistines, Ammonites, and Amorites, range from the southwest to the northeast, just as the other three, Zidonians, Amalekites, and Maonites, reach from the northwest to the southeast.

Vers. 13-16. **Go, and cry unto the gods which ye have chosen.** From all nations, says the voice of God, have I liberated you. It has been demonstrated to you that I am your true Deliverer, and that all the tribes round about you are your enemies, especially when they perceive that you have forsaken Me. Every part of your land teaches this lesson; and yet you apostatize always anew. I have chosen you without any merit on your part, to be a great nation, and you have left Me; go, therefore, in this your time of need, and get you help from the idol gods whom you have chosen in my place. This answer cuts the sharper, because the idols to whose service Is-

rael apostatized, were identical with the very nations by whom they were oppressed. For every idol was national or local in its character. God speaks here with a sorrow like that of a human father who addresses an inconsiderate child. Nothing but a sharp goad of reprehension and threatening will drive it to serious and thorough consideration. But though inconsiderate, it nevertheless continues to be a child. The father, though for the present he disown it, cannot in good earnest intend to abandon it altogether. And, in truth, Israel did not miscalculate. When they not only confessed their sins, but even without any visible assistance, imitated Gideon, and in faith removed their idol altars, the anger of their Father was at an end. The phrase *קָנְאוּ אֱלֹהֵיכֶם*, elsewhere employed of men (cf. Num. xxi. 4, where the people find the way of the wilderness too long), is here applied with artless beauty to Israel's tender Father. "His soul became too short" for the misery of Israel, i. e. the misery of the penitent people endured too long for Him. He could no longer bring himself to cherish anger against them. The love of God is no rigid human consistency: it is eternal freedom. Man's parental love is its image, albeit an image obscured by sin. The parable of the Prodigal Son, especially, gives us some conception of the wonderful inconsistency of God, by which after chastisement He recalls the penitent sinner to himself. Nothing but the freedom of God's love — ever right as well as free — secures the world's existence. Love — as only God loves; love, which loves for God's sake; love, that pardons the penitent offender seven and seventy times, — is true consistency. Put away the strange gods, and the withered stock will become green again. This Israel experiences anew, and first in Gilead.

This notice, however brief, of the removal of all strange gods, and of Israel's return to Jehovah, is the necessary, intimately connected, introduction to the narrative of the deeds of Jephthah. It is indispensable to the understanding of his victory and suffering. It explains, moreover, why in the narrative concerning him, only the name Jehovah appears. It teaches us to consider the nature and measure of that life in which God, once lost but found again, reigns and rules.

#### HOMILETICAL AND PRACTICAL

**Apostasy and Repentance.** Neither Deborah's jubilant song of triumph, nor Gideon's exulting trumpet notes, could secure succeeding generations of Israel against renewed apostasy. It reappeared even after a season of quiet piety. But equally sure was the coming of divine judgments. They came from all sides, in ever-growing severity and magnitude. The gods of the heathen brought no help, — for they were nothing; and yet for their sake had Israel betrayed its living God. Then Israel began seriously to reflect. They not merely wept, they did works of true repentance. And whenever, by prayer and actions, they call upon their merciful God, He, like a tender father, cannot withstand them. He hears and answers.

Not so do men act toward each other; and yet they are called on to walk in the footsteps of Christ. What wonder that men find their kindness ill requited, when God experiences a similar treatment! But how then dare they cherish anger, when besought for reconciliation! If God was moved,



how can we remain untouched? And yet grudge-bearing is a characteristic against which even pious Christians bear no grudge. The sinless God forgives, and gives ever anew, — and witnesses of God, men of theological pursuits, cherish ill-will and rancor for years!

"How well, my friend, in God thou livest,  
Appears from how thy debtor thou forgivest."

STARKE: Men are very changeable and inconstant, and prone to decline from the right way; neither sufficiently moved by kindness, nor influenced by punishment. — THE SAME: True repentance consists not in words but in deeds. —

LISCO: Israel confesses its guilt and ill-desert, and gives itself wholly up to God's will and righteous chastening; yet, full of faith, asks for merciful, albeit unmerited, deliverance. — GERLACH: That the Lord first declares that He will no longer help Israel, afterwards, however, takes compassion on them and makes their cause his own, is a representation which repeats itself frequently in the Old Testament. Each of its opposite elements is true and consistent with the other, as soon as we call to mind that God, notwithstanding his eternity and unchangeableness, lives with and loves his people in time, and under human forms and conditions.

### *Repentance followed by energy, concord, and mutual confidence.*

#### CHAPTER X. 17, 18.

17 Then [And] the children [sons] of Ammon were gathered together, and encamped in Gilead. And the children [sons] of Israel assembled themselves together, and encamped in Mizpeh [Mizpah]. And the people and princes [the people (namely) the chiefs] of Gilead said one to another, What man *is he* [Who is the man] that will [doth] begin to fight against the children [sons] of Ammon? he shall be head over all the inhabitants of Gilead.

#### EXEGETICAL AND DOCTRINAL.

The call of Gideon to be a deliverer took place just when the national distress was at its greatest height, and Midian had entered on a new expedition of pillage and plunder. A like coincidence marked the present crisis. The sons of Ammon were just making a new incursion into Gilead, when they met with a new spirit. The signature of apostasy and sin, is discord and weakness, despondency and self-seeking, issuing in failure and disaster, whenever action be undertaken. The sign of conversion and true penitence is concord and confidence, leading, by God's assistance, to victory.

Ver. 17. And the sons of Ammon were gathered together . . . the sons of Israel also assembled themselves. The phrase "sons of Israel" does not always include all the tribes. The men of any single tribe may be so designated. The narrator uses the expression here, however, in order to intimate that though Gilead alone actually engages in the war it is nevertheless done as Israel, according to the mind and spirit of the whole nation. As soon as Israel repents, the collective national spirit, the consciousness of national unity through the calling of God, reawakes in each of the tribes. The localities at which the respective armies are said to have assembled and prepared for the conflict, will be considered under ch. xi. 29.

Ver. 18. And the body of the nobles of Gil-

ead said. The hitherto cowed Israelites assembled themselves; but that was not all: they were moreover united in all they did. The narrative says expressly *עַמְּלֵי גִלְעָד*, "the people of the nobles of Gilead," i. e. all, without exception.<sup>1</sup> No envious, self-seeking voice of protest or dissent was heard. In times in which distress is recognized with real repentance, private interests cease to govern. People then begin to honor truth and actual merit. No deference is then paid to personal vanity, family connections, or wealth; but, all by-views and self-seeking being set aside, he is sought after who renders service. The nobles of Gilead could not more clearly indicate their new temper, than by unitedly promising to subordinate themselves to him who begins to render the banners of Israel once more victorious, as their head.

It is to be noted that they say, "whoso *beginneth* to fight against the sons of Ammon." In him who first again gains an advantage over the enemy in battle, it will be manifest that God is with him. He, accordingly, is to be, not what Gideon's legions desired him to become, their *מֶלֶךְ*, ruler, nor what the sinful people of Shechem made of Abimelech, their *מֶלֶךְ*, king, but their *אֲשֵׁר*, leader. Him, who conquers with God, they desire to follow unanimously, as a common head.

And this one soon appeared.

<sup>1</sup> [Dr. Cassel evidently takes *עַמְּלֵי* as *stat. const.* Scarcely correct. First, because of the article (cf. Gen. Gram. 110, 2); and, secondly, because *עַמְּ* never stands

for the mere notion of totality. It is better to take *עַמְּלֵי* as standing in apposition to *עַמְּ*; "the people (namely) the chiefs of Gilead," i. e. the people through their chiefs, as represented by them. — Tr.]

*The previous history and exile of Jephthah. His recall by the elders of Gilead.*

CHAPTER XI. 1-11.

- 1 Now [And] Jephthah the Gileadite was a mighty man of valour [a valiant hero].  
 2 and he *was* the son of an harlot: and Gilead begat Jephthah. And Gilead's wife  
 bare him sons; and his [the] wife's sons grew up, and they thrust [drove] out  
 3 Jephthah, and said unto him, Thou shalt not inherit in our father's house; for  
 thou *art* the son of a strange [another] woman. Then [And] Jephthah fled from  
 his brethren, and dwelt in the land of Tob: and there were gathered [there gath-  
 4 ered themselves] vain men [*lit. empty men, i. e. adventurers*] <sup>1</sup> to Jephthah, and went out  
 with him. And it came to pass in process of [after a considerable] time, that the  
 5 children [sons] of Ammon made war against [with] Israel. And it was so, that  
 when the children [sons] of Ammon made war against [with] Israel, the elders of  
 6 Gilead went to fetch Jephthah out of the land of Tob: And they said unto Jephthah,  
 Come, and be our captain, that we may [and let us] fight with the children [sons]  
 7 of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me,  
 and expel me out of my father's house? and why are ye come unto me now when  
 8 ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we  
 turn again to thee now, that thou mayest go with us, and fight against the children  
 9 [sons] of Ammon, and be our head over all the inhabitants of Gilead. And Jeph-  
 thah said unto the elders of Gilead, If ye bring me home [back] again to fight  
 against the children [sons] of Ammon, and the Lord [Jehovah] deliver them  
 10 before me, shall I [then I will] be your head? [.] And the elders of Gilead said  
 unto Jephthah, The Lord [Jehovah] be witness [*lit. hearer*] between us, if we  
 11 do not so according to thy words [word]. Then Jephthah went with the elders  
 of Gilead, and the people <sup>2</sup> made [placed] him [for a] head and captain over them:  
 and Jephthah uttered all his words before the Lord [Jehovah] in Mizpeh [Miz-  
 pah].

TEXTUAL AND GRAMMATICAL.

[1 Ver. 3 — יִפְתָּחִים. Dr. Cassel here (cf. ch. ix. 4) renders, *lose Leute*, loose, unsettled persons. In his article on "Jephthah" in Herzog's *Real-Encyclopädie*, vi. 463, he describes them as — "people who had nothing to lose. The character and condition of such persons is more definitely described in 1 Sam. xxii. 2, where distressed persons, embarrassed debtors, and men of wild dispositions, are said to have attached themselves to the fugitive David." To prevent erroneous inferences, it is necessary to add the next sentence: "But that Jephthah, like David, engaged in marauding expeditions, cannot be proved." — Tr.]

[2 Ver. 11. — עָמָם. Dr. Cassel: *Gesamtheit* — "the collective body," — evidently with reference to his previous rendering in ch. x. 13. Cf. note 1, p. 161. — Tr.]

EXEGETICAL AND DOCTRINAL.

The story of Jephthah is one of the most remarkable episodes of the Sacred Scriptures. But at the same time it is one of those episodes which, from being too exclusively considered in the character of disconnected fragments, have been subjected both anciently and in modern times, to the most singular misapprehensions and distortions. It gives the moral likeness of an Israelitish tribe, in the time of its awakening and return to God. Manasseh is again the coöperating tribe, — not the western half, however, but the eastern, its equal in warlike spirit (1 Chr. v. 24) and strength, but holding a relation to the hero who appears among them different from that formerly held by the other toward Gideon. When Gideon entered on his work, everything depended on his own personality. No divine awakening had preceded, not even in his own city. In his own house, there was an altar to be destroyed. The number of those who deserved to be his followers was only three hundred. Even in

the time of his success and greatness, it is he alone who keeps and upholds the divine life in the nation.

The history of Jephthah furnishes a different picture. Gilead too had sinned, but it had repented. The whole people had put away its false gods, before it found its hero. This hero, on his part, finds himself supported by a spiritually awakened tribe, thoroughly animated with the spirit of faith and obedience toward Jehovah. Every part of the picture is projected on a background of true piety. Jephthah is the hero, the leader, the head of the tribe: but he is not the only one whose eyes are fixed on God; the whole tribe, like members of the head, obey the same attraction. It is only because this background was ignored, *i. e.* because the connection between chapters x. and xi. was overlooked, that the principal incident in the history of Jephthah has from the earliest times given rise to such singular explanations.

Vers. 1, 2. And Jephthah the Gileadite was a valiant hero. The same terms were applied to

Gideon by the Messenger of God (ch. vi. 12). The nobles of Gilead had determined (ch. x. 18) to elect as their leader, him who should give evidence that God is with him, by beginning to wage successful warfare. Thereupon the narrative proceeds: "And Jephthah was a valiant hero." It was he concerning whom they learned that he answered their description. His history is then related. A noble of Gilead had begotten him by a public harlot, and taken him into his house. The name of the father is unknown. In the statement: "Gilead begat Jephthah;" and also when we read of the "wife of Gilead;" the term "Gilead," as tribe name, takes the place of the unknown personal name. Not, indeed, as if "Gilead" could not be a personal name; but if it were, Jephthah would have been designated as "son of Gilead," and not as a "Gileadite," without any paternal surname, as he is styled at the first mention, when he enters on the scene, and at the last, when he dies (ch. xii. 7). This conclusion is strengthened by a comparison with the names of other heroes; with that of his predecessor Gideon, for instance, who is constantly styled the "son of Joash;" and also, among others, with that of one of his successors, "Eli the Zebulonite (ch. xii. 11), as to whom there can be no doubt that he was of the tribe of Zebulun, and had no more definite patronymic. — The father, subsequently, had other sons by his lawful wife. These, when they had grown up, and their father had died, expelled Gideon from the house, although the eldest; for, said they, —

Thou art the son of another woman (אֲנִי בֶן אִשָּׁה אֲחֵרָה). "Other" is here to be taken in a bad sense, as in the expression "other (*acherim*) gods." As those are spurious gods, so "another *ishah*" is a spurious wife. The expulsion of Jephthah was a base act; for his father had reared him in his house, and left him there, and he was the oldest child. The act cannot be compared with the removal of Ishmael and the sons of Keturah from the house of Abraham. Those the father himself dismissed with presents. But Jephthah's father had kept him in the house, and had thus signified his purpose to treat him as a son. Nevertheless, Jephthah could obtain no redress from the "elders of Gilead" (ver. 7). If he had been the son of one who was properly a wife, his brothers would doubtless have been obliged to admit him to a share in the inheritance; for Rachel, the ancestress of Gilead, had also several co-wives, whose sons — of whom, he it observed in passing, Gad in Gilead was one — inherited as well as Joseph himself. But they maintained that his mother had not been a wife of their father at all, not even one of secondary rank, — that she was nothing but an harlot. On the ground of bastardy, they could drive him out of the house; and at that time, no voice raised itself in Gilead but that of mockery and hatred toward Jephthah. Such being the case he fled.

Ver. 3. And dwelt in the land of Tob. The name Tob is found again in 2 Sam. x. 6, in connection with a war of the Ammonites against king David. Its subsequent mention in the Books of the Maccabees (I. ch. v. 13; II. xii. 17), as *Tob*, *Tob*, affords no material assistance to any attempt at identification. But since Jephthah flees thither as to an asylum; and since adventurers collect about him there, as in a region of safety, whence he is able to make successful expeditions, we may

be justified perhaps to hazard a conjecture which would tend to increase our knowledge of the Hauran. *Erets tob* (אֶרֶץ טוֹב) means good land, and fertile, as Canaan is said to be (Ex. iii. 8). The best land in Hauran, still named from its fertility, and with which Wetzstein has made us again acquainted, is the Ruhbeh, in eastern Hauran. Its name signifies, "fertile cornfield." It is the best land in Syria. It is still the seat of Bedouin tribes, who extend their pillaging expeditions far and wide. Of the present tribes, Wetzstein relates that they frequently combine with the Zubé, whose name reminds us of the Zabadeans (1 Macc. xii. 31). Their land is an excellent place of refuge, difficult of attack, and easily defended.

At the head of adventurous persons whom the report which soon went out concerning his valor, had collected about him, he made warlike expeditions like those of David (1 Sam. xxii. 2), directed, as David's were also, against the enemies of his nation. Of the son of Jesse, it is true, we know for certain that, notwithstanding his banishment, he attacked and defeated the Philistines (cf. 1 Sam. xxiii. 1 ff.); but though we have no such direct statements concerning Jephthah, we yet have good grounds for concluding that his expeditions were directed against the Ammonites. For he evinced himself to be a mighty hero; and the Gileaditish nobles had pledged themselves to elect him as their head who should initiate victories over Ammon. Therefore, when their choice falls on Jephthah, it must be because they have heard of his deeds in the land of Tob against this enemy. — Modern writers, especially, have made a real Abälino of Jephthah, steeped in blood and pillage. The character belongs to him as little as to David. Though banished, he was a valiant guerilla chieftain of his people against their enemies: He was the complete opposite of an Abimelech. The latter sought adventurers (רִמְיָה) for a wicked deed; to Jephthah, as to David, they come of their own accord and subordinate themselves to him. Abimelech was without cause an enemy of his father's house, and dipped his sword in the blood of his own brothers. Jephthah, banished and persecuted by his brothers, turned his strength against the enemies of Israel; and when recalled, cherished neither revenge nor grudge in his heart. Abimelech had fallen away from God; Jephthah was his faithful servant. All this appears from his words and conduct.

Vers. 4-6. And after a considerable time it came to pass that the sons of Ammon made war with Israel. It was during the time of sin and impenitence, that Jephthah was driven away by violence and hatred. He returned as an elderly man, with a grown-up daughter. The Ammonitish conflict and oppression lasted eighteen years. The flight of Jephthah to Tob occurred probably some time previous to the beginning of these troubles. In the course of these years he had acquired fame, rest, house, and possessions. He had found God, and God was with him. If this were not his character, he would not have met the "elders of Gilead" as he did. Meanwhile, however, another spirit had asserted itself in Gilead also. For it is the sign of new life, that the elders of Gilead do not shun the humiliation of going to Jephthah. To be sure, they must have been informed that he also served no strange gods; for how otherwise could he be of service to them? In any case, however, it was no small matter to go to

the hero whom, not his brothers only, but they also, the judges, had once ignominiously driven forth, and now say to him: Come with us, and be our captain! (יְצִיף: a leader in war, and according to later usage in peace also.)

Vers. 7-9. And Jephthah said unto the elders of Gilead, Did ye not hate me, and expel me out of my father's house? The interview between him and the elders affords a striking proof of the subduing influence which the confession of God exercises, even over persons of vigorous and warlike spirits. Jephthah's speech does not conceal the reproach, that after the hard treatment he received, they should have invited him back before this, not first now when they are in distress. He speaks in a strain similar to that in which the voice of God itself had recently addressed Israel (ch. x. 11).

And nobly do "the elders" answer him. For that very reason, say they, because we are in distress, do we come to thee. Such being the fact, thou wilt surely come. Did matters stand differently, thou wouldest probably (and not unjustly) refuse; but as it is, we call thee to go with us to fight, and be our head over all the inhabitants of Gilead. The satisfaction thus made to Jephthah is indeed great; but the danger and responsibility to which he is invited are not less eminent. His answer, nevertheless, exhibits no longer any trace of sensitiveness or pride. If his tribe call him to fight, he will obey their summons—as all heroes have ever done, who loved their native land. He, however, does it under a yet nobler impulse. Under other circumstances—such is the underlying thought—I would not have come to be your head. If you were now as heretofore, who would wish to come! for far as it is from being a blessing to the trees when the thorn-bush reigns, so far is it from pleasing to a noble mind to rule over thorn-bushes. But since you come to get me to fight with you against Ammon—full of a new spirit, so that I can cherish the hope that God will deliver the enemy before me—I consent to be your head. It is not to be overlooked that Jephthah speaks of "Jehovah," not of "Elohim," and that he places the issue in God's hand; for, as ch. x. teaches, Gilead had learned to see that only God can help. Jephthah is called because God's Spirit is recognized in him. Verse 9 has often been taken as a question; a construction which Keil has already, and very properly, rejected.<sup>1</sup> The position of affairs has altogether erroneously been so apprehended, as if Jephthah were fearful lest, after victory achieved, they would then no longer recognize him as head, and wished to assure himself on this point beforehand. This view originates in the failure to perceive the spiritual background on which the action is projected. Jephthah is not a man who will be their head at any cost. There is no trace of ambition in his language. He is willing to be their head, if they are such members as will insure the blessing of God. Whoever knows his countrymen as he knew them, and has himself turned to God, will not be willing to be their leader, unless they have become other than they were. For that reason he says: If you bring me back, in order truly and unitedly to fight Ammon, and be worthy of God's blessing,—in that case, I will be your head. The guaranty of vic-

tory is sought by this valiant man, not in his own courage, but in the worthiness of the warriors before God.

Ver. 10. Jehovah be a hearer between us, if we do not so according to thy word. They invoke God, whom they have penitently supplicated, as witness; they swear by Him that they will do whatever Jephthah will command. They give him thereby a guaranty, not only that as soldiers they will obey their general, but also that in their conduct towards God they will be guided by their leader's instruction and direction. For not in military discipline only, but much rather in the moral and religious spirit by which Israel is animated, lies his hope of victory.

Ver. 11. And Jephthah spake all his words before Jehovah in Mizpah. Jephthah goes along; the people—the collective nobility—make him head and leader; but not by means of sin and dishonor, as Abimelech became king. Jephthah receives his appointment from the hand of God. In the spirit of God, he enters on his work. As chieftain, it devolves on him to tell his people what course must be pursued: he does it in the presence of God. It is the ancient God of Israel before whom, at Mizpah, where the people are encamped, he issues his regulations, addresses, and military orders. On Mizpah, see at ch. xi. 29.

Keil has justly repelled the idea that the expression לִפְנֵי יְהוָה, "before Jehovah," necessarily implies a solemn sacrificial ceremony. But, on the other hand, the impossibility of such a solemnity cannot be maintained. Whatever the ceremonial may have been, the meaning is, that Jephthah, in speaking all his words before God, thereby confessed Jehovah and his law, in contradistinction to heathenism and idolatry. In the spirit of this confession, he entered on his office.

#### HOMILETICAL AND PRACTICAL.

The manner in which divine compassion fills men with his Spirit, for the salvation of Israel, is wonderful. The inquiry into the origin of the heroes who suddenly arise in Israel, and in nations generally, to deliver and save, is one which leads down into the profoundest depths of divine wisdom. The selection of every Israelitish Judge is a new sign of compassion, but also of corrective chastening. For presumption and self-sufficiency were always at the bottom of their apostasies. Hence, in the selection of the Judges, the admonition to humility becomes continually more urgent. Israel is made to know that God chooses whom He wills, and raises from the dust him whom the people will place at their head. They have already experienced this in the cases of Ehud, the left-handed, of Deborah, a woman, of Gideon, the youngest and least of his family. All these, however, had been well-born persons, connected with the people by normal relations. In Jephthah's case, the choice becomes still more extraordinary. A bastard, an exile and adventurer, must be gone after. The magnates of the land must humble themselves to bring the exile home, to submit themselves to him, and make him the head of the tribe. That they do it, is proof of their repentance; that the choice is just, is shown by the result.

<sup>1</sup> [Keil observes that the reply of the elders in ver. 10, יְצִיף בְּנֵי נִסְתָּח, "presupposes an affirmative, not an interrogative utterance on the part of Jephthah." The

אֲנִי (ver. 9) is simply the emphatic correlative of the preceding אֲנִי. — Tr.]

Thus, many a stone, rejected by the builders, has, typically, even before Christ, become the head of the corner. Unbelief deprives a nation of judgment. To discern spirits, is a work to be done only by an inward life in God. Sin expels whomsoever it cannot overcome; but penitence recalls him, whenever it perceives the ground of its own distress. Only he, however, returns without a grudge in his heart, who shares in the penitence.

STARKS: Men are accustomed to go the nearest way; but God commonly takes a roundabout way, when He designs to make one noble and great.<sup>1</sup> — THE SAME: Happy he, who in all he speaks and does looks with holy reverence, even though it be not expressed in words, to the omniscient and omnipresent God; for this is the true foundation of all faithfulness and integrity.

[BP. HALL: The common gifts of God respect not the parentage or blood, but are indifferently scattered where He pleases to let them fall. The

choice of the Almighty is not guided by our rules: as in spiritual, so in earthly things, it is not in him that willeth. — SCOTT: As the sins of parents so often occasion disgrace and hardship to their children, this should unite with higher motives, to induce men to govern their passions according to the law of God. — BUSH: The pretense of legal right, is often a mere cover to the foulest wrongs and injuries. — HENRY: The children of Israel were assembled and encamped, ch. x. 17; but, like a body without a head, they owned they could not fight without a commander. So necessary it is to all societies that there be some to rule, and others to obey, rather than that every man be his own master. Blessed be God for government, for a good government! — BP. HALL (on ver. 7): Can we look for any other answer from God than this? Did ye not drive me out of your houses, out of your hearts, in the time of your health and jollity? Did ye not plead the strictness of my charge, and the weight of my yoke? Did not your wilful sins expel me from your souls? What do you now, crawling and creeping to me in the evil day? — TR.]

<sup>1</sup> [BP. HALL: "Men love to go the nearest way, and often fail. God commonly goes about, and in his own time comes surely home." — TR.]

### *Jephthah's diplomatic negotiations with the king of Ammon.*

#### CHAPTER XI. 12-28.

- 12 And Jephthah sent messengers unto the king of the children [sons] of Ammon, saying, What hast thou to do with me [What is there between me and thee], that  
13 thou art come against [unto] me to fight in my land? And the king of the children [sons] of Ammon answered unto the messengers of Jephthah, Because <sup>1</sup> Israel took away my land, when they [he] came up out of Egypt, from Arnon even unto [the] Jabbok, and unto [the] Jordan: now therefore restore those *lands* again  
14 peaceably. And Jephthah sent messengers again unto the king of the children  
15 [sons] of Ammon: And said unto him, Thus saith Jephthah, Israel took not away  
16 the land of Moab, nor the land of the children [sons] of Ammon: But [For] when Israel [they] came up from Egypt, and [then Israel] walked through the wilderness  
17 unto the Red Sea, and came to Kadesh; [.] Then [And] Israel <sup>a</sup> sent messengers  
unto the king of Edom, saying, Let me, I pray thee, pass through thy  
land: <sup>b</sup> but the king of Edom would not hearken [hearkened not] *thereto*. And in  
like manner they sent unto the king of Moab; but he would not *consent*. And Is-  
18 rael abode in Kadesh. Then they went along through the wilderness, and com-  
passed <sup>c</sup> the land of Edom, and the land of Moab, and came by [on] the east side <sup>d</sup>  
of [to] the land of Moab, and pitched [encamped] on the other [yonder] side of Ar-  
non, but came not within the border of Moab: for Arnon was [is] the border of  
19 Moab. <sup>e</sup> And Israel sent messengers unto Sihon king of the Amorites, the  
king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through  
20 thy land <sup>f</sup> unto my place. But Sihon trusted not Israel to pass through his  
coast [territory]: but Sihon gathered all his people together, <sup>g</sup> and [they]  
21 pitched [encamped] in Jahaz, and [he] fought against [with] Israel. <sup>h</sup> And  
the Lord [Jehovah, the] God of Israel delivered Sihon and all his people into the  
hand of Israel, and they smote them; <sup>i</sup> so [and] Israel possessed [took possession

<sup>a</sup> Ver. 17. — The words printed in blackfaced type are found in Num. xx. and xxi. The first part of ver. 17 is from Num. xx. 14, except that there "Moses" takes the place of "Israel." On the other hand, the expression, "Thus saith thy brother Israel," there used, is here wanting.

<sup>b</sup> Ver. 17. — Num. xx. 17; only, "let me pass," is there read, "let us pass."

<sup>c</sup> Ver. 18. — Num. xxi. 4 has לְסָבֵב.

<sup>d</sup> Ver. 18. — Num. xxi. 11.

<sup>e</sup> Ver. 18. — Num. xxi. 13.

<sup>f</sup> Ver. 19. — Num. xxi. 21.

<sup>g</sup> Ver. 19. — Num. xxi. 22 has אֶת־בְּנֵי־אֲמֹרִית for בְּנֵי־בְּרִיָּה.

<sup>h</sup> Ver. 20. — Num. xxi. 23.

<sup>i</sup> Ver. 20 — Num. xxi. 23, the words "they encamped" being substituted for "he came."

<sup>k</sup> Ver. 21. — Num. xxi. 24; "Israel smote him."

- 22 of, *i. e.* conquered] all the land of the Amorites, the inhabitants of that country. And they possessed [conquered] all the coasts [the entire territory] of the Amorites, from Arnon even unto [the] Jabbok, and from the wilderness even unto [the] Jordan.
- 23 So now the Lord [Jehovah, the] God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess [dispossess] <sup>2</sup> it [*i. e.* the people Israel]? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever [whatsoever] the Lord [Jehovah] our God shall drive out from before us [shall give us to possess], them [that] will we possess. And now art thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against [litigate with] <sup>3</sup> Israel, or did he ever fight against them, [?] While [Since] Israel dwelt in Heshbon and her towns [daughter-cities], and in Aroer [Aror] and her towns [daughter-cities], and in all the cities that be along by the coasts [banks] of Arnon [there have passed] three hundred years? [;] why therefore did ye not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord [Jehovah] the Judge be judge this day between the children [sons] of Israel and the children [sons] of Ammon. Howbeit, the king of the children [sons] of Ammon hearkened not unto the words of Jephthah which he sent him.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 13. — Dr. Cassel omits "Because." <sup>1</sup>בְּ, in this place, may be either the sign of a direct quotation, as which it would be sufficiently indicated by a colon after "Jephthah"; or a causal conjunction (E. V., De Wette). If the latter, the sentence is elliptical: "We have much to do with each other," or, "I am come to fight against thee," *because*, etc. — Ta.]

[2 Ver. 23. — תִּירָשׁוּהוּ, lit. "seize him" "The construction of יִירָשׁוּ with the accusative of the people," says Kell, "arises from the fact that in order to seize upon a land, it is necessary first to overpower the people that inhabit it." Both he and Bertheau, however, refer the suffix to "the Amorite," and are then obliged to make the Amorite stand for the "land of the Amorite." — Ta.]

[3 Ver. 25. — יִירָשׁוּ, to contend in words, to plead before a judge. Dr. Cassel translates by *rechten*, to litigate, which must here of course be taken in a derivative sense. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 12. The peaceable negotiations into which Jephthah, before he proceeds to war, enters with Ammon, demonstrate — and the less successful such efforts usually are, the more characteristically — the truly God-fearing character of the new chieftain. The Ammonites were a strong and valiant people (cf. Num. xxi.; Deut. ii. 20, 21); but it was not on this account that he sought to negotiate with them once more. The Ammonites were descended from Lot, the nephew of Abraham; and Israel, on their journey to Canaan, had not been allowed to assail them (Deut. ii. 19). Jephthah, before he draws the sword, wishes to free himself from every liability to be truthfully charged with the violation of ancient and sacred prescriptions. He desires to have a clear, divine right to war, in case Ammon will not desist from its hostile purposes. He hopes for victory, not through strength of arms, but through the righteousness of his cause. This he would secure; so that he may leave it to God to decide between the parties.

What is there between me and thee, מַה־בֵּינִי וּבֵינֶךָ. A proverbial form of speech, which may serve the most divergent states of mind to express and introduce any effort to repel and ward off. While it might here be rendered, "What wilt thou? what have I done to thee?" in the mouth of the prophet Elisha, repelling the unholy king (2 Kgs. iii. 13), it means, "How comest thou to me? I know thee not!" and in that of the woman whose sorrow for the loss of her child breaks out

afresh when she sees Elijah (1 Kgs. xvii. 18), "Alas, let me alone, stay away!" The Gospel translated it by *τί μοῦ καὶ σοί*; in which form it appears in the celebrated passage, John ii. 4, where Jesus speaks to Mary. But it has there not the harsh sense, "What have I to do with thee!" (which it has not even here in the message of Jephthah), but only expresses a hurried request for silence, for his "hour was not yet come."

Ver. 13. Israel took away my land. For a question of right, Ammon, like other robbers and conquerors, was not at all prepared; but since it is put, the hostile king cannot well evade it. Reasons, however, have never been wanting to justify measures of violence. Although unacquainted with the arts of modern state-craft, ancient nations, as well as those of later times, understood how to base the demands of their desires on historical wrongs. Only, such claims, when preferred by nations like the Ammonites, usually did not wear even the appearance of truth. The king of Ammon seeks to excuse his present war against Israel, by asserting that when Israel came up out of Egypt they took from him the territory between Arnon, Jabbok, and Jordan, about coextensive with the inheritance of Reuben and Gad. It was utterly untrue. For when Israel went forth out of Egypt, this territory was in the hands of Sihon, king of the Amorites, who ruled in Heshbon (Num. xxi.). This king, it is true, had obtained it by conquest; but not so much from Ammon as from Moab, even though some connection of the Ammonites with the conquered lands is to be inferred from Josh. xiii. 25. Israel itself had fought with

neither Moab nor Ammon, taken nothing from them, nor even crossed their borders.

Jephthah does not fail to reduce this false pretense to its nothingness; for it was of the utmost importance in his view to make it manifest that the war, on the side of the Ammonites, was thoroughly unjust. The memoir which he sends to the king of Ammon, is as clear as it is instructive. It shows the existence of a historical consciousness in the Israel of that day, asserting itself as soon as the people became converted to God. For only a believing people is instructed and strengthened by history. Jephthah unfolds a piece of the history of Israel in the desert. It has been asked, in what relation the statements here made stand to those contained in the Pentateuch. The answer is, that the message of Jephthah makes a free use of the statements of the Pentateuch.

Vers. 15-28. Thus saith Jephthah. This introduction to ver. 15 already indicates the free combination by Jephthah, of statements derived from the ancient records. That which is of peculiar interest in this document, and strongly evinces its originality, is, that while the turns of the language and the various verbal repetitions (already pointed out in the text) indicate the source whence it was borrowed, its departures from that source evidence the freedom with which the material is used for the end in view. Nothing is said which is not contained in the Pentateuch; only a few facts, of present pertinence, are brought forward and freely emphasized. Bertheau is inaccurate, when he thinks that the statement in ver. 17, concerning Israel's sending to Moab to ask for passage through their land and Moab's refusal, is altogether new. For in the first place the perfect equality of Edom and Moab as regards the policy pursued towards them by Moses, is already intimated in Deut. ii. 9; and in the next place, ver. 29 of the same chapter makes Moses request Sihon to give a passage to Israel through his land, and that he will not do "as the sons of Esau and the Moabites did," to wit, deny them. That which connects ver. 29 with ver. 28 (Deut. ii.), is not that Esau and Moab had granted what Moses now requests of Sihon, but that they had not allowed his petition, by reason of which he is compelled to demand it of Sihon.<sup>1</sup> Here, therefore, it is plainly intimated, that Moab also refused a passage. This fact, Jephthah clothes in his own language, and weaves into his exact narrative with the selfsame design with which Moses alluded to it in the passage already quoted, namely, to prove that Israel was compelled by necessity to take its way through

the land of the Amorite. The same tracing of events to their causes, leads Jephthah in ver. 20 to say of Sihon: "he trusted not Israel," whereas Num. xxi. 23 merely says: "he permitted not." Jephthah seeks to give additional emphasis to the fact, that if Sihon lost his land, the fault lay not with Israel. Sihon could not but see that no other passage remained for Israel; but he refused to credit the peaceable words of Moses. His distrust was his ruin. Further: instead of the expression, "until I pass over Jordan, into the land which Jehovah our God giveth us" (Deut. ii. 29), Jephthah writes, "let us pass through thy land to my place." At that time, he means to say, the Canaan this side the Jordan was Israel's destination; for not till after that—and this is why he changes the phraseology—did God give us Canaan beyond the Jordan also. For the same reason he substitutes "Israel" for "Moses" in the expression, "And Moses sent messengers" (Num. xx. 14). Over against Ammon, he brings Israel into view as a national personality.

On the basis of this historical review, Jephthah in a few sentences places the unrighteousness of his demands before the king of Ammon. What, therefore, Jehovah our God allowed us to conquer—that thou wilt possess? thou, who hadst no claims to it at any time, since, properly speaking, it was never thine? If any party could maintain a claim, it was Moab; but Balak, the king of Moab, never raised it, nor did he make war on that account. The conquest, by virtue of which Israel held the land, was not the result of wrongful violence, but of a war rashly induced by the enemy himself. God gave the victory and the land. A more solid title than that which secures to Israel the country between the Arnon and the Jabbok, there cannot be. Or has Ammon a better for his own possession? Were they not taken by force of arms from the Zamzumim (Deut. ii. 21)? or, as Jephthah expresses it, "were they not given thee by Chemosh, thy god?" He makes use of Ammon's own form of thought and expression. Chemosh

(the desolator, from שָׁמַשׁ = דָּשַׁשׁ) is the God of War. As such, he can here represent the god of Ammon, although usually regarded as the Moabitish deity; for it is the martial method in which Ammon obtained his land on which the stress is laid. Chemosh is war personified, hence especially honored by the Moabites, whose Ar Moab, the later Areopolis, is evidently related to the Greek Ares<sup>2</sup> (Mars). Hence also the representation of him on extant specimens of ancient Ara-

1 [This interpretation of Deut. ii. 29, which would clear it of all appearance of conflict with Num. xx. 14-20, is unfortunately not supported by the language of the original. The natural rendering of the text is substantially that of the E. V.: "Thou shalt sell me food for money, that I may eat; and thou shalt give me water for money, that I may drink; only I will pass through on my feet: as did unto me the sons of Esau who dwell in Seir, and the Moabites who dwell in Ar: until I pass over Jordan, into the land which Jehovah our God giveth us." The reader's first thought is, that the conduct of Edom and Moab is referred to as a precedent covering both parts of the present request to Sihon: "Sell me food and grant me a passage—as Edom and Moab did, so do thou." But history relates that Edom denied a passage, and that Israel made a detour around the Edomite territories. May we then regard the precedent as referring only to the matter of supplies? and the clause which recalls it to the memory of Sihon, as occupying a place after that which a logical arrangement of the clauses would assign it? This supposition, by no means unlikely in itself, seems to be favored by the construction

of the sentence. It does not, however, relieve the passage of all difficulty. For it still leaves the implication that Edom and Moab sold food and water to Israel, whereas according to Num. xx. 20 they refused to do that also. Kell therefore argues that this refusal was made when Israel was on the western boundary of Edom, where the character of the mountains made it easy to repulse an army; but that when Israel had reached their eastern boundary, where the mountains sink down into vast elevated plains, and present no difficulty to an invading army, the Edomites took counsel of prudence, and instead of offering hostilities to the Israelites, contented themselves with the profitable sale of what would otherwise have been taken by force. This is at least a plausible explanation, although not founded on historical evidence, unless, what is by no means improbable, Deut. ii. 2-9 is designed to explain the course of actual events by a statement of divine instructions. — Ta.]

<sup>2</sup> Hence, the name Aroer proves also that the worship of the "War-god" obtained in Ammon as well as in Moab. For a city of that name existed in the territories of each of these nations.

opolitan coins, where he appears with a sword in his right, and a lance and shield in his left hand, with torches on either side (Eckhel, *Doctr. Nummorum*, iii. 394; Meyers, *Phönizier*, i. 334).

Jephthah is sincere in this reference to the title by which Ammon holds his land. He does not dispute a claim grounded on ancient conquest. For in Dent. ii. 21, also, it is remarked, from a purely Israelitish point of view, that "Jehovah gave the land to the sons of Ammon for a possession." Quite rightly too; inasmuch as Jehovah is the God of all nations. But as Jephthah desires to speak intelligibly and forcibly to Ammon, who does not understand the world-wide government of Jehovah, he connects the same sentiment with the name of Chemosh, to whom Ammon traces back his warlike deeds and claims.<sup>1</sup> He thereby points out, in the most striking and conclusive manner, that if Ammon refuses to recognize the rights of Israel to its territory, he at the same time undermines, in principle, his own right to the country he inhabits. Aside from this, 300 years have passed since Israel first dwelt in Heshbon, Aroer, and on the banks of the Arnon. The statement exhibits a fine geographical arrangement: Heshbon, as capital of the ancient kingdom, is put first; then, to the north of it, Aroer (or Aror, probably so called to distinguish it from the southern Aroer) in Gad, over against the capital of Ammon; and finally, in the south, the cities on the Arnon. Possession, so long undisputed, cannot now be called in question. Jephthah concludes, therefore, that on his side no wrong had been committed; but Ammon seeks a quarrel — may God decide between them! But Ammon hearkened not — a proof how little the best and most righteous state papers avail, when men are destitute of good intentions. On the other hand, let this exposition of Jephthah be a model for all litigating nations, and teach them not only to claim, but truly to have, right and justice on their side. For God, the judge, is witness and hearer for all.

#### HOMILETICAL AND PRACTICAL.

[P. H. S.: Jephthah as Diplomatist — a noble model for modern imitation. His document is, 1. Straightforward and convincing by its truthfulness]

<sup>1</sup> [Wordsworth: "It does not seem that Jephthah is here using the language of insult to the Ammonites, but is giving them a courteous reply. He appears to recognize Chemosh as a local deity; and he speaks of the Lord as the

ness; 2. Firm in its maintenance of righteous claims; yet, withal, 3. Winning and conciliating in its tone. — The most upright diplomacy may fail to avert war; but it is nevertheless powerful for the right. Israel doubtless fought better, and with higher feelings, when it saw the righteousness of its cause so nobly set forth; while the enemy must have been proportionably depressed by convictions of an opposite character. — Jephthah's diplomacy as contrasted with that of the king of Moab. Alas, that representatives of Christian nations should so often imitate the heathen king rather than the Hebrew Judge, and that Christian nations should uphold them in it!

HENRY: Jephthah did not delight in war, though a mighty man of valor, but was willing to prevent it by a peaceable accommodation. War should be the last remedy, not to be used till all other methods of ending matters in variance have been tried in vain. This rule should also be observed in going to law. The sword of justice, as the sword of war, must not be appealed to till the contending parties have first endeavored by gentler means to understand one another, and to accommodate matters in variance (1 Cor. vi. 1). — THE SAME: (on vers. 17, 18): Those that conduct themselves inoffensively, may take the comfort of it, and plead it against those that charge them with injustice and wrong. Our righteousness will answer for us in time to come, and will "put to silence the ignorance of foolish men." — THE SAME: One instance of the honor and respect we owe to God, as our God, is, rightly to possess that which He gives us to possess, receive it from Him, use it for Him, keep it for his sake, and part with it when He calls for it. — THE SAME: (on vers. 27, 28): War is an appeal to heaven, to God the Judge of all, to whom the issues of it belong. If doubtful rights be disputed, He is thereby requested to determine them; if manifest rights be invaded or denied, He is thereby applied to to vindicate what is just, and punish what is wrong. As the sword of justice was made for lawless and disobedient persons (1 Tim. i. 9), so was the sword of war for lawless and disobedient princes and nations. In war, therefore, the eye must be ever up to God; and it must always be thought a dangerous thing to desire or expect that God should patronize unrighteousness. — TR.]

God of Israel, and as our God; and calls Israel his people. He regards Him [speaks of Him?] as a national deity, but does not claim universal dominion for Him." — TR.]

*Jephthah proceeds to the conflict. He vows a vow unto Jehovah.*

#### CHAPTER XI. 29–33.

- 29 Then the Spirit of the Lord [Jehovah] came upon Jephthah, and he passed over [through] Gilead, and [namely,] Manasseh, and passed over [through] Mizpeh of Gilead [Mizpeh-Gilead], and from Mizpeh of Gilead [Mizpeh-Gilead] he passed  
30 over unto [against] the children [sons] of Ammon. And Jephthah vowed a vow unto the Lord [Jehovah], and said, If thou shalt without fail<sup>1</sup> deliver the children  
31 [sons] of Ammon into mine hands, Then it shall be, that whatsoever cometh forth [out] of the doors of my house to meet me, when I return in peace from the children [sons] of Ammon, shall surely be the Lord's [Jehovah's], and I will offer it



32 up for a burnt-offering. So [And] Jephthah passed over unto the children [sons] of Ammon to fight against them: and the Lord [Jehovah] delivered them into his 33 hands. And he smote them from Aroer even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards [unto Abel Keramim], with a very great slaughter. Thus the children [sons] of Ammon were subdued before the children [sons] of Israel.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 30. — It would be better, perhaps, with Dr. Caspi to omit the words "without fail." The Hebrew infinitive before the finite verb serves to intensify the latter; but the endeavor to give its value in a translation, is very apt to result in the suggestion of thoughts or shades of thought foreign to the original. Cf. Ges. *Gram.* 181, §, a. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Vers. 29, 33. Noble words are followed by splendid deeds. It is, however, no easy matter to determine the geographical arena in which the history of Jephthah is enacted. The sons of Israel, according to ch. x. 17, assembled themselves in Mizpah. To Mizpah also, Jephthah is brought from the land of Tob; and there he utters his words before Jehovah (ch. xi. 11). This Mizpah cannot be identical with Mizpeh-Gilead; for, according to ver. 29, Jephthah "proceeded — namely, from Mizpah — through Gilead, even through that part of it which belonged to Manasseh, thence to Mizpeh-Gilead, and from Mizpeh-Gilead against the sons of Ammon." The position of Mizpeh-Gilead may be probably determined. According to Josh. xiii. 26, there was in the territory of Gad a place called Ramath ha-Mizpeh. This place, the same doubtless which is elsewhere called Ramoth-Gilead (1 Kgs. iv. 13) and Ramoth in Gilead (Josh. xxi. 38), a possession of the Levites, and distinguished as a city of refuge (Josh. xxi. 8 ff.), is with great probability referred to the site of the present es-Salt, in modern times the only important place south of the Jabbok, the central point of the Belka, and meeting-place of all its roads (Ritter, xv. 1122). Being built around the sides of a steep hill, which is still crowned with a castle, this place answers very well to a city bearing the name Ramoth (Height). It is still a place of refuge; and, as Seetzen relates, those who flee thither, are, according to ancient custom, protected by the inhabitants, even at the risk of their own lives. Now, as Ramoth ha-Mizpeh may be compared with es-Salt, so Mizpeh or ha-Mizpeh Gilead with what in modern times is called el-Belka.<sup>1</sup> If this be allowed, the point of departure of Jephthah's course of victory is plain. From Mizpeh-Gilead he pressed forward against the enemy, and smote him "from Aroer" (ver. 33). Now, according to Josh. xiii. 25, Aroer lay over against Rabbath Ammon (at present Ammán), the capital of the Ammonites, and its position may therefore not improperly be compared with that of the modern Aired. The places "unto" which Jephthah smote the enemy, Minnith and Abel Keramim, can scarcely be discovered. They only indicate the wealth and cultivation of the now desolate land. Minnith sup-

plied Tyre with wheat (Ezek. xxvii. 17). As to Abel Keramim (Meadow of Vineyards), it implies the vicinity of the Ammonitish capital, whose ruins, and also many of its coins, still exhibit the grape-bunch prominent among their ornaments (Ritter, xv. 1152, 1157). But with all this, Mizpah, whence Jephthah and his men set out to go to es-Salt and Aired, pursuing their march through Gilead, more definitely, through the Gilead of Manasseh, north of the Jabbok, remains yet undetermined. Although it does not occur again, it must yet have been a place of some importance. Inasmuch as it has a name which characterizes its situation only in a general way, it may in later times have borne a different one. It seems to agree most nearly with what in Josh. xi. 3 is called the "land of Mizpeh," — "the Hivite under Hermon in the land of Mizpeh." For, as is also stated 1 Chr. v. 23, "the half tribe of Manasseh dwelt in the land of Bashan, as far as Baal-Hermon, and Senir, and Mt. Hermon." Now, the Pella of later times, so named on account of the similarity of its situation to the Macedonian city of the same name — it lay on a height, surrounded by water — is said formerly to have been called Butis, still in agreement with the Macedonian city, which lay in the district Bottizeis. A similarity of sound between the name Butis and Mizpah could only then be found, if it might be assumed that as Timnah was also called Timnath, so Mizpah had also been called Mizpatah. It would at all events be worth while to fix, even conjecturally, upon the place where the great hero prepared himself for his victory. As he enters on the conflict, the Spirit of Jehovah rests upon him. He has given the decision into Jehovah's hands; he looks to Him for victory; and to Him he makes a vow.

Vers. 30-32. This vow has been the subject of the most singular misapprehensions; and yet, rightly understood, it crowns the deep piety of this hero of God. Jephthah perceives the full significance of the course on which he decides. He knows how greatly victory will strengthen faith in God throughout all the tribes. He sees a new Israel rise up. The people have trustingly committed themselves to his leadership, and he has uttered all his "words before Jehovah." In this state of mind, he bows himself before his God (1 Sam. i. 28), and makes a vow.<sup>2</sup> To the national being only a division of Gilead. But Ramoth may be identified with es-Salt in the Belka; hence the ancient district Mizpeh may be compared with the modern province el-Belka. — Tr.]

2 For the history of the exegesis, and its characteristic points, I refer to my article "Jephthah," in Herzog's *Real-Encyclopädie*, the materials of which cannot here be reproduced, but the drift of which is here, I trust, provided with fresh support. The other recent literature on the subject is indicated by Kell, who justly explains that the assumption of a spiritual sacrifice is almost imperatively demanded. The opinions of the church fathers are collected in the Com-

1 [El-Belka is a modern division of the east-jordanic territory, and is bounded by Wady Zerka (the Jabbok) on the north, and by Wady Mojeb (the Arnon) on the south. It is evident, therefore, that our author regards Mizpeh-Gilead as the name of a district, not of a city. The reasoning from the identification of Ramoth-Mizpeh with es-Salt to that of Mizpeh-Gilead with el-Belka, is not so clear, but seems to be this: Since Ramoth-Mizpeh is also called Ramoth-Gilead and Ramoth in Gilead, it is to be inferred that Mizpeh, like Gilead, indicates the district in which Ramoth is situated, with this difference, however, that Mizpeh is more definite,

spirit which expresses itself in the Bible, vows are the signs and expression of the deepest self-surrender to God. Jacob makes vows to be fulfilled on his prosperous return home (Gen. xxviii. 20 ff.). In the Psalms, "to pay one's vows," has become synonymous with "to live in God" (Ps. lxi. 8; cxvi. 16 ff.). The prophet describes the coming salvation of the nations by saying that they shall "make vows and perform them" (Isa. xix. 21). And this idea is deeply grounded in truth: for in the vows which man makes to God, there is evidently expressed a living faith in the divine omnipotence and omniscience. Man expects from Him, and would fain give to Him. The more one feels himself to have received from God, the more will he desire to consecrate to Him. Such is the feeling under which Jephthah makes his vow to Jehovah. He promises that if God grant him victory, and he return home crowned with success, "then that which goeth forth from the doors of my house to meet me, shall be Jehovah's, and I will present it as a whole burnt-offering." He makes this vow from the fullness of his conviction that victory belongs to God alone, and from the fullness of his love, which would give to God that which belongs to Him as the author of success. He would make it known to God, that he regards Him, and not himself, as the commander-in-chief. There exists, therefore, a profound connection between the words, "when I return in peace from the sons of Ammon," and the expression, "whatsoever cometh forth to meet me;" and it is essential to the right understanding of the vow that this be borne in mind. Victory will awaken great rejoicings among the people. They will meet the returning victor with loud acclamations of gladness. They will receive him with gifts and adornments, with garlands and dances. Such receptions were customary among all nations. The multitude scattered roses, myrtles,<sup>1</sup> and perfumes. Similar customs obtained in Israel (1 Sam. xviii. 6). Jephthah will be celebrated and praised. But not to him—to God, belongs the honor! That which is consecrated to him, belongs, wholly and entirely, to God. *This is the first ground of his vow.* Jephthah's overflowing heart knows not what to consecrate. He feels that nothing is sufficient to be presented to God. But all things are subject to God's disposal. Therefore, whatever comes forth over the threshold of his house to meet him, when he returns victorious,—it shall be for God. He will have no part in it. By this first ground of the vow, its analogy with heathen narratives is so far limited, that there is here no talk of a sacrifice to consist of just the *first*<sup>2</sup> whom he meets, and the *first alone*. Nor is it necessary to assume that *הַיּוֹצֵא אֶת־הַבְּכוֹרָה*, "that which goeth forth," must be understood to mean only *one* person. It is as little necessary as that in Num. xxx. 3 (2), where vows are treated of, the words

mentary of Serarius. Bertheau's decision for an actual sacrificial death, may probably be explained by the supposition that he did not view the transaction freely and independently, but only with reference to the opinions of others, a proceeding of too frequent occurrence.

<sup>1</sup> Cf. Gerhard, *Auserlesene griech. Vasengemälde*, i. 120, 169.

<sup>2</sup> Which is the decisive point in the legends concerning Idomeneus, as told by Servius, and Alexander, as related by Valerius Maximus (vii. 3; cf. my article in Herzog, vi. 472). This also is the turning point in a series of later, especially German, popular tales, in which the "first" is not so much freely promised to, as demanded by, the demon power who, for that price, has supported or delivered the

*הַיּוֹצֵא אֶת־הַבְּכוֹרָה*, "that which proceedeth out of his mouth," must mean *one* word. The participle is in the singular on account of its neutral signification. This indefiniteness is the peculiar characteristic of the votive formula. Equally indefinite is the meaning of the verb *הָיָה* ("goeth forth"), which may be used of persons and things, men and animals (cf. Gen. ix. 10). But the occasion of the vow shows also that Jephthah must have thought of *persons* as coming forth to meet him. At all events, he cannot have thought that precisely a lamb or an ox would come forth from his doors to meet him. Notwithstanding the breadth of the vow, notwithstanding all its indefiniteness, which is left, as it were, to be filled out by God himself, the chieftain must have thought of *persons* coming to meet him; for they come forth on account of the victory, and for that reason may be given to God who gives the triumph. Doubtless, the abundance of his love is as boundless as that of his faith. As little as he analyzes the latter, by which God's victorious might enters his heart, so little does his vow separate and individualize the objects of the former. He calculates not—raises no difficulties: whatever comes to meet him, that he will give to God. But as surely as this does not include things beyond the range of possible contingencies, so surely must he have had some thoughts as to who might meet him on a victorious return home. And if he was aware that not only oxen and lambs might come out to meet him—for such a limitation would contradict the breadth of the vow itself—he was equally aware that not everything which might come forth, could be offered up like oxen and lambs.

Due stress being laid on the fact that the meeting is contemplated as one taking place in consequence of victory, there is suggested, for the further understanding of the vow, a *second point of view*, not yet properly considered. Jephthah's war is a national war against Ammon. The freedom and rights, which Israel had received from Jehovah, are thereby vindicated. The negotiations about the claims to certain lands, set up by Ammon, and refuted by Jephthah, have not been related in vain. They exhibit the God of Israel in his absolute greatness, over against Chemosh, the false deity of the Ammonites. Israel has repented; and it is not one man, but the whole tribe, that is represented as beseeching Jehovah for help. To bring out this contrast between Jehovah and the gods of the heathen, the history of Israel, which rests on the power and will of Jehovah, is referred to in a free and living way. Jephthah is conversant with the divine record. He calls on Jehovah to decide as judge between himself and Ammon (ver. 27), just as in his dealings with the Gileadites he appeals to Him as "Hearer" (ver. 11). He utters his words "before Jehovah," and the "Spirit of Jehovah" comes upon him. The name "Elohim"

person from whom the sacrifice is required. This "first" is usually the person most beloved by him who, to his great regret, has made the promise (cf. Müllenhoff, *Sagen*, pp. 384, 385, 396; Sommer, *Sagen*, pp. 87, 181). Sometimes, the "first human being" is successfully rescued from the devil—for it is he who appears in Christian legends—by the substitution of an animal. In one of Müllenhoff's legends (p. 162, *Anmerk.*) a dog becomes the "first;" in Grimm's *Mythologie*, p. 978 (cf. Wolf, *Deutsche Sagen*, p. 417, etc.), it is a goat. No doubt, a mistaken exposition of Jephthah's vow, had its influence here. It is, therefore, the more important to insist that in the vow nothing is said of a *first one* who may meet the returning conqueror.

is not used, — for that Ammon considers applicable to his gods also, — but always that name which involves the distinctive faith of Israel, namely, Jehovah. All through, Jephthah is represented as familiar with the Mosaic institutes, and imbued with their spirit; and this just because the history deals with a national war against Ammon. The vow also, which Jephthah makes, is modeled by this contrast between Israel and Ammon. The tribes descended from Lot are especially notorious for the nature of their idolatrous worship. The abominations practiced by Ammon and Moab in honor of Milcom (as they called Molech) and Chemosh, are sufficiently familiar from the history of Israel under the kings (1 Kgs. xi. 7, etc.). The sacrifice of human beings, particularly children, formed a terrible part of their worship. They burned and slaughtered those whom they loved, in token of devotion and surrender to the dreaded demon. The same practices were generally diffused among the Phœnicians (cf. Movers, i. 302). On great national occasions, such as war or pestilence, parents vowed to sacrifice their children on the public altars. In the Second Book of Kings (ch. iii. 27) we have the horrible story of the king of Moab, who slaughtered his eldest son on the walls of his city. Without entering farther into this terrible superstition, the explanation of which by Movers is not exhaustive, thus much it is necessary to say here: that the sacrifices it required were regarded by the nations who offered them, as the highest expression of their self-surrender to the idol-god. Hence, it is only upon the background of this practice, that the offering of Isaac by Abraham can be rightly understood. Abraham is put to the proof, whether he will show the same free and obedient self-surrender. As soon as he has done that, it is made clear that such sacrifices God does not desire.

A similar contrast is unquestionably exhibited in the vow of Jephthah; only, here the reference is specially to Ammon. Jephthah appears before Jehovah with devotion and readiness to make sacrifices not inferior to that of which idolaters boast themselves. He promises to present to God whatever shall come to meet him. In the form of a vow, and with indefinite fullness, he declares his readiness to resign whatsoever God himself, by his providential orderings, shall mark out. It is precisely in this that the conscious opposition of the vow to the abominable sacrifices of the Ammonites expresses itself. The highest self-abnegation is displayed; but in connection with it, the will of God is sought after. God himself will determine what is acceptable to Him; and Jephthah knows that this God has said: "When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire (which was the Molech-worship of the Ammonites); . . . for every one that doeth these things, is an abomination unto Jehovah; and because of these abominations doth Jehovah thy God drive them out from before thee" (Deut. xviii. 9 ff.). To the expulsion of the nations by God, in favor of Israel, Jephthah<sup>1</sup> him-

self formerly appealed. We conclude, therefore, that the very formula of this vow, made on the eve of war with Ammon, excludes the idea of a human sacrifice.

The sacrificial system of Israel stands throughout in marked contrast with the Canaanitish Molech service. Its animal sacrifices are the spiritual symbols which it opposes to the abominations of Canaan. To see this, it is only necessary to refer once more to the sacrifice of Abraham. God says to him: Offer me Isaac for a whole burnt-offering (עֹלָה); and when Abraham is about to give Isaac wholly up, an animal is substituted for him (Gen. xxii. 2, 10 ff.). Since that time, עֹלָה (burnt-offering or whole burnt-offering) is the typical and technical term for an animal sacrifice, symbolical of perfect surrender and consecration to God. The offerings which were thus named, were wholly consumed by fire. Nothing was left of them. Hence, precisely עֹלָה, in its sense of animal sacrifice, presented a strong contrast with the worship of the Ammonites, for among them human beings were offered up in the same manner as the Israelites offered animals.

When Gideon is directed to destroy the altar of Baal, he is at the same time commanded to offer a bullock as a whole burnt-offering (עֹלָה) on an altar to be erected by himself, and to consume it with the wood of the Asherah (ch. vi. 26).<sup>2</sup> Such also is the whole burnt-offering (עֹלָה), to offer which permission is given to Manoah, the father of Samson, without any mention being made of the animal (ch. xiii. 16). The influence of worship on language in Israel, brought it about that עֹלָה, to offer, signifies the offering of an animal which is to be wholly consumed in the sacred fire. It is therefore significant and instructive, when in Jephthah's vow we find the expression: "It shall be Jehovah's, and I will present it as a whole burnt-offering (עֹלָה)". In no other instance in which the bringing of a whole burnt-offering is spoken of, is the additional expression, "it shall be Jehovah's," made use of, not even in the instances of Gideon and Manoah, although this of Jephthah is chronologically enclosed between them. How strangely would it have sounded, if it had been said to Gideon: "Take the bullock; it shall belong to Jehovah, and thou shalt present it as a whole burnt-offering. For the bullock is presented in order that Gideon may belong to God. It is offered, not for itself, but for men. It is placed on the altar of God, just because it is the property of man. It is foreign to the spirit of Biblical language and life to say of a sacrificial animal, "it shall belong to God," for the reason that the animal comes to hold a religious relation to God, only because it belongs to man, and is offered in man's behalf. An animal belonging to God, in a religious sense, without being offered up, is inconceivable. At least, it cannot be permitted to live.

Very important for this subject, is the passage in Ex. xiii. 12, 13. It is there commanded that, when Israel shall have come into Canaan, every

tions on נָדָר and עֹלָה, but leaves them to be understood in their general and well known Biblical acceptation — עֹלָה being here the symbol of a spiritual truth, while yet it ignores animal sacrifices as little as does נָדָר, see Ps. li. 21 (19).

<sup>1</sup> That it is just Jephthah, and he as the hero of law and faith, who presents this contrast with Ammon and human sacrifices, those expositors have overlooked, who, in spite of the God who was with him, describe this very Jephthah as a barbarous transgressor of law.

<sup>2</sup> Our exposition puts no new and strained interpreta-

first-born shall be set apart unto Jehovah, both the firstlings of every beast "which thou hast" (אֲשֶׁר יִהְיֶה לְךָ), and the first-born of man. The firstling of such animals as cannot be offered, the ass, for instance, is to be redeemed with money; or, if the owner do not wish to redeem it, he must kill it. The first-born of man, however, must be redeemed. The first-born animal is moreover set apart for God only on account of man, its owner. This substitutionary "belonging to God," it can only represent in death. Hence the expression, "it shall belong to God," is never used of animals, but they are said to be "offered." On the contrary, it can be applied only to human beings; "he shall belong to God," shall live for God, conscious of his own free will and of the divine Spirit, which consciousness is wanting in animals. Scripture itself gives this explanation, Num. iii. 12, where it is said: "Behold, I have taken the Levites from among the sons of Israel, instead of all the first-born; therefore, the Levites belong to me (לִּי) (לִּי הַלְוִיִּם)." The Levites belong to God for all Israel through their *life*; the first-born of animals, through their sacrificial death. Accordingly, Hannah also, when she makes her vow to God, says, that if a son be granted her, she will give him unto Jehovah; and when she brings him to the tabernacle, that he is "lent unto Jehovah (לִּיהוָה שָׂאֵל לַיהוָה, 1 Sam. i. 28) as long as he liveth."

We perceive, therefore, that in the words of Jephthah, "it shall be Jehovah's, and I will present it as a whole burnt-offering," there can be no mere tautology. The two clauses do not coincide in meaning; they cannot stand the one for the other.

It is necessary, however, to attend to every word of this remarkable verse. For the vow is a contract, every point of which has its importance, and in which not only *one* being is thought of, but in which all creatures, human beings as well as brute beasts, the few or the many, that may come forth to meet Jephthah, are included, and each is consecrated as his kind permits. The vow speaks of whatsoever cometh forth "out of the doors of my house." Many will come to meet him, but he can offer only of that which is his; over the rest he has no power of disposition. His promise extends to what comes out of his own house; and not to anything that comes accidentally, but to what comes "to meet him." It must come forth for the purpose of receiving him. But even then, the vow becomes binding only when he returns crowned with victory and salvation (בְּשָׁלוֹם וּבִצְלוֹת), and that, not over any and every foe, but over Ammon. If *thus* he be permitted to return, then whatever meets him "shall be Jehovah's, and he will present it as a whole burnt-offering."

The promise must necessarily be expressed with the greatest exactitude. This was demanded by the requirement of the law, that he who makes a vow "shall keep and perform that which is gone out of his lips, even as he vowed" (Deut. xxiii. 24 [23]; Num. xxx. 2). Had Jephthah thought only of animals, he would merely have employed the formula usual in such cases—"and I will present it unto thee as a whole burnt-offering." It would

not have been sufficient to have said, "it shall belong to Jehovah," because an animal belongs to God in this sense only when sacrificed for men. Precisely the insertion of the words, "it shall belong to Jehovah," proves, therefore, that he thought also of human beings. The generality and breadth of the vow makes both clauses necessary, since either one alone would not have covered both men and animals. The first was inapplicable to animals, the second to human beings. Both being used, the one explains and limits the other. The main stress lies on the words, "it shall belong to Jehovah," for therein is suggested the ground of the vow. They also stand first. Were human beings in question? then the first clause went into full operation; and the second taught that a life "belonging to God" must be one as fully withdrawn from this earthly life as is the sacrificial victim not redeemed according to law; while the first limited the second, by intimating that a human being need not be actually offered up, as the letter of the promise seemed to require, but that the important point is that it belong wholly to God.

God demands no vows. It is no sin, when none are made. But when one has been made, it must be kept. Jephthah obtains the victory: God does his part; and the trying hour soon comes in which Jephthah must do his. But, as in battle, so in the hour of private distress, he approves himself, and triumphs, albeit with tears.

#### HOMILETICAL AND PRACTICAL.

Jephthah is deeply impressed with the extraordinary nature of the call he has received. For it is only because he is humble, that he is called. Gideon, in his slight estimate of himself, asks of God to show him miraculous signs on such objects as he points out. Jephthah, regarding the undertaking as great and himself as small, would fain give to God whatever He himself shall elect. His vow is the offspring of his humility. It is pressed out of him by the extraordinary calling which is imposed upon him. His love values nothing so highly, that he should not leave it to God to decide what shall be given up; but the will of God often goes sorely against the heart.

So deeply, also, does every truly humble man feel his calling as Christian and as citizen. "It is difficult to be a Christian," says the heart, terrified at itself. And yet, for him who has been redeemed through penitence and faith, it is so easy. He only would give all, who knows that he must receive all. But the love of the soul that gives itself up, is stronger than its own strength. No true vow is made to the Lord without self-crucifixion. God's ways are incomprehensible. Whom He loves, He chastens. We are ready to give Him everything; but when He takes, we weep. A broken heart is more pleasing to Him than sacrifice. No Passion, no Gospel.

GERLACH: The design of this history (concerning the vow) is not so much to set forth the rudeness of the age, or the dangers of rashly made vows, as rather to show how Israel was saved from its enemies by the faith of Jephthah, and how the service of the true God was restored under the heaviest sacrifices of the faithful.

*Jephthah, returning victoriously, is met by his daughter. The fulfillment of his vow.*

## CHAPTER XI. 34-40.

34 And Jephthah came to Mizpeh [Mizpah] unto his house, and behold, his daughter came [comes] out to meet him with timbrels and with dances: and she *was his*  
 35 only child; beside her<sup>1</sup> he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought [thou bringest] me very low, and thou art one of them [the only one]<sup>2</sup> that trouble [afflicteth] me: for I have opened my mouth unto the Lord [Jehovah],  
 36 and I cannot go back. And she said unto him, My father, *if* [omit: *if*] thou hast [hast thou] opened thy mouth unto the Lord [Jehovah], [then] do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord [Jehovah] hath taken<sup>3</sup> vengeance for thee of thine enemies, *even* of the children [sons] of Ammon. And she said unto her father, Let this thing be done for [to] me:<sup>4</sup> Let me alone two months, that I may go up and down [may go and descend]<sup>5</sup> upon the mountains, and bewail [weep over] my virginity, I and my fellows [companions]. And he said, Go. And he sent her away [dismissed her] for two months: and she went with her companions, and bewailed [wept over] her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had  
 40 vowed: and she knew no man. And it was [became] a custom in Israel, *That* the daughters of Israel went yearly to lament [praise] the daughter of Jephthah the Gileadite four days in a [the] year.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 34. — בְּמִצְפֶּה, for בְּמִצְפָּה, because the neutral conception "child" floats before the writer's mind, cf. Bertheau. The explanation of בְּמִצְפָּה by *ex se*, implying that Jephthah, though he had no other child of his own, had step-children, would, as Bertheau says, be "unworthy of mention," were it not suggested in the margin of the E. V. — Ta.]

[2 Ver. 35. — תְּחִילָתִי בְּעַלְמֵי אֲפִלְתִּי might be rendered: "thou art among those who afflict me." But the ב is probably the so-called ב *essentia* (Kell), and simply ascribes the characteristic of a class to the daughter (cf. Ges. Gram. 154, 3, a). Dr. Cassel's "only" is not expressed in the original, but is readily suggested by the contrast of the sad scene with all the other relations of the moment. — Ta.]

[3 Ver. 36. — וַיִּשָּׁע, lit. "dode," with evident reference to the same word used just before: "do, since Jehovah hath done," cf. the Commentary. — Ta.]

[4 Ver. 37. — Dr. Cassel makes this clause refer to the fulfillment of the vow, and renders: "Let this thing be done unto me, only let me alone two months," etc. But it clearly introduces the request for a brief period of delay, and is rightly rendered by the E. V., with which Bertheau, Kell, De Wette agree, cf. the Commentary. — Ta.]

[5 Ver. 37. — וַיֵּרֶד וַיַּעֲלֶה, "descend," i. e. from the elevated situation of Mizpah (cf. on vers. 29, 33), to the neighboring lower hills and valleys (Kell). וַיֵּרֶד does not mean to "wander up and down," a rendering suggested only by the apparent incongruity of "descending" upon the "mountains." — Ta.]

## EXEGETICAL AND DOCTRINAL.

Vers. 34-36. And behold, his daughter comes out to meet him. A great victory had been gained. The national enemy was thoroughly subdued. All Gilead was in a joyful uproar. The return of the victorious hero is a triumphal progress; but when he approaches his home, his vow receives a most painful and unexpected definition. "It shall be God's, and not belong to the victor" — so runs the vow — "whatsoever comes out of my house to meet me." And here is his daughter coming towards him, with tambourines and choral

dances, to celebrate her father's victory! He sees her, and is struck with horror. It is his only child; and his vow tears her from his arms, and makes him childless. Broad as his vow was, he never thought that he could, even if he would, include *her* in it. This again appears from the circumstance, already adverted to, that the victory and the vow are against *Ammon*. The heathen promised or sacrificed their first-born sons. According to the Mosaic law, also, the first-born males (זָכָרִים) belong to God. The same law permitted only male<sup>1</sup> victims to be presented as

<sup>1</sup> [Dr. Cassel manifestly views Jephthah's vow as *sui generis* — not belonging to the class of vows treated of in Lev. xxvii 1 ff. and therefore not falling under the provi-

sions there made. Jephthah proposes a whole burnt-offering — spiritual indeed so far as its possible human subjects are concerned, but still bound by the law of whole burnt-offering.]

whole burnt-offerings (Lev. i. 3). Jephthah's design was to testify that he gave himself up to his God as entirely as the Ammonites imagined themselves to do to their idols. He would have consecrated his first-born son to God — Abraham's child, also, was a boy, — but *he had none*. Hence, he expresses his self-renunciation in the form of a vow, in which he leaves it to God to select whatever should be most precious in his eyes. But of his daughter he did not think. It never even occurred to him that she might come forth to meet him; for that was usually done only by women<sup>1</sup> (נָשִׁים). Ex. xv. 20; 1 Sam. xviii. 6), not by maidens, who remained within the house; and Jephthah's daughter was yet a בְּתוּלָה, virgin. But this daughter was worthy of her father. The victory was so great, that she breaks through the restraints of custom, and, like Miriam (the same terms are used here as on the occasion of Moses' song of victory, Ex. xv. 20), goes forth to meet the conqueror. As soon as Jephthah sees her, he recognizes the will of God. His vow is accepted; but comprehensive as he consciously made it, it is God who now first interprets it for him in all its fullness. The hero had made the vow in this indefinite form, because he had no only and dearly loved son like Isaac. True, he had a daughter; but he deemed himself debarred from consecrating her, and *therefore* makes his vow. God now teaches him that he looks not at the sex of the consecrated, but at the heart of the consecrator. However comprehensive Jephthah's vow, without his daughter it would at most have cost him money or property, but his heart would have offered no sacrifice. God teaches him that He delights not in he-goats and oxen;<sup>2</sup> that that which pleases Him is a broken heart. His heart breaks within him, when he sees his daughter. She is his darling, his sole ornament, the light of his house, the jewel of his heart; and from her he must separate. He comes home the greatest in Israel; he now feels himself the poorest. But he perceives that this is the real fulfillment of his vow; that God cares not for money or property. The highest offering, which God values, is a chastened heart. Obedience is better than sacrifice. The life is not in the letter: every contract with God must be kept in the spirit. Jephthah's faith revealed itself before the battle. That God was with him, was proved by his victory. But his entire self-surrender to God approves itself still more beautifully after the battle. For he conquers himself. He bowed himself reverently before God, before the decision was given; but his deepest piety manifests itself afterwards. He gives his own people, he gives Ammon and Moab, an instance of the power of an Israelite to perform the vows he has made. He suffers his vow to bind him, but does not attempt to bind it. He inter-

<sup>1</sup> [Frauen, by which the author evidently means married women. But נָשִׁים bears no such restricted sense, cf. Ges. Lex. s. v. Moreover, that maidens were confined to the house is a proposition decidedly negated by all we know of the position of the female sex among the Hebrews. See *Bible Dict.*, art "Women." — Tr.]

<sup>2</sup> Apparently similar thoughts, it is true, are suggested

prets it, not according to the letter, but the spirit. Lev. xxvii. 4, 5 prescribes the way in which a woman, concerning whom a vow has been made, is to be redeemed. But his only little daughter, who comes to meet him, he cannot protect. Since God leads her forth towards him, He cannot intend an offering of ten shekels (Lev. xxvii. 5). His pious soul does not take refuge behind external formulæ; as we read in connection with heathen vows and bad promises.<sup>3</sup> He recognizes the fact that, since his only, dearly loved child comes to meet him, God demands of him all the love which he cherishes for her, and all the pain which it will cost him to part with her. And in this conviction, he hesitates not for an instant. He believes like Abraham; and, like him, albeit with a bleeding heart, makes full surrender of what God requires.

The scene of Jephthah's meeting with his daughter has no equal in pathetic power. Her we see advancing with a radiant face, giving voice to her jubilant heart, surrounded by dancing companions, and longing to hear her father's happy greeting; while he, in the midst of sounding timbrels and triumphant shouts — hides his face for agony! What might have been a moment of loudest jubilation, is become one of the deepest sorrow. That on which his imagination had fondly dwelt as the crowning point of his joy — the honor with which he could encircle the head of his only child, his virgin-daughter, now the first in all the nation — was instantly transformed into the heaviest woe. "O my daughter, deeply hast thou caused me to bow, and thou alone distressest me." He borrows the words perhaps from the panegyric song in which she celebrates him as "having caused the enemy to kneel,"<sup>4</sup> and to be distressed; and in the extremity of his grief applies them to his child, thus suddenly astonished and struck dumb in the midst of her joy. "But," continues the hero, though his heart weeps, "I have opened my mouth unto Jehovah, and I cannot go back." I promised God in the spirit of sincerity, and must perform it in the same spirit. And there is not in antiquity, no, nor yet in Holy Scripture, an instance of a maiden uttering a more beautiful, more profoundly pathetic word, than that which Jephthah's daughter, a hero's daughter, a true child of Israel, speaks to her father, even while as yet she knows not the purport of the vow: "Hast thou opened thy mouth to Jehovah, then do according to that which proceeded out of thy mouth; for Jehovah also hath done according to thy word, and hath taken vengeance on thy enemies." She neither deprecates nor laments, gives no start, exhibits no despair — does nothing to make her father waver; but, on the contrary, encourages him, refers him to what God has done, and bids him do as he has promised, not to think, as he might perhaps be tempted to do, of change or modification in her

from a heathen point of view, not only by such examples as that of Iphigenia (cf. Cicero, *de Officiis*, ii. 96), and of Curtius in Rome, but also by that of Anchurus, the son of the Phrygian king Midas, who deemed his own life the most precious sacrifice that could be offered from his father's possessions to the gods. But in reality, these exhibit only the principles that underlie the practice of human sacrifices — principles, with which the spirit of the Scriptures, and their spiritual modes of conception, stand strongly in contrast.

<sup>3</sup> Cf. Nägelsbach, *Nachhomerische Theologie*, p. 244, etc.

<sup>4</sup> הִכְרַעַתְהֵנִי הַכְרַעַתְהֵנִי, from הִכְרַעַת, to kneel; Hiphil, to cause to kneel, to subdue. She sang perhaps about the enemies whom he had subdued (cf. ch. v. 27); as sadly applies her words to what she is doing with reference to herself.

favor. Such is the delicacy and tenderness of the narrative, that the modes of thought and feeling characteristic of this heroic daughter, as such, stand out in full relief; for it is in true womanly style that she says to her father: "Since Jehovah hath taken vengeance of thine enemies." The utterance is altogether personal, as her womanly interest was personal. She concentrates the national victory in that of her father; the national enemy in the enemies of her father. God has given him vengeance (נִקְמָה); consequently he is bound, personally, to give to God what he has promised.

Vers. 37-40. And she said to her father, Let this thing be done to me. The noble maiden may boldly take her place by the side of Isaac, who, according to the narrative in Genesis, was not aware of the sacrifice to which he was destined. She gives herself up to her father, freely and joyfully, to be dealt with as his vow demanded. Heathen antiquity, also, has similar instances of virgins voluntarily offering themselves up for their native land. But comparison will point out the difference between them and the case of Jephthah's daughter, and will help to show that here there can be no thought of a literal sacrifice of life. Pausanias (i. 32) relates the legend, dramatically treated by Euripides, that when the Athenians, who harbored the descendants of Hercules, were at war with the Peloponnesians, an oracle declared the voluntary death of one of those descendants to be necessary in order to secure victory to the Athenians; whereupon Macaria killed herself. — When the Thebans were waging war with the Orchomenians, the oracle advised them, that, if they were to conquer, their most distinguished fellow-citizen must sacrifice himself (Paus. ix. 17). Antipæus, who is this most distinguished citizen, despises the oracle; his daughters, on the contrary, honor it, and devote themselves to death. — In the war of Erechtheus with Eumolpus, the oracle required of the former the sacrifice of his daughters. They voluntarily killed themselves (Apoll. iii. 15, 11; cf. Heyne on the passage). The same thing is told of Marius by Plutarch. Defeated by the Cimbrians, a divine oracle informed him that he would conquer, if he offered up his daughter, which he did. In all these legends, which might be greatly multiplied, an oracle commands the virgin-sacrifice; in all of them, a vigorous, superstitious belief in the atoning efficacy of pure blood, such as appears in the German legend of Poor Heinrich, is the underlying motive; in all of them, also, the virgin-sacrifice forms the preliminary condition of victory. But in the history of Jephthah all this is changed. Jephthah makes a vow, but does not think of his daughter. In his case, the vow is a recognition of the fact that victory belongs, not to men, but to God. He makes a vow, although God has not required one. He keeps it, even after victory, although the extent of the sacrifice had not been anticipated. Neither he nor his daughter think of evasions, such, e. g., as Pausanias (iv. 9) speaks of in connection with similar histories in Messenia. And yet, the offering which each of them brings is as trying as death would be, although it cannot actually involve death. For that point is decided, not only by the different statements of the history itself, but especially by the fact that the offering is made to Jehovah, who, even when, as in the case of Abraham, he himself re-

quires a sacrifice, will not suffer obedience to consummate itself in deeds of blood.

Let me alone two months, that I may go and descend upon the mountains, and weep over my virginity, I and my companions. No equivocal intimation is here given of the fate which befell the daughter of Jephthah. She was still in her father's house, an only daughter, not yet married. Since the vow touches her, and devotes her entirely as an offering to God, she must belong to no one else, consequently not to her father, nor to a husband. She cannot be married, and will never rejoice over children. That is Jephthah's sorrow

— his house is withered away (יָצַרְיָהּ), his family disappears. The highest happiness in Israel, to have children, and thus to see one's name or house continued, will not be his. The dearest of all beings, his only child, is dead to him. The same sorrow, and in accordance with ancient feelings with even greater severity, if that were possible, falls on the virgin daughter herself. An unmarried life was equivalent to death for the maidens of ancient Israel. For the bud withers away. Conjugal love and duty, the blossoms of life, do not appear. Unmarried maidens have no place in the life of the state. Marriage forms the crown of normal family life. The psalm (lxxviii. 63) notes it as part of the utmost popular misery, that "the fire (of war) consumes the young men, and the maidens are not celebrated" (in marriage songs). Analogous sentiments are frequent in the life of ancient nations. The Brahminism of India looks upon a childless condition as in the highest degree disgraceful. A woman is always in need of manly guidance and protection; be it as daughter from her father, as wife from her husband, or as mother from her sons (cf. Bohlen, *Altes Indien*, ii. 141 ff.). The laws of Lycurgus concerning marriage, and their penalties against men who did not marry, are familiar. Noteworthy, with reference to the customs of Asia Minor, is an episode in the history of Polycrates, the tyrant of Samos. Being urgently warned by his daughter against leaving his island to go to Oroetus, who was on the continent, he became angry, and threatened her, that in case of his safe return home, she should long afterwards continue to be a virgin; to which the dutiful daughter replied, that she would gladly remain virgin much longer still, if only she did not lose her father (Herod. iii. 124).

And weep over my virginity. Not, then, it appears, to mourn her own untimely death. If she was to die, it would have been unnatural to ask for a space of two months to be spent on the mountains in weeping. In that case, why depart with her maiden companions? why not remain at home with her father? A person expecting death and ready for it, would ask no time for lamentation. Such a one dies, and is lamented by others. But Jephthah's daughter is to live — a virgin life, to which no honor is paid, from which no blossoms spring — a life of stillness and seclusion. No nuptial song shall praise, no husband honor, no child grace her. This weeping of virgins,<sup>1</sup> because they remain without the praise of wedlock, is characteristic of the naïve manners and candid, unaffected purity of ancient life through wide-extended circles. Sophocles, in "King Œdipus" (ver. 1504), makes the father express his fears that "age will consume his children, fruitless and unmarried."

<sup>1</sup> Similar customs may be found even in modern times. In a West-Slavic legend a maiden is blamed for having married without having taken leave of maidenhood, which

it was customary to do in pathetic and elegiac terms. Wenzig, *West-Slav. Märchenalt.*, pp. 18, 311.

Electra, in the tragedy which bears her name, says of Chrysothemis (ver. 962 f.): "Well mayest thou lament that thou must grow old so long in unmarried joylessness;" just as she is herself commiserated by Orestes (ver. 1185): "Oh, the years of unmarried, anxious life which thou hast lived." In many other instances of virgins who must die or have died, the fact of their dying unmarried is lamented. So, for example, in the beautiful inscription of the Anthology (cf. Herder, *Werke*, xx. 73): "Dear daughter, thou wentest so early, and ere I adorned thy bridal couch, down to the yellow stream under the shades;" and in the plaint of Polyxena (Euripides, *Hecuba*, ver. 414): "Unmarried, without nuptial song, which nevertheless is my due." The daughter of Jephthah laments not that she must die as a virgin, but with her maiden companions bewails her virginity itself.

From year to year the daughters of Israel go to celebrate in songs (לְהַנְחִיף, cf. ch. v. 11) the daughter of Jephthah. Of this festival<sup>1</sup> nothing further is known. A reflection of the feelings it expressed might, however, be found in very ancient analogies. After the maiden, with her companions, has wept on the mountains for two months, over the vain promise of her youth, she returns to her father. The mountains are the abode of a pure and elevated solitude, in which her own chaste heart and those of her companions can open themselves without being overheard. On mountains, also, and in unfrequented pasture-lands and forests, abode the Greek Artemis, the virgin who goes about alone, without companions, like the moon in the sky. It was on account of this her virginity, that Greek maidens celebrated her in many places with song and dance; from which practice she derived the name Artemis *Hymnia*, especially current in the mountains of Arcadia. The hymns were sung by virgin-choirs (cf. Welcker, *Griech. Mythol.* i. 585). A similar festival was devoted to Artemis on Mount Taygetus. At Caryæ, also in Laconia, festive choral dances were yearly executed in her honor (Paus. iii. 10). The virgin goddess was also called Hecæerge (Ἑκαέργη), and Opis or Oupis (Ὀπίς or Ὀυπίς). Ὀυρίγγος is the song of praise, with which, especially in Delos, and in accordance with peculiar myths, virgins celebrated the chaste Oupis, and brought her, as soon as they married, a lock of their hair (Callim. in *Del.* ver. 292; Paus. i. 43). The same custom was observed at Megara with reference to Iphinoë, who died a virgin. (Paus. i. 43). Here also tradition leads us back to Artemis, who is styled protectress of her father. That it is the attributes of chastity and virginity which are thus celebrated, is indicated

by the transfer of the custom in honor of a man, in the legend of Hippolytus. "Him," Euripides makes Artemis say, "shall virgins ever praise in lyric songs;" and locks of hair were dedicated to him by Troezenian brides (cf. Euripides, *Hippol.* ver. 1425; Paus. ii. 32).

These observances are a reflection of the narrative concerning Jephthah's daughter, for the reason that they present us with virgin festivals, and with songs to the goddess who did *not die*, but remained a virgin. In point of fact, the existence of such festivals points to conceptions of life under whose influence woman, contrary to the common rule, lived in a state of virginity. The circumstance, also, that it became a custom in Israel to "praise" the daughter of Jephthah four days in every year, is itself a proof that the practice did not refer to a maiden who had been put to death. For what would there have been to praise in what was not necessarily dependent on her own free will? As in Artemis, so in her, it is voluntary, self-guarded chastity that is praised, just as Hippolytus also is not celebrated because he died unmarried, but because his life fell a sacrifice to his virtuous continence.

And he did with her according to his vow, and she knew no man. Had she been put to death, that fact must have been indicated in some way. The narrator would have said, "and he presented her as a sacrifice at the altar in Mizpah," or, "and she died, having known no man," or some other similar formula. At all events, it does not "stand there in the text," as Luther wrote, that she was offered in sacrifice. Much rather does this sentence show the contrary. For its second clause is explanatory of the nature and purport of the vow as it was fulfilled. The end to which it looked was the very thing which it is stated was actually secured, that she should know no man.<sup>2</sup> On any other interpretation, the addition of this clause would be inexplicable and questionable. For the fact that she was a virgin in her father's house, has already been twice brought forward. Moreover, it is surely not an event of very rare occurrence, for young women to die before they are married. And why should the narrator have hesitated to speak of the transaction in such terms as properly and plainly described it? In other cases he does not fail to speak of the most fearful aberrations just as they are. The truth is, the whole narrative derives its mighty charm only from the mysterious, and at that time in Israel very extraordinary fact, that the daughter of the great hero, for whom a life of brilliant happiness opened itself, spent her days in solitude and virginity.<sup>3</sup> Death, even unnatural, was nothing un-

<sup>1</sup> On the statement of Epiphanius, that a festival of the daughter of Jephthah was still celebrated in his time, compare my article in Herzog, p. 476.

<sup>2</sup> Hengstenberg, in his valuable essay on Jephthah's vow (*Pentateuch*, ii. 105 ff.), seeks to explain the daughter's destiny by means of an institute of holy women, into which she perhaps entered. This is not the place to treat that subject, which must be referred to 1 Sam. ii. 22. This much only seems to me to be certain, that by the מְנַחֲמִי, Ex. xxxviii. 8 and 1 Sam. ii. 22, we are not to understand ministering women. It must be remarked, in general, that the fundamental signification of מְנַחֲמִי is, not *militaire*, but "to be in a multitude." From this the idea of the מְנַחֲמִי, the hosts, in heaven and on earth, is derived. מְנַחֲמִי derives its meaning "host," not from military discipline, but from the assembling of a multitude at one place.

The women of the passages alluded to are therefore not ministering women, but persons who collected together at the tabernacle for purposes of prayer, requests, and thanksgiving, like the wives of Elkanaah (1 Sam. i.), or to consult with and inquire of the priests. Some, of course, were more instant and continuous in their attendance than others (cf. Kimchi on 1 Sam. ii. 22). At all events, they were women who were either married or widowed. But the history of Jephthah's daughter is related as something extraordinary. Her virginity must remain intact. On this account she is lamented, and a festival is celebrated for her sake. These are uncommon matters, not to be harmonized with the idea of a familiarly known institute. Even among the Talmudists, a *sefa ascetic* is a phenomenon unheard of and unapproved (*Sota*, 2a).

<sup>3</sup> Nor is it necessary to assume anything more to explain the lament of the daughter or the grief of the bereaved father. Even Roman fathers took it sorrowfully, when their daughters became vestal virgins, notwithstanding the great



common. But a life such as Jephthah's daughter henceforth lived, was at that time unparalleled in Israel, and affords therefore profound instruction, not to be overlooked because issuing from the silence of retirement.

Jephthah performs his vow. That which comes to meet him, even when it proves to be his daughter, he consecrates entirely to God, as a true offering of righteousness (cf. Ps. li. 21: **וְהִנֵּה עֹלָה וְקָלִיל**). He fulfills his vow so fully as to put it beyond his own reach to annul or commute its purport. For he fulfills, as he vowed, voluntarily; no one called on him to make his promise good. The background of the history, without which it cannot be understood, is life in and with God. The providence to which the hero commits the definition of his vow, is that of Jehovah. And if God leads his daughter forth to meet him, and thus in her receives the highest object in the gift of Jephthah, the consecration of which she becomes the subject cannot be of a nature opposed to God.

The event throws a brightness over the life of perpetual virginity which rescues it from ignominy and dishonor. Jephthah's daughter typically exemplifies the truth that a virgin life, if it be consecrated to God, is not such an utter abnormality, as until then it had appeared. In Jephthah's fulfillment of his vow and the consequent unmarried life of his daughter, there is a foreshadowing of those evangelical thoughts by means of which the Apostle liberates woman from the dread of remaining unwedded. Not, however, that we are to look here for the germ or type of the nunnery system;<sup>1</sup> but for an example of belonging wholly to God, and of living unmarried, without being burdened or placed in a false position.

That Jephthah through his vow became the occasion of such an example, is already some mitigation of his fate. He has become the father, not of children who inherited his house, but of countless virgins who learned from his daughter to remain free and wholly devoted to God. Jephthah is a truly tragic hero. His youth endures persecution. His strength grows in exile. His victory and fame veil themselves in desolation when his only daughter leaves his home. But everywhere he is great. Whatever befalls, he comes out conqueror at last. God is always the object of his faith. He suffers more than Gideon; but what he does at last does not become a snare to Israel. He also had no successors in his office of wisdom and heroism; — just as Gideon, and Samson, and Sam-

honor of such a vocation. They were glad to leave such honors to the children of freedmen (Sueton. Aug. 31; Dio Cass. 55, p. 563).

<sup>1</sup> On this point, compare my article in Herzog, p. 474, note.

<sup>2</sup> Poets, unfortunately, have almost without exception considered a sacrificial death more poetical, and have thus done serious injustice to the memory of Jephthah. It was done, among others, by Dante (*Paradise*, v. 68), who herein

uel had none; but it was not his fault that he had them not. His daughter, who resembled a Miriam, gave herself up to God.<sup>2</sup>

#### HOMILETICAL AND PRACTICAL.

Jephthah's call was extraordinary: extraordinary also is the manner of his own endurance and his daughter's obedience. He parts with her, though deeply afflicted. He yields, though possessed of secular power. His daughter comforts him, though herself the greatest loser. Isaac did not know that he was to be the sacrifice; but Jephthah's daughter knows it, and is content.

1. Thus it appears that a child who loves its father, can also love God. In true devotion of children to parents, there lies a germ of the like relation to God. The daughter of Jephthah loves her father so dearly, that for his sake she calmly submits to that which he has vowed to God. It is written: Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee. To Jephthah's daughter this was fulfilled in the spirit. Her memory has never faded from the books of Israel, nor from the heaven of God, where all sorrows are redeemed.

2. Jephthah might have conquered without a vow; but having vowed before his victory, he fulfills it after the same. Faithfulness to his word is man's greatest wisdom, even though he moisten it with tears. Faithfulness towards a sin is inconceivable; because unfaithfulness lies in the nature of sin. Faithfulness has the promise: be thou faithful unto death, and I will give thee the crown of life.

3. Jephthah's daughter does not die like one sacrificed to Molech: she dies to the world. She loses a thousand joys that are sweet as love. But no one ever dies to the world and lives to God, without experiencing sorrow. A virgin life is a nameless life, as Jephthah's daughter is nameless in Scripture. But the happiness of this world is not indispensable; and like the solitary flower, the unmarried woman can belong to her God, in whose heaven they neither give nor are given in marriage.

GERLACH: That the Judges whom God raised up, when they thus offered to the Lord even that which they held most dear, did not deliver the estranged and deeply fallen people in a merely outward sense, is shown by this act of believing surrender.

followed the Catholic exegesis of his day (cf. my article in Herzog, p. 470). To be sure, Herder did the same. Lord Byron also, in his *Hebrew Melodies* (see a translation of his poems in Klein's *Volkskalender*, for 1854, p. 47). The names in Händel's *Oratorio* seem to have been borrowed from the poem of Buchanan, published in Strasburg, 1568. Cf. Gideke, *Pamphilus Gengenbach*, p. 672. In Faber's *Historischer Lustgarten* (Augsburg and Frankfurt, 1702), the daughter is called "Jephthina."

#### *Ephraim's proud and envious conduct towards Jephthah.*

#### CHAPTER XII. 1-7.

1 And the men of Ephraim gathered themselves together, and went northward [proceeded to Zaphon], and said unto Jephthah, Wherefore passedst thou over [Why

- didst thou pass on — proceed —] to fight against the children [sons] of Ammon, and  
 2 didst not call us to go with thee? we will burn thine house upon thee with fire. And  
 Jephthah said unto them, I and my people were at great strife [in a severe conflict]  
 with the children [sons] of Ammon; and when [omit: when] I called you, [and] ye  
 3 delivered me not out of their hands [hand]. And when I saw that ye delivered me  
 not, I put my life in my hands [hand], and passed over [on] against the children  
 [sons] of Ammon, and the Lord [Jehovah] delivered them into my hand: where-  
 4 fore then are ye come up unto me this day, to fight against me? Then [And]  
 Jephthah gathered together all the men of Gilead, and fought with Ephraim: and  
 the men of Gilead smote Ephraim, because they [had] said, ye Gileadites are fugi-  
 tives of Ephraim among the Ephraimites, and among the Manassites [fugitives of  
 5 Ephraim are ye Gilead, in Ephraim and Manasseh]. And the Gileadites took the  
 passages [fords] of [the] Jordan before the Ephraimites [toward Ephraim]: and it  
 was so, that when those Ephraimites which were escaped [the fugitives of Ephraim],  
 said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite?  
 6 If he said, Nay; Then said they unto him, Say now Shibboleth: and he said Sibboleth:  
 for he could not<sup>1</sup> frame to pronounce it right. Then they took him and slew [slaugh-  
 tered] him at the passages [fords] of [the] Jordan. And there fell at that time of the  
 7 Ephraimites forty and two thousand. And Jephthah judged Israel six years: then  
 died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 6. — "Could not," is too strong. KELL: "יִשְׁבֹּלֵת, stands elliptically for לֵב יִשְׁבֹּלֵת, to apply the mind, to give heed. Cf. 1 Sam. xxiii. 22; 1 Chr. xxviii. 2, with 2 Chr. xli. 14; xxx. 19." — TR.]

## EXEGETICAL AND DOCTRINAL.

The victory of Jephthah is followed by a repetition of what took place after Gideon's heroic achievement. The overhearing pride of the chief tribe, Ephraim, vents itself in each instance against the victor who has risen up within the smaller tribe, and has become the saviour of the people. Now as then the presumptuous jealousy of the tribe complains that it has not been invited to take part. But this apparent eagerness for war was hypocritical. The thing really desired was a share in the booty and the results of success. Ephraim would help to reap, where it had not sown. The injustice of the tribe was even greater on this occasion than in the time of Gideon. For then it really did render some little assistance, albeit only after Gideon had first led the way. But here it had been called on for help, and had stayed at home. As soon, however, as victory had been obtained, it came with threats and war. But it was not so successful now as with Gideon. That hero, when they clamored against him, was still in pursuit of the enemy, and was obliged, for the sake of his own success, to allay their pride and presumption by gentleness. Jephthah had no reason for submitting to such arrogance. Nor did the Ephraimites come with words only; they were prepared to use force. They derided the people, and thought that with arms in their hands they could chastise Gilead and humble Jephthah. They will set his house on fire over his head. Then Jephthah shows that he is not only a hero against enemies, but also the Judge in Israel. It is his authority which he tries and proves by chastising Ephraim. But here also, as in his dealings with the sons of Ammon, he first establishes the righteousness of his conduct by clear words. However, if sinful Ephraim had cared for righteousness, it would in no case have entered on this course. It relied on violence, like Ammon; and like Ammon it experienced the chastisement of violence. No Judge of

whom the history tells us inflicts such chastisement and exercises such power within the nation as well as against alien enemies, as does Jephthah. But it was needed; and the humiliation of Ephraim for its sin was less severe than it might otherwise have proved, because the punishment came in the time of Israel's freedom, and not at the expense of that freedom.

Ver. 1. And proceeded to Zaphon. The older Jewish expositors, whom Ewald and Keil have followed, already found in צִפְוֹן, not direction toward the north, but the name of a city, which lay beyond the Jordan in the tribe of Gad (Josh. xiii. 27). This interpretation rests on the requirements of the context. For in order to explain verses 4 and 5, Ephraim must have advanced across the Jordan. The remark in the Jerusalem Talmud (*Shviith*, 9, 2), which identifies Zaphon with עֲמָתוֹ, Amathus, Aemath, cf. Amateh (cf. Ritter, xv. 1031), is therefore altogether suitable. For this city was still known in later times as a strong point on the Jordan, as Josephus repeatedly states. The *Onomasticon*, also (ed. Parthey, p. 26), says concerning it, that it lay beyond the Jordan, to the south of Pella; for Ritter's oversight, who supposes that the *Onomasticon* identifies Amathus with another Aemath in the tribe of Reuben, is not to be concurred in. Amathus, according to its stated distance from Pella (in *vigesimo primo milliario*), could not lie in the tribe of Reuben — which agrees so far with the fact that Zaphon was in Gad.

Ver. 2. And Jephthah said unto them. It was not related above that Jephthah called on the tribe of Ephraim to assist, as he here reminds them; but that he would do so, was to be expected. But even if he had not done so, what was there to justify Ephraim in its contention and war? Jephthah's answer is not defiant: it allows that Gilead would gladly have accepted help, if only a helper had been at hand. Jephthah would gladly have

yielded the precedence in victory to Ephraim, if Ephraim had only wielded arms against the enemy as bravely as it now uses words against its brethren. But when he saw that there was no deliverer, he put his life in his hand, and God gave the victory. Did not Jephthah devote his dearest possession in order to obtain from God the victory for which he entreated Him?

The Midrash has a thought in this connection, which, when disengaged from its unhistorical wrappings, is judicious and profound. It says that for the things which befell Israel under Jephthah only the priests were to blame. Why did they not annul the vow of Jephthah! Why did they not restrain Ephraim from civil war! It is manifest that a truth is here suggested which applies to all times. It is undoubtedly the duty of persons equipped with spiritual power, to lift up their voices for peace, and especially to labor for concord between the single tribe and all Israel. If they neglect this duty, their candlestick — this also the Midrash intimates — will sooner or later be overthrown.

Ver. 3. Wherefore then are ye come up unto me this day to fight against me? Ephraim's attempt is actually more culpable than Ammon's. In itself considered, civil war between cognate tribes is a disgrace, which can only spring from ungodliness. But the sin of Ephraim, when it proposes to burn the house of Jephthah, is still further aggravated by the fact that it is directed against the restorer of the divine law and the deliverer of Israel. It is moral and national treason. The Spartans also, under all sorts of pretexts, had left Athens to face alone the advancing Persians. But when the battle at Marathon had been won, the auxiliary troops who arrived too late to be of service, praised and applauded the heroism of Athens (Herod. vi. 120). Jephthah dwells on the injustice of Ephraim, who would not indeed fight against Ammon, but now ("this day") undertakes to make war on him (he always stands personally for his people), in order to excuse his armed resistance. Ephraim now receives the punishment which properly it had already deserved at Gideon's hands. It is totally defeated by the hero; and its men find themselves entered on a calamitous flight.

Vers. 4, 5. And the men of Gilead smote Ephraim. It was not Jephthah, as the fine representation gives us to remark, who prosecuted the bloody pursuit. He contented himself with chastising Ephraim according to its presumption; but the people of Gilead had been exasperated by the contempt of the Ephraimites. It is true that the sentence in which the ground of the wrath of the Gileadites over an utterance of the Ephraimites is expressed, is not easily expounded: **כִּי אָמְרוּ פְּלִיטֵי אֶפְרַיִם הֵמָּה גִּלְעָד בְּרוּחַ אֶפְרַיִם**. For it is not at once apparent how the Gileadites could be called "fugitives of Ephraim," seeing they were descendants of Manasseh. A closer inspection, however, makes this intelligible. Ephraim raised a claim to participate in war, only in the cases of Gideon and Jephthah, not in those of the other Judges. It is manifest, therefore, that it based its claim upon the fact that Gideon and Jephthah belonged to Manasseh, its own sister-tribe. At any rate, the House of Joseph, Ephraim and Manasseh, had from of old a consciousness of a certain unity of its own. It treated as one with Joshua (Josh. xvii. 14 ff.). It entered together into its territory (Judg. i. 22). Under

king Solomon it was under a common administrative officer (1 Kgs. xi. 28). Now, in the "House of Joseph" Ephraim had the chief voice; for Manasseh was divided, and its possessions lay scattered among other tribes. Hence, it could with some plausibility claim it as its right that no division of the House of Joseph should undertake a warlike expedition without its participation. Nor do Gideon and Jephthah deny this right. "We did call thee," says the latter; "but thou didst not come." Only the manner in which Ephraim raised its claim was sinful, unjust, and arrogant. For it raised it, not in the time of distress, but for the sake of the booty; and instead of applauding a great achievement, it indulged in derision, which exasperated the warriors of Gilead. For in storming at Jephthah for not calling it, it denies to Gilead every right of separate action. "How can Gilead presume to exercise tribal functions, and set a prince and judge over Israel?" "Gilead is no community at all," but only a "set of fugitives," who act as if they were a tribe, whereas in fact they belong elsewhere. They use the word *peletim* (fugitives) by way of contumely, just as among the Greeks *φυγῆς* meant both fugitive and banished. Ye are "fugitives of Ephraim," taunted the Ephraimites, and would set yourselves up as an independent principality. In so saying, Ephraim arrogantly put itself in the place of the House of Joseph, to which Gilead also belonged, since it was the son of Machir of Manasseh. "Gilead belongs in the midst of Ephraim and Manasseh." This addition was intended to add point to what preceded. Gilead is nothing by itself, has no tribal rights; it belongs to the House of Joseph. This was true, indeed; and Gilead's descendants lived on both sides of the river (Num. xxvi. 30 ff.); but "fugitives" they were not. The half-tribe of Manasseh beyond the Jordan was as independent as any other tribe; and in the war against Ammon Gilead proper was doubtless joined by men of other tribes, especially Gad. It was therefore no wonder that the men of Gilead became greatly exasperated, and did not spare the Ephraimites even in their flight. Jephthah only defeated them; but the multitude slew them like enemies, and gave no quarter. Thus, sin and contumely beget passion and cruelty. The discord of brethren inflicts the deepest wounds. Nowhere does hatred rise higher, than where concord is natural.

Ver. 6. Then said they to him, Say Shibboleth. Ephraim meets with remarkable experiences at the fords of the Jordan. In Gideon's time, it gained easy victory there over the Midianites whom that hero chased into their hands; now it is itself chased thither and there put to death. In the outset, its men had taunted Gilead with the term "fugitives of Ephraim," and now they are themselves in very truth **פְּלִיטֵי אֶפְרַיִם**. Before, they prided themselves upon their tribe name Ephraim, which they haughtily used for the whole House of Joseph; and now, when an Ephraimite came to the stream, he is fain to deny his tribe in order to save his life. The enraged men of Gilead will not suffer one Ephraimite to cross the river; hence the requisition of every one who wished to pass over, to say *Shibboleth*, which no Ephraimite could do, for he could only say *Sibboleth*. What "Shibboleth" meant, is of minor importance; but as its enunciation was required at the river, and in order to pass it, it may be assumed that the Gileadites thought rather of the signification "stream" than "ear," both of which the word has. Every

Ephraimite in this extremity had the feeling afterwards depicted in the Psalm (lxi. 3 [2]): "I am come into depths of waters, and the stream overflows me," *וַיִּשְׁבֹּת שְׁטַף־הַיָּם*. — When, during the Flemish war, the insurrection against the French broke out, May 25, 1302, the gates were guarded, and no one was suffered to pass out, except such as were able to say, "*Scilt ende friend*," which words no Frenchman could pronounce. (Mensel, *Gesch. von Frankr.* ii. 134; Schmidt, *Gesch. von Frankr.* i. 682).

And there fell at that time of the Ephraimites forty and two thousand. The number 42 (7 times 6) appears to be not far removed from a round number; but its occurrence is associated with severe and well-merited judgments on sin. As here 42,000 sinful Ephraimites fall, so 42 of the mockers of the prophet Elijah are killed by bears (2 Kgs. ii. 24); and when the judgment of God breaks forth over the house of Ahab, 42 brethren of Ahaziah are put to death by Jehu (2 Kgs. x. 14).

Ver. 7. And he was buried in one of the cities of Gilead. Herein the mournful lot of Jephthah, resulting from the surrender of his daughter, shows itself. He had no heir, as he had had no inheritance. He was the first and the last in his house. The greatness of his deeds is proved by the fact that they were nevertheless remembered; for in what city he was buried was not known, just as to us Mizpah, the place where he had his home, is also unknown, and as the place of his birth is not mentioned. It is not known what his father's name was; it is not known where his own grave is. "Gilead" begat him, and Gilead received his corpse. He shares no father's tomb, and no son shares his. He was a great hero who lived and died solitary; only faith in God was with him. Six years he ruled; when they were finished, his rest from labor and sorrow began. His name did not return; Gilead's power rose not again; but he was not forgotten in Israel. His sorrow and victory are typical — so the older expositors suggest — of Him who said: "Not my will, but *thine*, be done!"

#### HOMILETICAL AND PRACTICAL.

Jephthah's vocation was extraordinary, and equally extraordinary was his fate. He gave up everything to God for his people; and yet at last the envy of his countrymen pursues him. They threaten to burn his house, which for their sake he has made desolate. He makes no boast of this, however; yet exercises discipline with a strong hand. Six years he judged, and in the seventh rested from an office that had brought him so much grief.

1. Prior to success friends are few; but afterwards all wish to share in it. While there is danger, he who takes the lead is called valorous; after the victory, usurper. Sin regards not the offerings which the warrior brings, but only the results which he has obtained. The evil will not assist in sowing; but yet would fain participate in the harvest.

2. Life offers nothing to such as serve not God, even though one rise as high as Jephthah. If

1 [Dr. Wordsworth looks on Jephthah as "one who does mighty deeds in an *irregular* manner, at a time when those persons who are placed in authority by God, and who ought to employ God's appointed means in a regular way, are faithless to their trust, and neglect their duty to God and his Church. His work may be compared to that of the Wes-

Jephthah had not rebuilt the altar of Jehovah in Israel, he had been happier in the desert and the silence of seclusion. The charm of life must be sought in the gospel. Life is short; and though prolonged, full of trouble. Every religion builds its altar for eternity. For Him who has wrought six days for his Saviour, and confessed Him, there opens on the seventh the Sabbath of eternity.

STARKE: The godly are never long without a cross: they are tried at home and abroad; without is fighting, within is fear (2 Cor. vii. 5). — SAILER: The gospel without suffering belongs to heaven; suffering without the gospel, to hell; the gospel with suffering, to earth.

[HENRY: It is an ill thing to fasten names or characters of reproach on persons or countries, as is common, especially on those who lie under outward disadvantages; it often occasions quarrels of ill consequences, as here. See likewise what a mischievous thing an abusive tongue is. — WORDSWORTH: Here we see a specimen of that evil spirit of envy and pride which has shown itself in the Church of God. They who are in high place in the Church, like Ephraim, sometimes stand aloof in the time of danger. And when others of lower estate have stepped into the gap, and have stood in the breach, and braved the danger, and have fought the battle and gained the victory, as Jephthah the Gileadite did (the man of Gilead, which was not a tribe of Israel), then they are angry and jealous, and insult them with proud words, and even proscribe and taunt them with being runaways and deserters, and yet daring to claim a place among the tribes of Israel. Has not this haughty and bitter language of scorn and disdain been the language of some in the greatest western church of Christendom against the churches of the reformation? Has it not sometimes been the language of some in the Church of England towards separatists from herself? Schism doubtless is a sin; but it is sometimes caused by the enforcement of anti-scriptural terms of communion, as it is by the Church of Rome; and the sin of the schism is hers. It is often occasioned (though not justified) by spiritual languor and lethargy in the Church of God. Zeal for God and for the truth is good wherever it be found. Let the churches of Christ stand forth in the hour of danger and fight boldly the good fight against the Ammonites of error and unbelief. Then the irregular guerrilla warfare of separatist<sup>1</sup> Jephthahs and their Gileadites will be unnecessary, and they will fight side by side under the banner of Ephraim. — THE SAME: The Gileadites did not slay the Ephraimites because they did not agree with them in pronouncement, but because they were Ephraimites, which was discovered by their different pronunciation. The strifes in the Church of God lie deeper than differences of *expression* in ritual observances or formularies of faith. They lie in the heart, which is depraved by the evil passions of envy, hatred, and malice; and slight differences in externals are often the occasions for eliciting the deep rooted prejudices of depraved will, and the malignant feelings of unsanctified hearts. Let the heart be purified by the Holy Spirit of peace, and the lips will move in harmony and love. — THE SAME: That river which in the days of Joshua

leys and Whitefields," etc. see on ch. xi. 1. The definition of "*irregularity*" here given, applies to all the Judges: In a certain sense, they were all *irregular*; but that Jephthah was so in any special sense is abundantly refuted by Dr. Cassel's exposition. — Ta.]

had been divided by God's power and mercy, in order that all the tribes might pass over together into Canaan, the type of heaven, is now made the scene of carnage between Gilead and Ephraim. In the Church of God, the scenes of God's dearest love have often been made the scenes of men's bitterest hate. The waters of baptism, the living waters of the Holy Scriptures, and of the holy

sacrament of the Lord's Supper — these "passages of our Jordan" — the records and pledges of God's love to the Israel of God, have been made the scenes of the bitterest controversies, and of bloodshed of brethren, by those who bear the name of Christ. The holy sepulchre itself has been made an aceldama. — *Tr.*]

## EIGHTH SECTION.

THREE JUDGES OF UNEVENTFUL LIVES IN PEACEFUL TIMES: IBZAN OF BETHLEHEM, ELON THE ZEBULONITE, AND ABDON THE PIRATHONITE.

*Ibzan of Bethlehem, Elon the Zebulonite, and Abdon the Pirathonite.*

### CHAPTER XII. 8-15.

8 9 And after him Ibzan of Beth-lehem judged Israel. And he had thirty sons [,] and thirty daughters *whom* [omit: whom] he sent abroad [sent out, *i. e.* gave in marriage], and took in [brought home] thirty daughters from abroad for his sons: and 10 he judged Israel seven years. Then died Ibzan [And Ibzan died], and was 11 buried at Bethlehem. And after him Elon, a [the] Zebulonite, judged Israel, and 12 he judged Israel ten years. And Elon the Zebulonite died, and was buried in 13 Aijalon in the country of Zebulun. And after him Abdon the son of Hillel, a [the] 14 Pirathonite, judged Israel. And he had forty sons and thirty nephews [grandsons], 15 that rode on threescore and ten ass colts: and he judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites [Amalekite].

#### EXEGETICAL AND DOCTRINAL.

The special value of the notices concerning these three Judges consists in the contrast which they offer to the fortunes of Jephthah. These three all have what Jephthah had not. They all have children in abundance, and are happy in them (*Ps. cxxvii. 3 ff.*). Ibzan has thirty daughters, whom he gives in marriage, and thirty daughters-in-law. Abdon, likewise, has forty sons, and looks on thirty flourishing grandsons. The people is familiar with the places of their nativity, and knows where their sepulchres are. Indeed, some of these places, even with their old names, are not lost to this day. For even the native place of Ibzan, although it was not the celebrated Bethlehem, but another in Zebulun (*Josh. xix. 15*), has in our day been identified as Beit Lahm by Robinson (*iii. 113*). Keil's remark that we are not to think here of the Bethlehem in Judah, must indeed be allowed, although the Jewish legend does think of it and identifies Ibzan with Boaz.<sup>1</sup> But that this Bethlehem always appears with the addition "in Judah" (so also in *Judg. xvii. 7*), has its ground in the very fact that the other Bethlehem was not unknown.

<sup>1</sup> The unhistorical character of the legend is the more evident, the more clear it is that chapter xii. treats only of northern heroes, whereas the narratives of southeastern heroes and struggles begin at chapter xiii., and continue down to Samuel and David.

The definition "in Judah" could here be the less omitted because the next Judge also belonged to Zebulun.

Aijalon also, the place where Elon, the second mentioned Judge, is said to have died, and where he probably also resided, seems to be recognized in Jalûn, a place of ruins (*cf. Van de Velde*, referred to by Keil). Pirathon, the birthplace of the third Judge, whose name Hillel is a highly celebrated one among the Jews of later times, was already recognized by Esthor ha-Parchi in the modern Fer'ata (פרעתה), and has been rediscovered by Robinson and others (*cf. Zunz*, in *Asher's Benj. of Tudela*, ii. 426; Robinson, *iii. 134*). They all enjoy in fact every blessing of life of which Jephthah was destitute; we hear of their children, their fathers, and their graves; but of their deeds we hear nothing. They have judged, but not delivered. They enjoyed distinction, because they were rich; but they never rose from the condition of exiled and hated men to the dignity of princes, urged thereto by the humble entreaties of their countrymen. Of them, we know nothing but their wealth; of Jephthah, nothing but his renown.

<sup>2</sup> It lies on a Tell, which *ver. 15* calls the mountain of Amalek, perhaps from Joshua, the conqueror of Amalek, *cf. ch. v. 14*.

They had herds, but made no sacrifices. Their daughters were married; but the unmarried daughter of Jephthah survives them all as an example of the obedience and faith of every noble maiden heart. They had full houses, and widely known monuments; and Jephthah went from an empty house to an unknown grave: but his name, consecrated by the Apostle's benediction, shines forevermore as that of a hero of faith. Such contrasts the narrator wishes to rescue from concealment. The heathen Achilles, according to the legend of the Greeks, chose immortal fame in preference to length of life and pleasure. What would we choose, if choice were given us between Ibzan or Hillel and Jephthah? Or rather, let us Christians choose the Cross of Him who lives forever!

#### HOMILETICAL AND PRACTICAL.

After Gideon and Abimelech, two peaceful Judges are named, concerning whose official life nothing is reported. A similar relation subsists between Jephthah and his successors. The comparison may serve for instruction. The result of Gideon's deeds was glory and greatness; of Abimelech's tyranny, terrors and punishment. Both kinds of results were brought to view, for the instruction of the nations, in the career of Jephthah. His victory was mighty against those with-

out; his chastisement towards those within. The seed which he sowed in tears, sprang up in joy for others.

The three Judges have everything that Jephthah has not, — children, paternal home, and commemoration of their death. But they have no heroic victory like his, and his only daughter is an example for all time. Jephthah judged only a short time, and died bowed down with grief and loneliness. But neither can prosperity avail to lengthen years. These peaceful Judges judged only seven, ten, and eight years, respectively. How different is Jephthah's life from theirs! But the kingdom of God does not move onward in tragedies alone, but also in meekness and quietude.

The teachings of God are calculated to serve truth, not to promote human glory. Worldly vanity strives for the immortality of time. It is a strange exhibition of human folly, when great deeds are performed for the sake of the monuments and statues with which they are rewarded. In the kingdom of God, other laws obtain. Jephthah is the great warrior hero; but neither the place of his birth nor that of his death is known. Monuments determine nothing in the history which God writes, but only Godlike deeds. The faithful who have died in God, are followed by their works.

STARKE: It is better to bestow celebrity on one's native land, by virtuous actions, than to derive celebrity from one's native land.

### NINTH SECTION.

#### THE OPPRESSION OF THE PHILISTINES. SAMSON, THE NAZARITE JUDGE.

#### *Renewed apostasy.*

#### CHAPTER XIII. 1.

- 1 And the children [sons] of Israel did evil again [continued to do evil] in the sight of the Lord [Jehovah]; and the Lord [Jehovah] delivered them into the hand of the Philistines forty years.

#### EXEGETICAL AND DOCTRINAL.

The same fatal history repeats itself everywhere. Not one single tribe, the Book of Judges teaches us, is exempted from it. Apostasy is constantly followed by subjection, whether it be inflicted by eastern or western neighbor-tribes. It is written, ch. ii. 14, that when Israel falls into sin, it will be persecuted by all the nations round about. And ch. iii. 3 includes the "five princes of the Philistines" among those through whom Israel is to become acquainted with distress and war. The Book began with the oppression of the Mesopotamian king in the east, from which Othniel, the hero of Judah, liberated the people. After tracing a circular course through the east and northeast, it ends, like the daily course of the sun, in the

west; and the tribe of Judah, with which the narrative began, is again brought forward at its close. As far back as ch. x. 7, in connection with events after the death of Abimelech, we read that God "gave Israel up into the hands of the Philistines and the sons of Ammon." The heroic achievement of Jephthah against Ammon is, however, first reported. (The Judges named immediately afterwards belong to northern tribes, two to Zebulun, one to Ephraim.) Now the writer comes to speak of the great conflicts which Israel had to wage with the brave and well-equipped people of the five Philistine cities on the coast, and which, with varying fortunes, continued to the time of David. The tribes especially concerned in them were Dan, the western part of Judah, and Simeon, encircled by Judah. How changed were the times!

Once, the men of Judah, in their stormlike career of victory, had won even the great cities on the sea-coast. Afterwards, they were not only unable to maintain possession of them, but through their own apostasy from God and the genuine Israelish spirit, became themselves dependent on them. Dan had already been long unable to hold its ground anywhere except on the mountains (ch. i. 34). Now, the Philistines were powerful and free in all the Danite cities. Chapter x. 15 f. tells of the earnest repentance of the sons of Israel before God. But such a statement is not made here, although the history of a new Judge is introduced. Everywhere else the narrative, before it relates the mighty deeds of a *Shophet*, premises that Israel had cried unto God, and that consequently God had taken pity upon them. Now, unless it be assumed that ch. x. 15 refers also to Dan and Judah, as in ver. 6 the Philistines are likewise already spoken of, it is remarkable that the narrative of Samson's exploits is not preceded by a similar remark. It is a point worthy of special notice. For since the story of Israel's apostasy is repeated, that of its repentance would likewise have been repeated. That which he does not relate, the narrator must have believed to have had no existence. And in fact no such repentance can have taken place at this time in Dan and Judah, as we read of in Gilead. The history of the hero, whose deeds are about to be related, proves this. If, then, such a man nevertheless arose, the compassion which God

thereby manifested toward Israel; was doubtless called forth by the few, scattered here and there, who sought after and acknowledged Him. The power which shows itself in the history of Samson's activity is of a similarly isolated, individual character. It is only disconnected deliverances which Israel receives through him. It is no entire national renovation, such as were brought about by former Judges within their fields of action. Herein the history of Samson differs entirely from the events of Othniel's, Ehud's, Barak's, Gideon's, and Jephthah's times, just as he himself differs from those heroes. Jephthah also speaks as an individual I, when he treats with the enemy; he was in fact the national I, for his will was the will of the people, his repentance their repentance. He can say, "I and my people," (ch. xii. 2) : his people have made him their prince. Samson is an individual without a people; a mighty I, but no prince; a single person, consecrated to God, and made the instrument of his Spirit almost without his own will; whereas Jephthah and his people are one in penitential disposition and trust in God. Hence, the circumstance that, although Samson was a Judge, and announced by an angel of God, it is nevertheless not recorded that before his advent the "sons of Israel had cried to God," affords an introductory thought important for the right apprehension of the peculiar and remarkable narratives in which the new hero appears.

### *An angel foretells the birth of Samson.*

#### CHAPTER XIII. 2-7.

- 2 And there was a certain man of Zorah, of the family of the Danites, whose
- 3 name *was* Manoah; and his wife *was* barren, and bare not. And the [an] angel
- of the Lord [Jehovah] appeared unto the woman, and said unto her, Behold, now,
- 4 thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. Now
- therefore [And now] beware, I pray thee, and drink not wine, nor strong drink,
- 5 and eat not any unclean *thing*: For lo, thou shalt conceive, and bear a son; and
- no razor shall come on his head: for the child [boy] shall be a Nazirite unto
- [of] God from the womb: and he shall begin to deliver Israel out of the hand of
- 6 the Philistines. Then [And] the woman came and told her husband, saying,
- A man of God came unto me, and his countenance [appearance] *was* like the
- countenance [appearance] of an angel of God, very terrible [august]: but [and]
- 7 I asked him not whence he *was*, neither told he me his name: But [And] he said
- unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor
- strong drink, neither eat any unclean *thing*: for the child [boy] shall be a Nazirite
- to [of] God from the womb to the day of his death.

#### EXEGETICAL AND DOCTRINAL.

Vers. 2, 3. And there was a certain man of Zorah. In the times of Israel's penitence, men rose up filled with the Spirit of God; when this was not the case, God had to bring forth the hero for himself. Samson's election was unlike that of any other Judge. Concerning Othniel and Ehud, it is simply said, "and God set them up as deliverers" (וַיִּשָּׂא). Barak was called through Deborah,

who was a prophetess. An "angel of God" came also to liberate the people from Midian; but he came to Gideon, a man of valor already proved. Jephthah's case has just been considered. The election of Samson presents an altogether different phase. He is chosen before he is born. An angel of God comes, not to him, but to his mother. Jephthah is recognized by Gilead as the right man, because he has begun (וַיִּתְּחַל) to triumph over the enemy. In Samson's case, it is predicted to his

mother that her son "shall begin" (לָרֵאשׁוֹת) to deliver Israel.

The father of Samson was of Zorah (see below on ver. 25), of the race of Dan; whence Samson is also called Bedan (1 Sam. xii. 11). He bears the beautiful name Manoah, "Rest," equivalent to the Greek *Ἡσυχος*, Hesychius, — a name sufficiently peculiar for the father of so restless a spirit as Samson. The name of his wife is not given. Jewish tradition (*Baba Bathra*, 91) derives her from the tribe Judah, and with reference to 1 Chron. iv. 3, names her Zeleponi or Hazeleponi. The parents were at first childless. The mother was barren, as Sarah was before her. But it is not related of her, any more than of Sarah, that she prayed for a son. This can only be inferred from the similar instance of Hannah (1 Sam. i. 10); but it does not appear, that, like Hannah, she made a vow. Nor is it said of her and Manoah that they were old, as in the cases of Sarah and Elizabeth (Luke i. 7). They were pious, uncomplaining people, who lived in retirement, and had hitherto borne their childless condition with trustful resignation. Nevertheless, it was this childless condition that peculiarly adapted the wife for the right reception of the announcement which is made to her. The joy which it inspires prepares her fully for the sacrifice which it requires. It holds out a scarcely hoped for happiness, which she will gladly purchase with the restraints imposed upon her. But this is not the only ground why she is chosen. An announcement like that made to her requires faith in the receiver. The pious disposition of the parents shows itself in this faith, by which, less troubled with doubt than Sarah and Zacharias, they receive as certain that which is announced to them.

Ver. 4. And now beware, I pray thee, and drink not wine nor intoxicating drink. For Samson, the child that is to be born to her, shall be a "Nazir of God." The ideas which here come to light, are of uncommon instructiveness. They reveal a surprisingly free and discriminating conception of the life and wants of the Israel of that time. Far-reaching thoughts, which still influence the Christian Church of our own day, are reflected in them.

I. The law of the Nazirite and his vow, in Num. vi., rests upon the great presuppositions which are implied in Israel's calling. In Ex. xix. 6, God says to Israel, "Ye shall be unto me a kingdom of priests, and an holy nation;" but he precedes it (ver. 5) by the words, "Ye shall be a possession unto me out of all nations, for all the earth is mine." All nations are God's; but among them, Israel was to be his *holy* people; and the law expresses in symbolic actions the moral ideas through which Israel exhibits itself as holy and consecrated. Within the holy nation, the priests occupy the same relation which the nation holds to the world. Their service, in sacrifice, prayer, and atonement, expresses especially consecration and nearness to God. Moreover, with respect to this service they have likewise a law, whose external command represents the internal idea of their consecration. The command to Aaron is, that the priests, when they go into the tabernacle, are not to drink wine nor strong drink, in order that they may be able to distinguish between holy and unholy, and to teach the children of Israel (Lev. x. 9); for wine is a mocker (Prov. xx. 1). Wine, says Isaiah, with reference to the priesthood

of his day (ch. xxviii. 7), has drowned all priestly consecration. The consequences of intoxication show themselves not only in a man like Nabal (1 Sam. xxv. 36), but also in the case of a pious man, like Lot.

That death is the wages of sin, the Old Testament teaches on every page. The priests are to abstain from wine, lest they die. Hence, also, they are not to touch a corpse, for it has the nature of sin and uncleanness (Lev. xxi. 1), and the priests are to be holy. But although the special official priesthood was given by law to the tribe of Levi, holiness and consecration of life were not limited to that tribe: every one, no matter what his tribe, can consecrate himself to God, and without the aid of office, visibly realize the general priesthood in his own person. It is the peculiarity of the law, that it expresses every internal religious emotion by means of a visible act. It obliges the inward life to allow itself to be visibly recognized. All Israel was to be holy; but when an Israelite, in a condition of special spiritual exaltation, rising above the common connection between God and the people, as mediated by the priests, vowed himself to God, this act also was made the subject of ordinances, by which the Nazir, as he who thus vowed was called, was distinguished from other men, and held to special obligations. Hence, an Israelite can vow himself to God for a time, and is accordingly during that time holy to God in an especial sense (Num. vi. 8). Without holding any priestly office, he enters into a free and sacred service before God. Hence, during the whole time of his vow, he is forbidden to touch wine or strong drink, as if he were constantly officiating in the tabernacle, although the priests, when not actually engaged in service, were under no restraint. The priests, generally forbidden to touch a corpse, are yet allowed to do so in the case of a blood relative (Lev. xxi. 1 ff.); but the Nazir, who is to look upon himself as if he were ever in the sanctuary, from which every impurity is excluded, is not to know any exception. He may not touch the dead body of even father or mother. Yea, he is himself, as it were, a temple or altar of God, as appears from the personal mark by which he is distinguished. The priest comes only to the altar; and is forbidden to wear the signs of the idolaters on his hair and beard (Lev. xxi. 5), and is moreover distinguished by his clothing. The Nazir is in the congregation, his clothing is not different from that of others; but he is himself an altar; and therefore, as over an altar, so over his body, and over the head of that body, no iron may be lifted up. "When thou makest an altar of stone," says Moses, "thou shalt not build it of hewn stone; for if thou lift up thy iron upon it, thou hast desecrated it" (Ex. xx. 25). Accordingly, Joshua built an altar of stones "over which no man had lifted up any iron" (Josh. viii. 31). The reason for this prohibition is grounded, not in the nature of stone, but in the symbolical significance of iron. Iron, as the Mishnah observes (*Middoth*, iii. 4), must not even touch the altar; for iron is used to shorten life, but the altar to lengthen it (comp. my treatise *Schamir*, pp. 57, 58). It is well known that other ancient nations regarded iron in the same way. The Egyptians called it "Typhon's Bones" (Plutarch, *de Osirid.* cap. lxii). Iron, according to the oracle (Pausan. iii. 3, 4), is the image of evil, because it is used in bat-

1 [The English version renders, "tool." The word is *בְּרִיזָה*, in the sense of "chisel." The interpretation "iron"

is justified by Josh. viii. 31, where, with evident reference to Ex. xx. 25, *בְּרִיזָה* is substituted for *בְּרִיזָה*. — Tr.]



tle.<sup>1</sup> When, therefore, it was enjoined upon the Nazir to let no knife come upon his head during the time of his vow, the ground of the injunction was none other than this: that since the Nazir, like the altar, is holy and consecrate to God, iron, the instrument of death and terror, must not touch him.<sup>2</sup>

The Nazir is a walking altar of God; and his flowing hair is the visible token of his consecration, reminding both himself and the people of the sacred vows he has assumed. It is the proper mark of the Nazir, as the linen garment is that of the Levite. By it he is known, and from it probably comes his name. It may be assumed that the signification "to devote one's self, to abstain from," of the verb נָזַר, belongs to it only in consequence of the distinction attached to the נָזַר. It seems to me that

*Nazir* is equivalent to *καρχηρόδων*, long-haired, Cincinnatus, curly-haired, or *Harfaggr* (Haralld hinn Harfaggr). For it has been justly remarked that in Num. vi. the term Nazir is already accepted as a familiar expression. It may be compared with the Latin *cirrus*, curl, lock, or tuft of hair (cf. *caesaries* = *caeraries*); for comparative philology shows that in most verbs beginning with נ, this letter is a specific Hebrew prefix to the root, so that נָזַר, to guard, to keep, may be compared with *τηρέω*; נָסַר, to bear, with *τλάω*; נָחַר, brass, with *as*; נָחַשׁ, serpent, with the onomatopoeitic *ziehen*, to hiss; נָחַם with *gem-re*; נָלַח with *salire*, etc. The word נָזַר would then get its signification diadem, orna-

ment (cf. נָזַר in the same sense), just as the Greek *κομμός*, derived from *κόμη*, *κομῆς*, comes to signify adornment. To trace the original etymological identity of *cirrus*, *cicinnus*, and the Sanskrit *kikura*, with the Hebrew *nazir*, or to inquire whether the terms *ξυρομαι*, to shave one's self, and *κείρω*, to cut the hair, are connected with the same root, would be out of place here. Precisely those terms which designate objects of primitive interest to man, are most deeply imbedded in the general philological treasures of all nations. But not to pursue these speculations any farther, it must already appear probable, that the use of *nazir* in Lev. xxv. 5, where it is applied to the untrimmed vine of the sabbatic year, is to be explained by reference not to the Nazaritic custom of human beings, vowing and consecrating themselves to God, but to the original meaning of the root. The Sabbath-year being time belonging to God (Lev. xxv. 4), no knife was applied during its course to the vine, which from that circumstance was named *nazir*. This would have been an unsuitable designation, if it had been derived from the vows assumed by the human Nazir; for such subjective activity could not be ascribed to the vine. It was the objective appearance of the Nazir, who, whether man or vine, was holy, and therefore had not been touched by the knife, which gave rise to the name. The name suggests the unshaven condition, the long hair, of the Nazarite, not primarily his consecration, although the sacred character of the person, through

the law, gave sanctity to the name and set it apart from common uses, just as the rite of circumcision was indebted for its name (מִצְוָה), not to the sacramental character of the rite, but to the mere act of cutting (כָּרַח, *σμίλη*), and then reflected its own sanctity upon the name. Long hair, although without any reference to the Nazaritic institute it may be called נָזַר (cf. Jer. vii. 29), was the proper mark of the Nazir, because regularly set apart for this purpose by the law. To sanctify the natural life, is the very thing at which the law constantly aims. By its institutions its spiritual requisitions are rendered visible and personal. The circumcision of the foreskin is after all but the national image of circumcision of the heart, and the Nazaritic institute is the symbol of the general priesthood, in which no sin or impurity is to sully the free service of God. But the visible character in which each of these conceptions appeared, was more than a subjective, mutable image: it was a definite and unchangeable law. It was, to a certain extent, a sacrament. It is instructive to see how the relation of spirit and law affects Biblical language and conceptions. The wearing of long hair, a purely natural act, is first, by spiritual ideas, raised into an expression of the general priesthood, in which man is a living altar; but when long hair has become characteristic of the sacred Nazir, whose duty it is to keep far from impurity, a new verb is derived from his name, with the sole spiritual signification of "withholding one's self from what is unclean." The same process may be noted in connection with circumcision. Originally elevated into a sacrament by the intervention of spiritual ideas, incorporated into the law, it affords occasion for the transfer of its name to the spiritual conceptions of the circumcision of tongue and heart. But especially remarkable is the apprehension of the relation between spirit and law in the history of Samson.

II. Why was it necessary for the hero who should begin to deliver Israel, to be a Nazir? Why was the same election and education not necessary in the cases of the other great judges, as, for instance, Gideon and Jephthah? Were then those heroes not spiritual Nazarites, who gave their lives to the service of God? May we not understand the opening words of Deborah's Song as indicating their spiritual consecration to Jehovah: "That in Israel waved the hair, in the people's self-devotion" (see on ch. v. 2)? No doubt; and for that very reason Samson is distinguished from them. For those men arose in times when the tribes of Israel themselves repented and turned their hearts to God. In Samson's day, the situation was different. Dan and Judah were oppressed, but not repentant. An uprising from within through faith, is not to be expected. It is brought about, therefore, as it were from without, by means of the law. The power of the objective, spiritual law manifests itself. It becomes an organ of deliverance, when the subjective source of freedom no longer flows. The angel would have found no Gideon. A prophetess like Deborah, there was not. But the law abides: it is independent of the current popular spirit. It is thus the last sure medium through which the help of God can come to Israel. This significance

1 The following is said to have been uttered by Apollonius of Tyana: "Let the iron spare the hair of a wise man. For it is not right that it should touch a place where lie the sources of all the senses, whence all sacred sounds and voices issue, and prayers proceed, and the word of wisdom interprets." — Philostrat., *Vit. Apollon.*, viii. 6.

2 Hence, we cannot agree with the explanations cited and proposed in Oehler's article on the *Naziraat*, in *Herzog's Encyclopädie* (x. 208). A poem by Max Letteris, on the "Locks of the Nazarite," in *Jo'owicz's Blüthenkranz*, p. 239, has entirely missed the idea of the Nazaritic institution.

of the law, and its objective power, is very instructively set forth before the people in the person of Samson. It is this also which, from Samson onward, becomes the ruling force in the vocation and appointment of deliverers, until the kingship is established, which by the objective rite of priestly anointing, changes David the shepherd-boy into David the victorious ruler. And this instruction concerning the law as a whole, is imparted through the medium of the special law concerning the Nazir, because it is here that the relation to be pointed out comes most clearly to view. For precisely the Nazariteship is, according to the Biblical law, the outflow of unrequired, voluntary consecration to God on the part of an individual. No doubt, to a certain extent, the earlier heroes, though not Nazarites in form, were such self-devoted men. But heroes such as they do not arise in times when the absence of penitence and faith dulls the prophets and Nazarites (cf. Amos, ii. 12). Hence, the history of Samson teaches that Israel would have had nothing to hope for from the Nazariteship, if it had had no other than subjective validity. When faith is wanting among the people, no man becomes a Nazir; but the objective law can make of the Nazir, a man. In Samson's case, the Nazariteship makes the hero, the long hair characterizes his strength, the renunciations of the mother consecrate the child. Samson, a Nazarite from his birth and without his own will, becomes what he is only as such, and continues to be a hero only so long as he continues to be a Nazarite. The Nazariteship is first, everything else second, in him. Its power over him is so objective, that it already operates on him before he is born, before anything like free consciousness can be thought of. The command addresses not him whom it concerns, but his mother, and she, during her pregnancy, becomes a female Nazir, in order that her son may be able to become a hero. It is this that properly distinguishes Samson from the other heroes; and its occasion appears in the fact that the narrator could not, as at other times, introduce his story by stating that the tribes had persistently "cried unto God."

III. The Mishnah (*Nazir*, i. 2) already distinguishes between a perpetual Nazarite and a Samson-Nazarite. And in fact, the Nazariteship of Samson is unique, has never repeated itself, and never can repeat itself; for it is conditioned by the history of his age. Samuel also is consecrated by his mother's vow that he shall belong to God, and that no razor shall come upon his head; but there is nothing to show that the mother observed the Nazaritic rules in her own person, nor is anything said about any virtue in long hair in connection with Samuel. Hannah was wholly self-moved in the making of her vow. The case of John the Baptist likewise stands entirely by itself. Here, the birth of the child is indeed announced by an angel, but his character as a Nazarite is expressed in language altogether peculiar: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." John will be great before God, and because of that greatness will drink no wine. Nothing is said about long hair, and the origin of John's vow is placed, not in the act of another, but in the strength with which God had endowed himself. The Mishnah puts it as a possible case that a person should vow to be a Nazarite like Samson; that is, the vow is hypothetically so limited that, while it requires him who makes it to wear his hair long, he is not required to bring sacrifices for defilement. Such a vow was named after Samson, because a part of his life was imitated by it. But properly

speaking, a vow to be like Samson, is impossible. For Samson's vow began not with himself, but with his mother. According to the law in the 6th chapter of Numbers, an Israelite could take a vow upon himself for a longer or, like the four friends of James (Acts xxi. 23), for a shorter period. When the time was expired, he shaved himself, and brought an offering. But no one could vow to be like Samson. It was indeed within the power of a mother to promise to bring up her child like Samson, but even then she had no right to expect the same results as in the case of Samson. It is precisely the impotence of human subjectivity that is demonstrated by Samson's history. It cannot be the wish of all mothers to have Samson-children, when they suffer the hair of their offspring to grow. The angel's announcement, through which the spirit in the law begins to operate even in the maternal womb, is the original source of strength. The Spirit of God operates on mother and son, through the Nazariteship as its organ. The power of the Nazir, the holy influence of the law, opens the man himself; the outflow of divine consecration into the life of the consecrated cannot take place without the Spirit of God. The theological doctrine of the preparatory history of Samson, is just this: that while the law in its immutable objectivity is placed over against the subjective forces of prophecy and heroic inspiration, yet it can never of itself, but only by virtue of the Spirit of God pervading and quickening it, become the organ of deliverance.

The Nazaritic institute is the image of the general priesthood, of the fact that outside of the tribe of Levi, it is possible for man to belong wholly to God. The visible acts which it prescribes, represent, as in a figure, the purity and sinlessness of the heart consecrated to God. In the case of Samson, this Nazariteship begins from his mother's womb. Were it in the power of a son born of human parents, to be sinless through the law, Samson the Nazarite ought to have been sinless. But only Christ is the true Nazarite in spirit, whose life realizes the purity of the idea, and whose free love, rooted in God, continues among men from the womb until death. Jacob, the dying patriarch, announced a blessing "on the head of Joseph and on the crown of the head of the Nazir of his brethren" (Gen. xlix. 26); and there is no reason to doubt that the primitive Christian consciousness interpreted the expression "Nazir of his brethren" not of Joseph, but found in the "and" a link connecting the blessing of Joseph with the person of Him who was a Nazir of the brethren of Joseph. It saw in the passage a prophecy of the Messiah, who though not descended from Levi, was yet the true holy and consecrated high-priest. Hence, the opinion that in the language of the evangelist Matthew (ii. 23), "that it might be fulfilled which was spoken by the prophets, He shall be called a *Nazarene*," reference is made to the *נָזִיר*, the "Nazir of his brethren," is not to be hastily set aside. Remarkable, at all events, is it that the ancient Jewish interpretation, when Jacob after the blessing on Dan (Gen. xlix. 17) adds the words: "I wait for thy salvation, Jehovah!" conceives him to glance from the nearer but transient deliverance by Samson, to the more distant but eternal redemption of Messiah (*Beresch. Rabba*, p. 86 c; cf. the Targums on the passage); and that, as already mentioned, the mother of Samson, in 1 Chron. iv. 3, is named Hazeleponi or Zeleponi, i. e., "the shadow falls on me," which may be compared with the words of

the angel to the mother of Jesus: "the power of the Highest shall overshadow thee."

Ver. 5. And let no razor come upon his head. Here, and in the history of Samuel, the razor is called *מַלְכָּה*, whereas in Num. vi. 4 *מַלְכָּה* is used.

Both terms come from the same stem *מָלַךְ*, *nu-dare*, to uncover, as it were *novare*, to renew, whence also *novacula*, sharp knife, razor. There appears to be less ground for comparison with the Greek *μαχίον*, Latin *marra*, the signification "spade" being too far removed. On the other hand, a certain relationship of *מַלְכָּה* with the Greek *ἐκσῆρα*, *Samekrit kshchura*, shears, may not be altogether denied.

He shall begin. For the Philistines oppressed Israel forty years, and Samson judged his people only twenty. Samson began to restore victory to Israel, he did not make it full and final. The angel of God who calls the hero out of the womb of his mother, knows that he will not finish that for which God nevertheless gave him strength. He knows it, and therefore does not speak as he did to Gideon: "Thou shalt deliver Israel" (ch. vi. 14).

Vers. 6, 7. And the woman came and told her husband. Before telling him what the angel had said, she excuses herself for having obtained no particular information about the bearer of the announcement. She should have asked him whence he was, but dared not; for he was a "man of God," with the look of an "angel of God." The angel appeared in human form; but there was an imposing splendor about him, which terrified the woman. Such, probably, had also been the case in Gideon's experience. In her narrative she supplies what we do not find in ver. 5, that the child's character, as a Nazir of God, is to last from the womb until "the day of his death."

#### HOMILETICAL AND PRACTICAL.

The grace of God shows itself constantly more wondrously. It was to be made ever clearer in Israel that all salvation comes from God, and that without God there is no peace. With God all things are possible. He can raise up children for himself out of stones. His works are independent of human presuppositions and conditions. He has no need of antecedent historical conditions in order to raise up men. When in times of impenitence even vessels are wanting, He creates the vessels He needs.

How differently God proceeds in the election of grace from the methods human thought would conceive, is shown by the history of all previous Judges. The deliverer arises there where the natural understanding would never have looked for him. But Samson God raises up in a manner in which no man ever conjectured the growth of a hero to take place. The other Judges He selected as men: Samson He brought up to be a hero.

The earlier Judges were to a certain extent prepared for their work even before their election. Ehud had the abilities of a Benjaminite, Deborah was a prophetess, Gideon a strong man, Jephthah a successful military leader. When the Spirit of

God came upon them, they became Deliverers and Judges. In Samson, God made it known that his grace is able to save Israel even when such persons are not to be found. Before birth, He consecrates the child, through his Spirit, to be a Nazarite. Hence grows a hero.

Earlier Judges were able, like Ehud, to perform single-handed exploits; but they achieved deliverance only in connection with the people. They were all military leaders of Israel, and had to stand at the head of pious hosts. In Samson it is seen that this also is not indispensable. Only individuals among the people were penitent; the tribes, as such, were unbelieving. Therefore the Spirit raised up a single man to be Judge: he alone, without army and without people, fought and delivered.

For this reason, the ancient, deeply thinking church regarded Samson especially as a type of the history of Christ. His birth was similar to that of Jesus. Like the eternal Word who became flesh, he was typically born and consecrated of the Spirit. In Christ, also, it is his sinlessness that presupposes his office as Saviour. The birth of Christ determines his resurrection. He must be born from heaven in order to return to heaven. No one can ascend into heaven but He who came down from heaven.

There was also no penitence in Israel when Christ was born. A few sought the promised Messiah in the prophets. Christ did not come to put himself at the head of a host of believers; but alone, as He was, so He stood among the people. He performs his entire work alone. He needs no legions of angels. His work is unique; and He, the worker, is a solitary hero.

Every believing heart treads in the footsteps of Christ. Fellowship is good in Christian work, but not essential. A Christian can live alone, if he be with Christ.

STARKE: God cares for his people when they are in misery, and often thinks of their redemption before they think of it themselves. — THE SAME: God connects his grace and gifts with mean things, in order to make men know that everything is to be ascribed to the grace of God, and not to the merits of men.

[BP. HALL: If Manoah's wife had not been barren, the angel had not been sent to her. Afflictions have this advantage, that they occasion God to show that mercy to us, whereof the prosperous are incapable. It would not beseem a mother to be so indulgent to a healthful child as to a sick. — THE SAME: Nature pleads for liberty, religion for restraint. Not that there is more uncleanness in the grape than in the fountain, but that wine finds more uncleanness in us than water, and that the high feed is not so fit for devotion as abstinence. — WORDSWORTH: Samson is a type of Christ; and in all those things where Samson fails, there Christ excels. Samson began to deliver Israel, but did not effect their deliverance (see ch. xiii. 1; xv. 20). He declined from his good beginnings; and fell away first into sin, and then into the hands of the enemy. But Christ not only began to deliver Israel, but was able to say on the cross, "It is finished." — TR.]

*Manoah, believing, yet desirous of confirmation, prays that the "Man of God" may return, and is heard.*

### CHAPTER XIII. 8-23.

- 8 Then [And] Manoah entreated the Lord [Jehovah], and said, O my Lord [Pray, Lord — cf. ch. vi. 15], let the man of God which thou didst send come again  
9 unto us, and teach us what we shall do unto the child that shall be born.<sup>1</sup> And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.  
10 And the woman made haste, and ran, and shewed [informed] her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other*  
11 day. And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.  
12 And Manoah said, Now let [When now] thy words come to pass. [,] How [how] shall we order the child, and *how* shall we do unto him?<sup>2</sup> And the angel of the Lord [Jehovah] said unto Manoah, Of all that I said unto the woman, let her be-  
14 ware. She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe. And Manoah said unto the angel of the Lord [Jehovah], I pray thee, let us detain thee, until we shall have made [and make] ready a kid for [us. before]  
16 thee. And the angel of the Lord [Jehovah] said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer [prepare] a burnt-offering, thou must [omit: thou must] offer it unto the Lord [Jehovah]. For  
17 Manoah knew not that he *was* an angel of the Lord [Jehovah]. And Manoah said unto the angel of the Lord [Jehovah], What *is* thy name,<sup>3</sup> that when thy sayings  
18 come [word comes] to pass, we may do thee honour? And the angel of the Lord [Jehovah] said unto him, Why askest thou thus [omit: thus] after my name,  
19 seeing [and] it *is* secret [*Peli*, Wonderful]? So [And] Manoah took a [the] kid, with a [and the] meat-offering, and offered *it* upon a [the] rock unto the Lord [Jehovah]; and *the angel* did wondrously [and he caused a wonder to take  
20 place], and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord [Jehovah] ascended in the flame of the altar, and Manoah and his wife looked on *it* [omit: it],  
21 and fell on their faces to the ground. But [And] the angel of the Lord [Jehovah] did no more appear to Manoah and to his wife. Then Manoah knew that he *was*  
22 an angel of the Lord [Jehovah]. And Manoah said unto his wife, We shall surely die, because we have seen God [Elohim]. But his wife said unto him, If the Lord [Jehovah] were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 8. — *וַיִּבְרַח*. This form may be the imperfect of pual, with the article used as a relative; but it is probably more correct, with Keil (after Ewald, 169 d), to regard it as the pual participle, the preformative *ו* being fallen away. Even then, however, the more regular mode of writing would be *וַיִּבְרַח*. — Tr.]

[2 Ver. 12. — Dr. Casel renders the clause more literally: "What will be the manner of the boy, and his doing?" But the rendering of the E. V. correctly interprets the language of the original, and agrees with our author's exposition. Whatever obscurity there may appear to be in ver. 12, is removed by ver. 8; for it is clear that the petition preferred in ver. 12 can be no other than that made in ver. 8. *מִשְׁפָּט הַיָּעַר* is the statute or precept (cf. the monastic term "rule") to be observed with regard to the boy — the right treatment of him by his parents; and, similarly, *מַעֲשָׂאָהּ* is that which they are to do to him. The genitives are genitives of the object, cf. Ges Gram. 114, 2; 121, 5. — Tr.]

[3 Ver. 17. — *מִי שְׁמִי*; properly *quis nomen tuum*, equivalent to *quis nominaris*. *מִי* asks after the person, *שְׁמִי* after the nature, the quality, see Ewald, 325 a." (Keil). — Tr.]

## EXEGETICAL AND DOCTRINAL.

Vers. 8 ff. **And Manoah entreated Jehovah.** The narrative affords a pleasing view of the child-like piety of an Israelitish husband and wife under the old covenant.

The adventure with the angel takes upon the whole the same course as the similar incident in the life of Gideon (cf. on ch. vi). The angel here comes and goes as there, yields to entreaties to tarry, receives an offering, disappears in the flame. But the present passage discloses also new and beautiful features, growing out of the mutual relations of Manoah and his wife. The peculiar characteristics of both husband and wife are most delicately drawn. Manoah is a pious man, he knows how to seek God in prayer, and is not unbelieving; but the statements of his wife do not appear to him to be sure enough, he would gladly have them confirmed. And for the instruction and strengthening of Israel, that faith may be full and strong, not being compelled to content itself with the testimony of one woman only to the wonderful event,—God, having respect to the unawakened condition of the people, allows himself to be entreated.<sup>1</sup> But although Manoah sees in the second appearance of the angel the fulfillment of his prayer, he still recognizes in him nothing but a man (אִישׁ). And truly, nothing is more difficult for man, even though he prays, than to receive the fulfillment of prayer! The believing obedience of Manoah to the commands touching his wife's conduct with reference to the promised child, although he conceives them to be delivered by no other than a man, indicates that the coming and preaching of such a man, here spoken of as a "man of God," was nothing unusual. There had probably been a lack only of such obedience as Manoah here shows him. What is more surprising, is, that even when the angel declines to eat of his bread, Manoah yet does not perceive that his visitor is not a man. He had intended, according to the manner of ancient hospitality, as known also to Homer, first to entertain his guest, and then to inquire after his home and name. Such inquiries have interest, and afford guarantees, only in the case of a man. But even the answer concerning the "wonderful" name, does not yet excite his attention. It is only after the angel's disappearance in the flame that he perceives,—what, however, none but a believing heart could perceive,—that he who had just departed was not a man. The wife shows herself more receptive and sensitive to the presence of a divine being. To her, the stranger's appearance, even at his first visit, seemed like that of an angel. At his second visit also, she speaks of his coming in language usually applied to angels,—“Behold, he hath appeared unto me (נִרְאָה, ver. 10). She had needed no proof or explanation. She asks no questions, but knows what he has said to her heart; and hence, she also is in no dread when now it becomes manifest that it was indeed an angel of God. Her husband is apprehensive of death; she is of good courage, and infers the contrary. She had long since foreboded the truth, and belongs to the number of those women of sacred history whose sensitive hearts enabled them to feel and see divine secrets, and whose appearance is the more attractive, the more unbelieving and unresponsive the times are, in which, as here,

angels reveal themselves to women rather than to men. For although it is Manoah who prays that the man of God may come again, he appears not to him, but again to the wife. He waits, however, while she, intuitively certain that though feelings of reverence do not allow her to entreat him to tarry, he will nevertheless do so, hastens to call her husband.

Vers. 12, 13. **And Manoah said, When now thy words come to pass, what will be the manner of the boy and his doing?** It is peculiar that notwithstanding the plain words told him by his wife, Manoah cannot rest satisfied with them. Doubtless, it could not but appear singular to him, that his wife tells him of what *she* is to do, although the call to be a Nazir pertains to the son whose birth is promised. Of such directions, the Mosaic statute contained no traces. It appeared to him as if the report of his wife must contain a misunderstanding on this point. He therefore asks twice, what is to be done with the child, since hitherto he had principally heard only what the mother is to do. Hence, the angel answers him plainly: “What I commanded the *mother*, that do!”

**Nor eat any unclean thing.** It had already been said in ver. 4, “Thou shalt drink neither wine nor intoxicating drink, nor eat any thing unclean.” The older expositors identified this prohibition as to food and drink with that imposed on Nazarites in Num. vi. 4. But this is not altogether accurate, as appears from ver. 14 of our passage. Express mention is here made of all that Num. vi. 4 forbade to be eaten, namely, everything that comes from the vine, and yet it is added, “nor eat any unclean thing.” Num. vi. does not speak at all of anything “unclean,” as forbidden to the Nazirite, because no Israelite was allowed to eat what was unclean. Here the angel adds this injunction, first, because it was a time in which much of the law and customs of Israel had perhaps fallen into neglect; and, secondly, in order to serve to Manoah and his wife as an explanation of all that was enjoined upon the latter. The wife was to abstain from the use of everything that can render unclean, because a holy and pure consecration was to rest on him whom she was to bring forth.

Vers. 17 ff. **Why askest thou after my name, and it is Peli?** Renewed attention must constantly be directed to the nice discrimination with which the designations Jehovah, Elohim, and the Elohim, are used in the narrative. Whenever the narrator speaks, he always writes Jehovah. Concerning Samson, the expression (ver. 5) is, that he will be a Nazir of Elohim; because there Elohim indicates the general divine affluence by which he is to be surrounded, and is the term also used in Num. vi. 7: “For the consecration of his God (אֱלֹהֵי) is upon his head.” When the believing parents first speak, they speak, as in Judg. vi. 20 (see above), of the man or angel of “the God,” i. e., the God of Israel (vers. 6, 8). Especially, however, do they characterize themselves in vers. 22 and 23. Manoah anticipates death, “for we have seen Elohim,” a divine being in general. The wife, impressed by the appearance and announcement, says: “If Jehovah were pleased to kill us, he would not have accepted our offerings.” Whenever full faith returns in Israel, the full name of Israel's God, Jehovah, returns with it.

But when Manoah asks the angel for his name, the reply is not, Jehovah, but פֶּלִי. The Masora

<sup>1</sup> יִצְחָק, as in Gen. xiv. 21; Ex. viii. 25.

reads פֶּלִי, Peli; later authorities (cf. Keil in *loc.*), פֶּלִי, Pilei. In either case, the word is adjective, but identical in meaning with פֶּלִי. In Isa. ix. 5 (6), it is said: "Unto us a child is born, and his name is פֶּלִי." His name is Wonder, Wonder-worker. Isa. xxix. 14, which passage serves literally to explain our present passage, says: "לִכֹּן

הִנְנִי יוֹסֵף לְחַפְּלִי אֶת־הָעֲסִיָּה חֶפְלִי

הִנְנִי, I will continue to show myself doing wonders to this people, doing wonder upon wonder." The epithet of wonder points to the power of him to whom it is applied. He who is a wonder, *does* wonders. In Isa. ix. 5 (6) the child is named Pele, not as a passive wonder, but as active; all its epithets are active: Pele, Counsellor, Mighty God, Father, Prince. Hence, here the angel also calls himself Peli, Wonder-worker. For what he does appears extraordinary. A child was chosen in the matrix, and endued with the power of doing wonders. God testifies in times of distress that He saves Israel by wonders, and does not cease, even in their ruin, to interest himself wonderfully in their behalf. Ordinary means of salvation are wanting. God ever

again manifests himself in Israel as the פֶּלִי, "the wonder-worker," as He is styled Ex. xv. 11. As such He gives his name in ver. 18, and shows his power in ver. 19, when He reveals himself in the wonderful manner of his vanishing away: for the expression פֶּלִי ( "he caused a wonder"), in

the latter verse, refers back to פֶּלִי, Peli, of ver. 18. The name Manoaah had not understood; but in the deed he recognized the God of wonders.

The key to the whole narrative is contained in this word. It sets forth that Israel's preservation and deliverance rest not in itself, but in the grace of Him who is wonderful and does wonders beyond all understanding, not merely in nature, but also in human life and history. Those explanations are therefore wholly insufficient, which render the word by "secret" or "ineffable." From the old Jewish point of view, this interpretation is intelligible; for to them the external ineffableness of the name Jehovah appeared to be its chief characteristic. Jacob, when he wrestled with the angel, asked after his name. "Why askest thou?" replied the angel, and gave it not. As he wrestled in the night, so he gave no name. Here the unseen corresponds with the unnamed. But in the instance of Samson's parents, the angel is seen. What he says and does is manifest and visible. It is stated with emphasis, that both "saw" (רָאָה). If the angel, by saying, "Why askest thou after my name?" had designed to refuse an answer to Manoaah's question, he would have contented himself with these words. But he gives him a name, and that name teaches

that Manoaah is to attend rather to the message than the manner of him who brings it. If from the word "Peli" Manoaah was to learn that the name for which he asked was "ineffable," he would on hearing it have already perceived that the messenger was no man, for there was only One to whose name this could apply. But it was not till afterwards that Manoaah made this discovery. The angel, however, does not design, in this manner to reveal himself. As in the case of Gideon, so here, the deed is to show who the announcer was. Therefore, with fresh kindness, he gives him the name he bears. Angels on earth are always named from their mission and work. The Word of the New Covenant, likewise, when He became flesh, was called Christ Jesus, from his work. The angel in saying "Peli," gave one of the names of God, — that name to which his work here testified (פֶּלִי, *לְעִשׂוֹת*). Manoaah received it as the name of a man, as later a man occurs named Pelaiah (פֶּלִי, Neh. viii. 7).

#### HOMILETICAL AND PRACTICAL.

STARKE: The names of God are of great circumference and vast importance, and enclose many secrets. *Nomina Dei non sunt nominalia, sed realia.* — LISCO: "My name is wonderful," mysterious, whose depths of meaning can only be guessed at by human thought, never fully comprehended.

[BUSH: The petition of Manoaah reminds us also that the care of children is a great concern, and that those who have the parental relation in prospect can make no more suitable prayer at the throne of grace than that of the pious Danite on this occasion. Who upon the eve of becoming parents have not need to say, as said Manoaah, "Teach us what we shall do to the child that shall be born." — BR. HALL: He that before sent his angel unasked, will much more send him again upon entreaty. — THE SAME: We can never feast the angels better, than with our hearty sacrifices to God. — BUSH (on ver. 23): This was a just mode of arguing; for such mercies were both evidences and pledges of God's love; and therefore were rather to be considered as earnest of future blessings, than as harbingers of ill. The woman in this showed herself not only the strongest believer, but the wisest reasoner. The incidents related may teach us, (1) That in times of dark and discouraging providences or sore temptations we should remember the past experience of God's goodness as a ground of present support. "Account the long suffering of God to be salvation." He that hath so kindly helped us and dealt with us hitherto, means not to destroy us at last. (2) That the sinner oppressed with a sense of his deserts has no reason to despair. Let him remember what Christ has done for him by his bloody sacrifice, and read in it a sure proof, that he does not design his death. — TR.]

*The birth and growth of Samson.*

## CHAPTER XIII. 24, 25.

24 And the woman bare a son, and called his name Samson [Shimshon]. And the  
 25 child [boy] grew, and the Lord [Jehovah] blessed him. And the Spirit of the  
 Lord [Jehovah] began to move him at times [omit: at times] in the camp of Dan,  
 between Zorah and Eshtaol.

## ETIOLOGICAL AND DOCTRINAL.

Ver. 24. And called his name Shimshon. The Septuagint has Σαμψών, Samson; Josephus also, (*Antiq.* v. 8, 4). This pronunciation refers to the ancient derivation of the name from שִׁמְשׁוֹן, the sun, just as שִׁמְשַׁי (Shimshai, *Ezra* iv. 8) is pronounced Samsai (Σαμαί; according to the Vat. Cod. Σαμψά), and as we hear in later times of Sampsæans, a sun-sect.<sup>1</sup> The Masora seems to have pointed Shimshon after the analogy of Simeon (Simeon), and to have had the word שִׁמְשׁוֹן, to hear, in view. The derivation from *shemesh*, the sun, is, however, of long standing among the Jewish expositors also, and offers the best grounds for acceptance. Other explanations, "mighty," "bold," "desolator," proposed by various expositors, from Serarius to Keil, appear to be without any historical motive. The name may be brought into connection with the announcement to the parents, that their son would "begin to deliver Israel." To Hebrew conceptions, the rising of the sun is an act of victory. In this spirit Deborah sings: "So fall all thy foes, O God; but אֲהַרְיִי נִצָּאת הַשֶּׁמֶשׁ פְּנֵיבָרְתִּי, those who love thee are as the rising of the sun in his strength" (*geburah*), as Samson was a *gibbor*. The Jewish expositors (cf. *Jalkut*, *Judic.* n. 69) said, that "Samson was named after the name of God, who is called Sun and Shield of Israel" (*Ps.* lxxxiv. 12). The symbol of servitude is night, and accordingly the tyranny of Egypt is so called; but the beginning of freedom is as the dawn of day or the rising of the sun. The interpretation of our hero's name as *laxupōs*, mighty, by Josephus, is only a translation of *gibbor*, for the sun also is called a hero (*Ps.* xix. 5, 6). It is an allegorical, not etymological interpretation, and gives no warrant for charging Josephus with philological error, as Gesenius does (*Gesch. der hebr. Spr.* p. 82). That some writers find a *sun-god* in this interpretation, is no reason for giving it up;<sup>2</sup> especially when this is done, in a manner as bold as it confused, as by Nork (*Bibl. Myth.*, ii. 405), who goes so far as to compare a father of Adonis, "Manes" (!!!), with Manoaah, and drags in the "Almanack" besides. The Mosaic law forbade to make idol images of wood and stone as representations of nature; but the use of spiritual, figurative images drawn from sun and moon, is constantly characteristic of Scripture. Notwithstanding all nature-worship as connected with the sun, and its censure in Scripture, God Himself is

called the "Sun of Righteousness." The false syncretisms to which more recent times are inclined, have their origin in the failure to separate rightly the fundamental ideas of Biblical and of heathen life.

The celebrated Armenian family of the Amaduni considered itself to be of Jewish extraction. It descends, says Moses Chorenensis (*lib.* ii. cap. lvii. ed. de Florival. i. 283), from Samson, the son of Manoaah. "Il est vrai, qu'on voit encore aujourd'hui la même chose dans la race des Amaduni, car ce sont des hommes robustes," etc. A parallel to this is afforded by the Vilkinsa-legend, which places at the head of its narratives the powerful knight Samson, dark of complexion, like an Oriental, with "hair and beard black as pitch" (cf. the edition by von der Hagen, i. 4), and from whom the mighty race of the Amelungen springs (cf. W. Grimm, *Die Deutsche Heldensage*, p. 264).

Ver. 25. And the Spirit of Jehovah began to move him. The fulfillment had taken place. The son had been born. He grew up under the blessing of God. His flourishing strength, his greatness of spirit, are the consequences of this blessing. But the consecration which was on his head, and which through the abstinence of his mother he had already received in the earliest moments of corporal formation and growth, was a power which imparted to him not only physical strength, but also spiritual impulses. No angel ever comes to Samson; God never talks with him; no appearances, like those to his parents, occur to him. Whatever he carries in his soul and in his members, he has received from the consecration that is upon his head. It is from this source that he derives that elevation of spirit which raises him above the level of common life, and urges him on to deeds of heroism.

In the camp of Dan, between Zorah and Eshtaol. Zorah was Samson's native place, always appears in juxtaposition with Eshtaol (*Josh.* xv. 33; xix. 41), and was inhabited by Danites and men of Judah. Its site is recognized in the Tell of Sur'a, from whose summit Robinson had a fine and extensive view (*Bibl. Res.* iii. 153). For Eshtaol no probable conjecture has yet been offered. The "Camp of Dan" (cf. *ch.* xviii. 12) was a place between the two cities, both of which are located by the *Onomasticon* in the region north of Eleutheropolis. Eusebius in mentioning Eshtaol says, "Ἐσθηρ ὁμαῖρο Σαμψών," thence Samson set out, which Jerome corrected into, "ubi mortuus est Samson," where Samson died. The "Camp of Dan," if it were not a regular military post, must at all events have had warlike recollections con-

Hellodore of Tricca, calls himself a "descendant of Helios," from the fact that he belonged to Emesa, the city of a celebrated temple of the sun (*lib.* x. at the close).

1 On other similar forms, cf. Selden, *De Diis Syris Synt.* §. 226.

2 As little reason as there is to doubt the etymology of Hellodorus, because the author of the *Æthiopica*, Bishop

nected with its name and hill-top situation (cf. ch. i. 34). It was there that the passion for exploits against the Philistines first seized on Samson. The expression, **וַתְּחַל הָרוּחַ**, "the spirit began," manifestly answers to the **וַיֵּחַל הָרוּחַ**, "he shall begin," of ver. 5. The young man was first seized upon by the Spirit of God, **לְפָעַם**. The operation which this word **לְפָעַם** expresses is not an organic work of faith, such as Gideon or Jephthah perform. It is an impulsive inspiration; the sudden ebullition of a spiritual force, which, as in the case of the Seer it manifests itself in words, in that of Samson breaks forth into action. But yet it is no demoniac paroxysm, nor the drunken madness

of a Bacchant or the frenzy of a rude Berserker, but the sober movement of the Spirit of God, which, while giving heroic power, also governed it. How little mythical the history is, is evinced by the fact that, according to the narrator, the place is still known where the young man first became conscious that he had another calling than to assist his father at home in the field. The Spirit of God thrusts him out into public activity. His father's house becomes too narrow for him. His public career begins. What that career is to be, is yet to be revealed to him. But he is driven out, and he goes. From the Camp of Dan he issues forth, a youthful hero, like Parcival, in quest of adventure. With what result, is related farther on.

*The opening step of Samson's career: his unlawful desire to marry a daughter of the Philistines overruled by God for Israel's good.*

#### CHAPTER XIV. 1-4.

- 1 And Samson went down to Timnath [Timnathah], and saw a woman in Tim-
- 2 nath [Timnathah] of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath [Timnathah]
- 3 of the daughters of the Philistines: now therefore get her for me to wife. Then [And] his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for
- 4 me; for she pleaseth me well [is pleasing in my eyes]. But [And] his father and his mother knew not that it *was* of the Lord [Jehovah], that [for] he sought an occasion against [from] the Philistines: for at that time the Philistines had dominion [were lordling it] over Israel.

#### EXEGETICAL AND DOCTRINAL.

Ver. 1. And Samson went down to Timnath. Timnath or Timnathah, the present Tibneh, situated to the southwest of Zorah, at the confluence of Wady Sumt with Wady Surâr (Ritter, xvi. 116; [Gage's Transl. iii. 241]), on the border of the tribe of Judah (Josh. xv. 10), was assigned by Joshua to the tribe of Dan (Josh. xix. 43), but had fallen into the hands of the Philistines.

Ver. 2, 3. Get her for me to wife. The history of Samson abounds with instructive notices of the social life of the times. The women lead a free life, not shut up, as they are in the East of the present day. The stranger can see the beauty of the daughters of the land. But Samson cannot yet dispense with the permission of his parents. He is yet in their house, unmarried, a **קָדוֹשׁ**. From the choice of Samson, and his mode of life, there comes to view, in the first place, the prevalent, though unlawful, admixture of Israelitish and heathen families and customs. But the barriers raised by difference of nationality are nevertheless manifest. The parents at first refuse their consent to Samson's choice; but they cannot resist his prayer. He is

their only son, — and such a son! full of strength and youthful promise, — therefore it gives them pain.

Ver. 4. And his father and his mother knew not. If the mother kept in her heart the saying that her son would begin to deliver Israel, his strength and gifts doubtless awakened many hopes within her. But his wish to marry a Philistine maiden, seemed to destroy every expectation. He who when in his mother's womb was already consecrated to be a Nazarite, desires to enter into covenant with those who have not even the consecration of circumcision, — and that against the law! He who was endowed to be a deliverer and champion of Israel against the national enemies, shall he become a friend of the tyrants, a member of one of their families? For the parents knew not, —

That this was of Jehovah, for it became an occasion of assailing the Philistines; and at that time the Philistines ruled over Israel. The parents could not but be painfully affected, for they knew not what the consequence would be. But although ignorant on this point, they nevertheless yielded. They unconsciously submit to the stronger spirit of Samson; and thus their indul-

1 [Ker.: It is true that in Ex xxiv. 16 and Deut. vii. 3 f. only marriages with Canaanitish women are expressly forbidden; but the ground of the prohibition extended equally

to marriages with daughters of the Philistines. For the same reason, in Josh. xiii. 3, the Philistines also are reckoned among the Canaanites. — Tr.]



gence united with the unconscious longing of their son to bring about the fulfillment of what the angel had announced.

The career of Samson is an historical drama without a parallel. Its dark background is the national life out of which he emerges. Israel is under Philistine oppression, because of sin and consequent enervation. It is not without resentment against the enemy, but it lacks spirit. It prefers slavish peace to a freedom worth making sacrifices for. It hates the national enemies, but it holds illicit intercourse with them. Such a national life in itself can beget no heroes, nor use them when they exist.

The influence of this national life is evident in Samson himself. He has unequalled spirit, strength, and courage; but he is alone. The young man finds no sympathy, at which to kindle himself. There are no patriots in search of heroes. There is no national sorrow, that waits longingly for deliverance and a deliverer, and in consequence thereof recognizes him when he appears. On the contrary, luxury and sensuality prevail, eating away the heart of the rising generation; for national character also is wanting, by which, conscious of their power, Israel's youth might clearly recognize their proper goal. Samson too had perished in sensuality, which does not distinguish between friend and foe; but his genius has a seal that cannot be broken. The consecration on his head preserves in his soul an impulse that cannot miss its goal. The law of this consecration is freedom. For freedom's sake, it lends him strength and spirit. Hannibal's father made him when but a boy swear everlasting war against the Romans. Samson, as Nazarite from his birth, is borne onward, less consciously, but even more surely, to a hatred with which he is not acquainted, and to wrath and battle for the freedom of Israel.

Samson is without an army, without a congenial popular spirit, without sympathy and courage on the part of his countrymen,—not even Gideon's three hundred are with him; he has no teacher and spiritual leader; he is alone, and moreover exposed to every temptation to which gigantic strength and corporal beauty give rise; but in his consecration to God he has a guidance that does not lead astray. Hence, that by which others are fettered and subjected, becomes for him the means of attaining his destiny. The paths on which others go to destruction, for him become highways of victory and of strength. It is an act of national treason, when he takes a Philistine wife; and yet for him, it becomes the occasion for deeds in behalf of national freedom.

There is no historical drama in which the nobility and invincible destiny of a great personality, reveal themselves so luminously as in the life of Samson.

It is well known that in the history and fiction of all nations, as in the heroic poems of all ages, love for women has formed a chief motive for conflict and adventure. Even the circumstance which throws so great a charm over the lives and contests of the heroes to whom it appertains, that their love breaks through the confines of their own nation or party, and attaches itself to women who live within

the circle of the enemy, is constantly recurring. But in those narratives, as also in the Persian legend, where Rudabe, the mother of Rustem, is the daughter of her Iranian lover's hereditary foe, and as in Tasso's *Jerusalem Delivered*, in *Romeo and Juliet*, and in the dramas of Schiller,—love is the central point and principal motive. Political barriers, national hatreds, ancient passions, all must yield to love, whether it ends in joy or tragedy. How different is its position in the history of Samson! The antagonism between Israel and the Philistines is justified and commanded. Truth cannot intermix itself with idolatry. The overleaping by sensuality of the spiritual barriers between the two, is the cause of Israel's sunken condition. That love through which Samson desires the maiden of Timnah, can be no joyful goal. Hence, the relation of his inborn heroism to love shows itself to be very different from that which obtains in heathenism and romance. There, the exploits of heroism become the occasions of love; for Samson, romance becomes the occasion of heroism. There, love overleaps the lines that separate nationalities; in Samson's case, it becomes the occasion by which he becomes mindful of the separation. Elsewhere, weakness, sensuality, enjoyment, become the snares which bind the inflamed hero; but for Samson, they become only the occasion for rending asunder the fetters, and for understanding the purpose for which he is endowed with divine strength.

And at that time the Philistines ruled over Israel. The addition of this remark is by no means superfluous. It serves to indicate the background of all Samson's deeds. The mere fact that the Philistines ruled, demonstrated Israel's apostasy and punishment; that they continued to rule, was evidence of Israel's powerlessness and inability to repent. It was *because* they ruled, and Israel was without repentance, that Samson appears so different from Gideon and Jephthah. In the midst of the Philistine supremacy, he enters on his single-handed conflict with them. Notwithstanding that they ruled by means of Israel's own sin, the objective power of the divine law and spirit evinces itself in the hero-nature of Samson, almost against his own will.

#### HOMILETICAL AND PRACTICAL.

[BUSH: "I wish," says an old divine, "that Manoah and his wife could speak so loud that all our Israel could hear them." By nothing is the heart of a pious parent more grieved than by the prospect of the unequal yoking of his children with profane or irreligious partners; for he knows that nothing is so likely to prove injurious to their spiritual interests, and subject them to heartrending trials. — Bp. HALL: As it becomes not children to be forward in their choice, so parents may not be too peremptory in their denials. It is not safe for children to overrun parents in settling their affections; nor for parents (where the impediments are not very material) to come short of their children, when the affections are once settled: the one is disobedience; the other may be tyranny. — TR.]

*Samson goes down to Timnah, with his parents, to speak with his bride-elect. On the way, he meets and tears a young lion.*

#### CHAPTER XIV. 5-9.

- 5 Then went Samson [And Samson went] down, and his father and his mother, to Timnath [Timnathah], and [they] came to the vineyards of Timnath [Timnathah]  
6 and behold, a young lion roared against him [came to meet him, roaring]. And the Spirit of the Lord [Jehovah] came mightily [suddenly] upon him, and he rent him as he would have rent [as one rends] a kid, and *he had* nothing in his hand.  
7 but [and] he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well [was pleasing in the eyes of Samson]. And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on [,] eating [as he went], and came to his father and mother, and he gave them, and they did eat: but he told not them [them not] that he had taken the honey out of the carcass of the lion.

#### EXEGETICAL AND DOCTRINAL.

Ver. 5. And Samson went down, with his father and mother, to Timnathah. The parents give way; at all events, they now first go down, with Samson, to see the maiden, and ascertain more about her. The proper object of the journey appears from ver. 7, where we are told that Samson "talked with the woman, and she pleased him." Hitherto he had only *seen* her (ver. 1). His parents urge him to "speak with her," in order to convince himself of her character;<sup>1</sup> and he determines to do so. On this account, the statement of ver. 3 is repeated in ver. 7: "she pleased him" now, after speaking with her, as formerly after seeing her; he therefore persists in his suit, and appoints the time of his marriage. The hope of the parents that the woman, by her want of agreeableness and spirit, would discourage their son, is not realized. No such want seems to have existed, so far as he was concerned.

And a young lion came to meet him, roaring. Samson went to Timnathah to look for a wife, not to engage in a lion-hunt. The comparison of his lion-fight with that of Hercules in Nemea, is altogether superficial and uncritical; and the idea that his victory is to be regarded as the first of twelve exploits,<sup>2</sup> has no foundation either in his spirit or history. The Nemean victory, as I hope yet to show elsewhere, is the expression of a mythical symbolism, and is accordingly, to a certain extent, an epos complete in itself. Samson's conflict with the lion is an incidental occurrence. It was neither the object of his expedition originally, nor did it come to be its central point of interest afterwards. The chief difference between the two stories lies in the totally different vocations of the heroes: Hercules wrestles with beasts, conquers the hostility which, according to the Hellenic myth, inheres in Nature; Samson is a conqueror of men, a national hero who triumphs over the enemies of his people and their faith, a champion of freedom, whose strength is so great that he can well afford to ex-

pend a little portion of it in a passing encounter with a lion. Samson is not elected to take the field against lions and foxes, — that would never have given him a name in the history of Israel; but his strength and dexterity are great enough to enable him to make use of even lions and foxes, dead or alive, as means of his national conflict. Among his exploits, only the blows are reckoned, which he inflicted on the Philistines, — not the occasional means which he employed in their delivery. As little as David's royal vocation was rooted in the battles of his shepherd days with lions and bears, so little was Samson's destiny as a hero the outgrowth of his victory over the lion whom he did not seek, but who quite unexpectedly roared out against him. He had left his parents a little space, and when near the vine hills of Timnathah had entered into a wilderness skirting the road, when the monster rushed upon him.

Ver. 6. And the Spirit of Jehovah came upon him, *וַיָּבֹא רוּחַ יְהוָה*. The peculiar force of *וַיָּבֹא* is, that it expresses the fortuitousness of an occurrence, its happening just at the right time. In the very moment of need, the "Spirit of Jehovah" came upon him. In five passages where the expression "Spirit of Jehovah" occurs (ch. iii. 10; vi. 34; xi. 29; xiii. 25, and here), the Chaldee translation renders it "spirit of heroic strength" (*geburah*); for God also is a *Gibbor*, a Hero, and the translator wishes in this way to distinguish between the spirit of prophecy, the spirit of divine speech, which was also a spirit of God (cf. e. g., the Targum on Num. xxiv. 2-xxvii. 11, and also 1 Sam. x. 6, etc., *רוּחַ יְהוָה*), and the spirit of heroic action. But the original, very justly, makes no distinction; for in the view of divine doctrine all that man does is referred to the Spirit-source. Nothing succeeds without God. Samson needs that moral strength which does not fear the lion. The might, not of his arms, but of his soul, was of the first importance. For courageous undertakings, there is need of divine inspirations. Hence,

Cf. Danz, *Baptismus Prosestorum*, § 26; Meuschen, *Nov. Test. in Talm.*, p. 268.

<sup>1</sup> Cf. Abarbanel *in locum*. The offense of such marriages, the later Jews, with reference to Samson and Solomon, sought to avoid by assuming that the heathen had caused their women to be converted to the true religion.

<sup>2</sup> This idea has been set forth with special plausibility by Bertheau, and is justly and ably combated by Kell.

the attack of Samson on the lion is here ascribed to an impulse of the Spirit of God, as well as Jephthah's resolution to attack Ammon in his own country (ch. xi. 29). And it is to be further noted, that in every case the expression is, not the Spirit of Elohim, but the Spirit of Jehovah; for it was He on whom Israel was to believe, and from whom, for his own glory and the salvation of Israel, proceeded the power which Samson possessed against the enemies who knew not Jehovah.

And he rent him. It was a terrible lion that came to meet him: a *קפיר*, a term especially used when the rapacious and bloodthirsty nature of the lion is to be indicated. Bochart explains the compound name *קפיר אציל* very beautifully by means of *קרי אציל*, especially here, where the fierceness of the lion is opposed to the weakness of a *hoedus*, kid of the goats. *קפסע* is equivalent to *קלע*, to rend asunder. As the lion comes rushing towards him, Samson awaits him, seizes him, and rends his jaws asunder. And this he did as easily as if it were a kid of the goats. For the remark, "as one rends a kid," does not imply that it was customary always to rend kids in this manner, but simply means that a kid could not have been more easily overcome than this powerful lion was. According to some ancient statements, Hercules choked the Nemean lion in his arms; and it is undoubtedly with reference to this that Josephus says of Samson also, that he strangled (*ἔρξατο*) the monster. According to a French romance, Iwain, the romantic hero of the Round Table, derived his epithet, "Knight of the Lion," from the fact that after a long struggle he had choked a lion: "il prist Lionian parmi la gorge as poinz . . . si l'estrangla." Cf. Holland, *Chretien de Troyes*, p. 161.

And he had nothing in his hand. He had gone forth to look for a wife, not expecting a battle. If, however, it be nevertheless surprising that a young man like Samson carried no weapons, we are to seek for the reason of it in the domination of the Philistines. Those tyrants suffered no weapons in the hands of the conquered, and hindered and prohibited the introduction of them and the traffic in them (cf. 1 Sam. xiii. 20). The suspicion of the enemy had found matter enough for its exercise, if young men like Samson had come armed into their cities. But even without arms, the heroic strength of Samson everywhere evinces itself; for not iron, but the Spirit, gives victory. Pausanias (vi. 5) tells of Polydamas, a hero of Scotussa in Elis, who lived about 400 B. C., that he overcame a great and strong lion on Olympus, without a weapon of any kind.

And he told not his father or his mother what he had done. It is certainly instructive to institute a comparison between Samson and the numerous lion-conquerors of history and tradition. For it reveals Samson's greatness of soul in a most significant way. To him, the victory over the lion is precisely *not* one of the twelve labors which in the Hellenic mythus is glorified by tradition and art. He wears no lion's skin in consequence of it. He makes so little ado about it, that he does not even inform his parents of it, probably in order not to startle them at the thought of the danger to which he has been exposed. For, at that time, he could not yet have thought of his subsequent fanciful conceit. There is nothing un-

usual about his appearance and demeanor, when he again overtakes them. He exhibits neither excitement nor uncommon elation. The divine spirit that slumbered in him has just been active; but the deed he performed under its impulse appeared to him, as great deeds always do to great souls, to have nothing of a surprising character about it, but to be perfectly natural. Others are impressed to astonishment by what to such persons are but natural life utterances. What we call geniality, what in Samson appears as the result of divine consecration, cannot exhibit itself more beautifully. It is the fullness of spirit and strength in men, out of which exploit and heroism flow as streams flow from their sources. To this very day, it is only small spirits, albeit often in thick books, who watch like griffons over each little thought that occurs to them, fearing to lose the mirror in which they see themselves reflected, and the lion-skin with which proprietorship invests them. Of Samson's victory nothing had ever been heard, had it not furnished him with the means for indulging in a national raillery against the Philistines.

What subjects of ostentation these conflicts with lions have everywhere been. Neither the great Macedonian nor the Roman Emperors, could dispense with them. An Alexandrian poet procured for himself a life-long pension from the Emperor Hadrian, by showing him a flowering lotus sprung from the blood of a lion whom the Emperor had slain. (More definite references to this and following passages, as also discussions of them, will be contained in my *Hierozoicon*. Other material, being already found in Bochart and the older commentators (cf. *Scrarius ad locum*), may here be passed over.) The extravagance of the later writers of romance, both eastern and western, was no longer content with common lion-encounters for their heroes. The Arabian Antar conquers a lion although the hero's feet are fettered. For Rustem and Wolfdieterich such exploits are performed even by their horses. It was only when the crusades put the knightly spirit to the test in the land of the lion, that Europeans experienced the historical terribleness of such conflicts. And few of them had the strength and resoluteness of Godfrey of Bouillon, who stood his ground against a bear, or of the bold and powerful Wicker von Schwaben, who, near Joppa, killed a great lion with the sword in his hand (Albert Aquisensis, vii. 70; Wilken, *Gesch. der Kreuzzüge*, ii. 109). Yet these men are not myths, because such deeds are ascribed to them; nor do we suspect only mythical echoes in the stories that are told of them.

The deed of Samson is executed with such ease and freedom, and represented with such simplicity and naturalness, that if the narrative were not historical, it would be impossible to account for its origin. And yet, according to some, it is a mythical reflection of the legend concerning Hercules. The theories of these critics have their false basis in the Hellenistic one-sidedness by which the relation, according to which the myth must receive its symbols from nature and history, is often quite reversed, so that historical life-utterances are attenuated into ideas and mythical phantasies. It is as easy to show that every lion-conqueror, down to Gérard of our own days, — yea, that all menageries to the contrary notwithstanding, the lion himself must be declared mythical, as it is to prove that Samson's encounter with a lion, in a region where the animal was then indigenous, related without the least approach to ostentation, and per-

formed in the greatness of an unassuming spirit, cannot be historical.

Ver. 8. **And after a time he returned.** The betrothal had taken place, the wedding was to follow.<sup>1</sup> Samson and his parents descended the same road again. As the hero came to the spot where on their recent journey he turned off from the road, and had the adventure with the lion, the incident came again into his mind, and he turned aside once more, in order to see what had become of the dead lion. Then he found that a swarm of bees had settled themselves in the skeleton of the beast.

The swarm of bees is significantly spoken of as the **עֲצַת דְּבָרִים**, the congregation of bees. Commonly, **דָּבָר** designates the congregation of the Israelitish people, as regulated by the law. It is only on account of its wonderful social organization that a swarm of bees, but no other brute multitude,<sup>2</sup> was denoted by the same name.<sup>3</sup> Horapollo, in his work on Hieroglyphics (lib. i. 62), informs us that when the Egyptians wished to picture the idea of a people of law (*πρωτονομος λαός*), they did it by the figure of a bee.

The skeleton of the lion had been thoroughly dried up by the heat, for which process, as Oedmann<sup>4</sup> long ago remarked, scarcely twenty-four hours are required in the East. In this case many days had intervened. That bees readily settle in situations like the present, long since freed from all offensive odors, is well known from what expositors have adduced from Bochart and others. The instance of the swarm found settled in the head of the slain Onesilus, in Amathus, may also, familiar as it is, be alluded to (Herodot. v. 114). The opinion of the ancients, that bees originate out of the carcasses of steers, wasps out of those of asses, and other insects out of dead horses and mules, may perhaps have some connection with the observation of phenomena like that which here met Samson's eye (cf. Voss, *Idololatria*, lib. iv. p. 556, and others).

Bees must have a place of refuge from the weather. It has been observed, in recent times, that at present the bees of southern Palestine are smaller in size, and of a lighter yellow brown color than those of Germany (Ritter, xvi. 283). The term **דְּבַשׁ**, honey, is connected with **דְּבַרִּי**, bee (by an interchange of *r* and *s*). It is a remarkable fact, to which I have already directed attention in my Berlin *Wochenblatt*, 1863, that our German [and by consequence, our English] names for wax and honey are perfectly identical with the Semitic terms for the same objects, although in an inverted relation. The Hebrew **דְּבַשׁ** (pronounce: *dash*), honey, answers to the German *Wachs* (O. H. G. *wahs*), English, "wax;" and the Hebrew **דֹּגָן** (*donag*), wax, to the German *Honig* (*honey*), English, "honey;" and this is the only proper explanation to be given of the etymology of these German words.

Ver. 9. **And he took thereof.** The word **וָיָקַח**,

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Ver. 9. **And he took thereof.** The word **וָיָקַח**,

<sup>1</sup> The assumption of earlier expositors, that an interval of a year must elapse between betrothal and marriage, is after all but an arbitrary one.

<sup>2</sup> The exception in Ps. lxxviii. 81 (80), is only apparent.

<sup>3</sup> **עֲצַת אֲבִירִים**, "the congregation of bullocks," like the "beast of the reed," is a metaphorical mode of designating a body of men. — Ta.]

according to my view, has nothing to do either with a signification "to tread," or with the idea of "seizing," "making one's self master of;" but has preserved its original meaning in the later *usus linguae* of the Mishna and Talmud, where it bears the signification "to draw out," as bread is drawn out of the oven. The examples given by Buxtorff are borrowed from the *Aruch* of R. Nathan (172 a), where they may be found still more plain. Of bread in the oven it is said, **וְיָצַק בָּרֶזֶק**,

"it is drawn out and put into the basket." R. Nathan also justly explains our passage by this signification. For Samson, in like manner, drew the honeycomb out of the hive, and put it on the palm of his hand (**וְיָצַק**). Kimchi takes it in the same way (in his dictionary of roots, *sub voce*, near the close). Hence also, **מִרְדָּה**, *mirda*, is the oven-fork, with which things are drawn out of the fire, Latin *rutabulum*. It is easily seen that a widely diffused root comes to view here (comp. forms like *rutrum*, *rutellum*, from *eruo*, *erutum*, Greek *ῥύω*, *ῥύρη*, *ῥύρα*, etc.).

He drew out the honey, and as he had no other vessel, took it on his hand, and refreshed himself with it in the heat of the day, as Jonathan strengthened himself with it after the battle (1 Sam. xiv. 29). He also gave to his parents, who likewise relished it; but neither did he now tell them whence he had taken it. It would have involved telling them the history of the encounter with the lion; and though they might not now have been terrified by it, they would doubtless have caused a great deal of talk about it.

Roskoff,<sup>5</sup> in his book *Die Simsonssage und der Heraklesmythos*, 1860, p. 65, thinks that the circumstance of Samson's eating of honey taken from the lion's skeleton, is a proof that the rule by which the Nazirite was required to abstain from anything unclean had not yet received its later extension, and that consequently the Mosaic law was not yet in existence. We cannot regard this position as very well founded. For this reason, if no other, that the Book which is intimately acquainted with the Mosaic law, relates this act of Samson without the addition of any explanatory remark. And it has very good reason for adding no explanation; for the objection proceeds upon a view of Samson's Nazaritic character which is foreign to the Book, and greatly affects the proper understanding of his history. The truth is, the hero was not at all such a Nazirite as the sixth chapter of Numbers contemplates. The introduction to his history clearly shows that definite prescriptions concerning food and drink were given only to his mother; concerning himself,<sup>6</sup> nothing more is said than that no razor is to come upon his head. It is only upon this latter obligation, as the history shows, that the strength of his Nazariteship depends. The Nazariteship, abstractly considered, is an image of the general priesthood. On Samson particularly there rests a glimmer of that gospel freedom, with reference to which the Apostle says to the disciples: "All things are

<sup>5</sup> Hence also the Sept. *συμμεργή*.

<sup>6</sup> *Vermischte Samml. aus der Naturkunde*, vi. 186. Rosenmüller, *Morgenland*, No. 462.

<sup>7</sup> On a general refutation of whom we cannot here enter. He agrees in his results, for the most part, with Bertheau and Ewald.

<sup>8</sup> *Jerusalem Talmud*, "Nazir," cap. 1, Hal. 2, etc.

yours." From the consecration of his spirit, Samson has a typical strength by which to the pure all things are pure. Samson can do everything, and that, as the ancients explained of their Samson-Nazarite, without sin-offerings; only one thing he may not do,—desecrate this his consecration, sin against this spirit itself. But this his freedom is naturally held within bounds by his calling. It must have war against the Philistines for its cause and goal. The Apostle's meaning is, All things are yours, if ye be Christ's. Samson may do everything, when the honor of his God against the hereditary enemy is at stake. This freedom was given him, not that he might live riotously, as with Delilah—for which reason he fell—but only to do battle. Herein lies the key to the profound observation of the narrator, when the parents of Samson did not approve of his proposed marriage with the woman of Timnah: "They knew not that this was an occasion from God." The whole Samson was an occasion from God against the Philistines. It is therefore also with a profound purpose that the hero himself is not commanded to abstain from wine and unclean things. He is born, to a certain extent, in a state of pure consecration, in which for the ends of this consecration everything becomes pure to him. He continues to be the hero, even when he eats that which is unclean, and marries foreign women, which yet, according to ch. iii. 6, forms one of the causes of divine judgments; but he falls, when in divulging his secret he does that which, though not in itself forbidden, profanes his consecration.

Samson's character, in that spiritual freedom which makes war on the Philistines, is a type of the true Christian freedom,—so long as it does not consume itself.

It would therefore lead to useless hair-splitting, to inquire whether it was right in Samson to bring of the honey to his parents without telling them whence he had taken it. He brought it as an evidence of his childlike heart, and committed no wrong. It was a Talmudic question, whether the honey was unclean, although the rule enjoined on Samson's mother extended only to the time of her son's birth. He was silent about the history of the honey, in order to avoid boasting.

#### HOMILETICAL AND PRACTICAL.

Samson is stronger than lions and more cunning than foxes. He must be this in order to conquer the Philistines. For there is no one to assist him. The Philistines have enervated, terrified, desecrated Israel. Israel, on their account,

has no more faith in its faith. It is afraid of the strength of its own spirit. Desirous of peace at any price, it has surrendered even its own sentiments and beliefs.

Beautiful, on this account, is the use which the ancient church made of Samson the Lion-slayer as a type of Christ. The rending lion is also an image of Satan, the destroyer of men. As Samson rends the lion's jaws asunder with his hands, so Christ tears to pieces the kingdom of Satan and death. Hence the old custom of putting the picture of Samson the Lion-conqueror on church doors. But that lion who goes about seeking to snatch us away from Christ is still ever terrible. The battle with him is still daily new. The victory, however, is sure, if only we believe in the conquest of the true Samson. But if we have the Spirit only on our tongues, and not in our souls, we shall never conquer like Him. Only faith will enable us to stand. But every victory flows with honey; and with it we refresh father and mother. Every new victory strengthens the old love.

STARKE: They who do the greatest works, make the least noise and boasting about them. Enmity and war are easily begun, but not so easily ended. The Philistines could readily make an enemy of Samson, but to make a friend of him was more difficult.—THE SAME: Christian, imitate, not Samson's deed, but his faith and obedience.—LISCO: Samson's life and deeds can be rightly judged only when viewed, not as those of a private person, but as the activity of a theocratic deliverer and judge.

[WORDSWORTH: "He told not his father or his mother," though they were not far from him at the time (ver. 5). So our Lord would not that any one should spread abroad his fame. He said, "Tell no man" (Matt. viii. 4; xvi. 20). Hitherto, then, Samson, in his spiritual gifts, in his self-dedication to God, in his strength, courage, and victory, and in his meekness and humility, is an eminent type of Christ. But afterwards he degenerates, and becomes in many respects a contrast to Him. And thus, in comparing the type and the antitype, we have both encouragement and warning, especially as to the right use to be made of spiritual gifts, and as to the danger of their abuse.—BP. HALL: The mercies of God are ill bestowed upon us, if we cannot step aside to view the monuments of his deliverances; dangers may be at once past and forgotten. As Samson had not found his honeycomb, if he had not turned aside to see his lion, so we shall lose the comfort of God's benefits, if we do not renew our perils by meditation.—TR.]

*Samson's wedding-feast. He proposes a riddle to his companions.*

#### CHAPTER XIV. 10-14.

10 So [And] his father went down unto the woman: and Samson made there a  
11 feast; for so used [it is customary for] the young men to do. And it came to  
pass, when they saw him, that they brought [chose] thirty companions to be with  
12 him. And Samson said unto them, I will now put forth a riddle unto you: if ye  
can certainly [if ye indeed] declare it me within the seven days of the feast, and  
find it out, then I will give you thirty sheets [shirts] and thirty change [changes]

- 13 of garments: But if ye cannot declare it me, then shall ye give me thirty sheets [shirts] and thirty change [changes] of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 12. — קְדִינִים. Dr. Cassel translates this word by the general term *Gewende*, garments. He apparently considers the only distinction between the קְדִינִים and the חֲלִילֵת יְקָדִים, to be that between common and more costly garments (see below). But the קְדִינִים are probably under-garments, tunics, shirts, made of a fine linen. The derivation of the word קְדִין, and whether it be related to the Greek *κινδύς* (Sept.), can hardly be determined. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 10. And his father went down unto the woman. The whole narrative is full of naive delineations of manners and customs. The father's present visit to the maiden is in his son's behalf, and expresses the parental approbation of Samson's marriage engagement. That the parents of the bride were consulted about the marriage is not indicated in any way, although we know that the father was still living (cf. ch. xv. 6). Are we to suppose that among the Philistines an application to the parents was unnecessary? Did not Isaac, through Eliezer, make suit for Rebecca to her father? and Jacob to Laban? Was not the same custom current also among other, heathen nations? Is not the young woman in the nuptial song of Catullus (*Carmen*, xii. ver. 61) exhorted that it is the father and mother who must be obeyed? The Philistine women seem really to have enjoyed a position of great social freedom. They are seen on the street, and are visited by men, without being on that account regarded as "harlots."

And Samson made there a feast; for such is the custom of young men. He did not take her with him into his father's house,<sup>2</sup> after the marriage was settled, but remained in Timnah, and there gave the feast. Among the Philistines it was customary for the bridegroom (קַדְדָן) to arrange the banquet. At the wedding of Cana, also, described by St. John (ch. ii. 10), the bridegroom seems to have been the entertainer. But this was not the case when Laban gave his daughter to Jacob, or when Tobias married the daughter of Raguel (Tobit, viii. 19). In those instances, the parents of the bride give the feast.

Marriage feasts were much liked among all nations. When, in the *Odyssey* (iv. 3), Telemachus comes to king Menelaus, the latter is just celebrating the nuptial feasts of his children. Among the Romans, the name *repotia*<sup>3</sup> was in use for the entertainments which (according to Festus) were given on the day after the marriage at the new husband's house (cf. Horace, *Sat.* ii. 60). Plutarch makes the question, Why even law-givers have appointed a certain degree of luxury to be observed in connection with such feasts, a subject of discussion in his *Symposium* (lib. iv. quæst. 3). Samson's marriage-celebration lasted seven days. The parents-in-law of Tobias, in their joy, appropriated fourteen days. But down to late times luxury and sensuality are more characteristic of such feasts

than is compatible with their proper observance. Neither the spirit of Samson, nor the piety of Tobias fills and governs them, albeit in some instances the duration of those ancient celebrations may be rivaled. We hardly seem to have taken a long leap backward, when in the fourteenth century we hear it provided by the Ravensburg Regulation concerning weddings, that "the nuptial celebration shall only last till the next day, no longer" (Birlinger, *Volksthumliches*, ii. 399); or when, in 1643, the Würzburg bishop, John Philip, orders that the custom of protracting banquets through three days be discontinued, "as a useless and hurtful expense" (Schaltjahr, i. 445). For even in our day, like excesses occur, wherever there is money and wantonness. So late as ten years ago, it was stated that in Swabia the feasting attendant upon a village wedding still frequently lasted from four to five days (Meier, *Schwab. Sagen*, p. 479).

Ver. 11. And when they saw him, they chose thirty companions, who were with him. A bridegroom is like a king's son. His wedding is his coronation. Hence, also, crown and chaplet are not wanting for the wedded pair. For the same reason they have also a following. These are ancient, universally diffused ideas, which it would lead us too far to collect together from all nations and languages. In comparatively recent times, the Jews have minutely traced the analogy of the bridegroom with the king, through all the customs pertaining to them respectively, even to the point of calling attention to the fact that קָדֵן and קָדֵן have each three letters. (On the proofs that חֲתָן דּוּמַח לַמֶּלֶךְ,<sup>4</sup> compare the liturgical works, of which *Tania*, ed. Cremona, 1565, p. 130, and *Taschbaz*, of R. Meier of Rotenburg, p. 45, may here be especially cited.)

Accordingly, the קִרְיָוֹתָם, "when they saw him," is to be so understood, that when Samson appeared, i. e. publicly, both at the time of the marriage, concerning the manner of which nothing is said, and during the seven festive days, it was always with a retinue of thirty companions, somewhat as in our day brides are still attended by suites of bridesmaids.

וַיִּקְרָאוּ, and they chose. It was customary, no doubt, when a daughter or son of the city was married, for the bridegroom to provide himself with a retinue. As Samson was a stranger, his

<sup>1</sup> *Quibus parere necesse est.*

<sup>2</sup> Because she was an alien. He does not impose upon his father's house that in which he allows himself. That would have been an insult to the law and customs of Israel.

<sup>3</sup> "An after drinking." The Sept. renders קִרְיָוֹתָם (ver. 10) by *νόσος*, a drinking.

<sup>4</sup> Cf. Jalkut, *Shophetim*, n. 70, p. 11 c.

bride and her father told him whom to invite, and therefore the writer says "they chose." The number of young men chosen was thirty. Samson's parents seem to have been in good circumstances, and hence the bridegroom appeared not without splendor, as the giver of a seven days' feast. That thirty was the unvarying number, cannot be maintained. The ancients had a philosophical number, which they called the "wedding," and which consisted of five or six. (Both chosen on account of their being formed from  $2 \times 3$  and  $2 + 3$ , one even, the other odd.) But  $5 \times 6$  is also = 30.<sup>1</sup> In later times, also, the Jews had many bridesmen. In Worms, their number had been restricted to eight. The later Jews called such a bridesman ששכין, which term does not, however, come from the Syriac, as Sachs thought (*Beiträge*, i. 82), but is only the Hebraized form of *sponsor* (otherwise *ausper*, *paranymphios*, cf. Matt. ix. 15). — The idea of Josephus, which Bertheau adopts, that the thirty young men were to watch Samson, is to be rejected. For, in the first place, nothing was as yet known concerning Samson that could render him so seriously suspected; and, in the next place, it is manifest from ver. 15, that they were invited on the part of the bridegroom himself.

Vers. 12, 13. I will put forth a riddle unto you. The custom of propounding riddles for amusement is very ancient. The acuteness which exercised itself therein, was, as it were, the counterpart of that which invented the language of figure, signs, and symbols. For it brought to light again the secrets which the latter had locked up. "In ancient times," says Plutarch, "the Greeks were already in the habit of propounding riddles to each other." It is related of the maiden Cleobuline, the daughter of a wise man, that she was so ingenious, as to play with riddles as if they were dice, propounding or solving them with equal ease. The banquet of the seven wise men, in Plutarch, shows the high estimation in which the diversion was held; and Cleodemus, the physician, who was unskillful at solving riddles, is not unsightly rebuked by Æsop, for holding such occupation to be suitable only for girls when engaged in knitting girdles and hoods, but not for intelligent men. Athenæus, also, in his work (pp. 453-459), cites large extracts from the book of Clearchus on riddles, and adds, "that the unraveling of such riddles is very similar to the pursuit of philosophy, and that therefore their solution, as a sign of wisdom, is held in favor, and deemed an appropriate mode of entertainment at table." We, however, pass by these examples from Clearchus, not only because they were already brought to the notice of expositors by Bochart, but especially because in the case of Samson's riddle the real stake at issue is higher than a garland for the winner, or the drinking of a forfeit-cup<sup>2</sup> by the loser. It evokes a stern conflict.

Then I will give you thirty garments (שְׁלִישִׁים) and thirty changes of raiment (שְׁלִישִׁים בְּגָדִים). With this explanation, the more recent expositors would probably agree. By a "change" of raiment we are to understand a dress of state — a

Sunday suit, as we would say — for which the every-day dress may be exchanged on festive occasions. The Targum, however, has another explanation, which deserves to be mentioned. Like the Septuagint and Josephus, it translates שְׁלִישִׁים (changes) by שְׁלִישִׁים, στάλη; assuming thereby for שְׁלִישִׁים, a signification which indeed it sometimes seems to have, namely, to fight, to wound (Sept. *παράσσειν, τερνέσκειν*). For στάλη is the classical term for a soldier's dress. In like manner, it translates שְׁלִישִׁים by פלדסים, i. e. *balleus*, the girdle or belt which the soldier buckled around his body (cf. 2 K. v. 23). — It was thus no small price that was put upon the solution of the riddle. But in other cases also it was probably not unusual for large sums to be staked. Thus, if we are to believe Dios, quoted by Josephus (*Antiq.* viii. 5, 3; cf. Jablonski, *Pantheon Egypt.*, Proleg., p. cxiv), Solomon and Hiram lost a great deal of money to each other. Plutarch relates how that the Ethiopian king staked many cities and villages on a riddle propounded to Amasis, and would have won them, had not the philosophical Bias come to the aid of the Egyptian monarch. It was in consequence of solving a riddle that the legendary Persian hero was permitted to marry Rudabe, the mother of Rustem. According to ancient Scandinavian law, criminals could save themselves from death by means of a riddle (Olin Dalin, *Gesch. Schwedens*, German, i. 155). The same idea occurs in German riddle-books (Simrock, *Räthselbuch*, p. 463; Menzel, *d. Dichtung*, i. 427). — King Heidrik in Ridgotland had a severe war with Gester Blinde, king in Gothland. Finally, he challenged him to solve riddles. The latter invoked Odin, and conquered (Olin Dalin, i. 186).

Ver. 14. Out of the consumer came material for consumption, and out of the terrible came sweetness. The translator must take care not to destroy the ambiguity of the term אכל, consumer. For this reason, the rendering of De Wette and Arnheim, "vom Fresser kommt Frass" [from the feeder comes feed], is not good; for, on the one hand, *Frass* [feed, a term used only for the food of beasts]<sup>3</sup> is not applicable to the *honey* which is meant, and on the other hand, human beings [do not feed, but] eat. Ewald's rendering, "aus dem Esser kam ein Essen" [out of the eater came an eating, i. e. something eatable], is unsuitable, because the lion, who is meant, is not an *Esser*, eater, nor yet as Bertheau renders, a *Speiser* [both terms being used of human beings only]. Equally erroneous is it to translate אכל by "sour." For the antithesis between this word and קטרון is here to be taken in a wider sense, so as to give rise to a second *equivoque*; for קטרון means not only "sweet," but metaphorically also "pleasant," agreeable. The ingenuity of the riddle consists precisely in this, that the ambiguity both of its language and contents can be turned in every direction, and thus conceals the answer. It is like a knot whose right end cannot be found, — a figure

<sup>1</sup> Cf. Plutarch, on the doctrine of the *Timæus* concerning the origin of souls.

<sup>2</sup> That is, a cup of unmixed wine, or of wine mixed with salt-water, to be emptied at one draught. See Smith's *Dict. Antiq.*, s. v. "Symposium." It will be remembered that the Greeks always mingled water with their wine. They considered it not only unhealthy, but barbarous, to

drink clear wine, which may suggest an explanation of the above-mentioned penalty. — Ta.]

<sup>3</sup> [In German, the act of eating on the part of beasts is called *fressen*; on the part of human beings, *essen* or *speisen*. The nearest approach we have to this distinction in English is between *feeding* and *eating*. — Ta.]

from which the sense of the Hebrew  $\text{רֶמֶס}$ , to propose a riddle, as also that of the Greek  $\gamma\rho\iota\pi\eta\sigma$  (cf.  $\gamma\rho\iota\pi\eta\sigma$ , the braided fishing net), is doubtless to be derived. The Gordian knot was likewise an emblematical riddle. Samson's problem distinguishes itself only by its peculiar ingenuity. It is short and simple, and its words are used in their natural signification ( $\text{אָכְלֵם}$  is to consume, in general, without regard to the specific form or nature of the consumption, and  $\text{אִי}$  is terrible, as "the strong one," whether in a good or evil sense, always is). It is so clear as to be obscure. It is not properly liable to the objection, that it refers to an historical act which no one could know. The act is one which was natural in that country. Its turning-point, with reference to the riddle, was, not that it was an incident of Samson's personal history, but that its occurrence in general was not impossible.

The ingenuity of the riddle shows itself further in that it applies equally well both to an historical occurrence and a mere abstract conception. This was a characteristic of ancient popular riddles in general, and indicates their origin. Just as it was an art to represent historical facts symbolically by pictures (of which the modern rebus is an insipid

distortion), so it was an art out of such abstractions to disinter an historical fact. Most popular riddles call for the exercise of this art. The instance showing most likeness to the riddle proposed by Samson, is found in a story current in North Germany, and communicated by Müllenboff (*Sagen*, p. 504): A man was condemned to death. His wife intercedes for him. The judges offer to let him go, if she can propose a fiddle which they shall not be able to solve. The woman says: —

"As ik hin güng, as ik wedder kam,  
Den Lebendigen ik wet den Doden nam.  
Süss (Süß) de güngen de Saeuten (den Lebenden) quitt,  
Raet to, gy Herren, nu ist Tyt." 1

The woman had found the carcass of a horse by the way, and in it a bird's-nest, and in the nest six young birds. The six young ones she took with her, whereby these became quit of the seventh; and thus she had taken the living out of the dead. It went with the wise judges even as it did with the proud Philistines — they guessed nothing.

1 ["As I came along, I took the living out of the dead; six got quit of the seventh; guess away, my masters, now is the time." — Tr.]

### *The Philistines solve the riddle by means of treachery. Samson's anger and payment of the forfeit.*

#### CHAPTER XIV. 15-20.

- 15 And it came to pass on the seventh day, that they said<sup>1</sup> unto Samson's wife, Entice [Persuade] thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire? have ye called [invited] us to take that we  
16 have [plunder us]? *is it not so?* And Samson's wife wept before him and said, Thou dost but hate me, and lovest me not: thou hast put forth a [the] riddle unto the children [sons] of my people, and hast not told it me. And he said unto her,  
17 Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted [during which they had their feast]: and it came to pass on the seventh day, that he told her, because she lay sore upon him [pressed him hard]: and she told the riddle to the children [sons]  
18 of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not  
19 found out my riddle. And the Spirit of the Lord [Jehovah] came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil [attire], and gave [the] change [changes] of garments unto them which expounded  
20 the riddle. And his anger was kindled, and he went up to his father's house. But [And] Samson's wife was given to his companion, whom he had used as his friend [who had attended him].

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 15. —  $\text{וַיֹּאמְרוּ}$ . Dr. Cassel treats all that comes after the phrase, "and it came to pass on the seventh day," down to the same phrase in ver. 17, as parenthetic, and consequently renders  $\text{וַיֹּאמְרוּ}$  by the pluperfect: "and they had said." Cf. below. — Tr.]

#### EXEGETICAL AND DOCTRINAL.

The æsthetic beauty and psychological truth which characterize the narrative notwithstanding

its compressed brevity, and which would be incomparable even though the narrative were not found in the Bible, and had not divine truth for its contents and object, can scarcely be adequately pointed



out, so manifestly do they manifest themselves. The drama is represented with such historical life-likeness, and its development is so natural, that while no one could foresee why the wedding should give rise to a conflict, yet in the sequel it becomes manifest that its occurrence was unavoidable. Samson really loved the maiden of Timnah, and took the full measure of youthful delight in the nuptial banquet and festival; but it is impossible for an Israelite, as he is, to enter into any kind of close connection with the enemies and oppressors of his people, without getting into a conflict. It must never be supposed that covenants, even in the simplest relations of life, can be made with those who are opponents in principle and tyrants in disposition. No occasion is so slight, but it suffices to inflame the fires of antagonism. Samson is too genial of nature to be a far-seeing party man; but he deceived himself when he expected to find a covenant of love and fidelity in a Philistine family. The preventing cause lay not only in his opponents, but also in himself, in that he was always, even unconsciously, showing who he was. Everything appeared to be harmonious when he propounded the riddle. He did it in the most peaceful spirit, from the impulse of an active mind. But it immediately brought the hidden antagonism to light. For they to whom it was proposed for solution were Philistines. As such, they would at all events be put to shame, if they failed to solve it. At the same time, it is true, the nobility of Samson's disposition reveals itself, in contrast with the vulgar natures of the Philistines. He, for his part, risks thirty times the value of what, in case of failure, each of the thirty has to pay. This is the very reason why, in their covetousness, they accept the wager. The result was natural. They cannot solve the riddle, but neither are they willing to admit this. They are too vain to be humbled by an alien, but especially too covetous to endure a loss. They therefore turn to Samson's young wife. Had she not been a Philistine, they would not have dared to do this. But, as it is, they expect to find in her an ally against the Israelite, even though he be her husband. She seems indeed to have resisted for a while,—until they arouse both her fears and her vanity. Her fears, by the threat to burn her father's house over her head; her vanity, by hinting that probably the riddle was only put forth in order to plunder the guests. The latter suspicion she may have found especially intolerable, women being ever peculiarly sensitive to similar surmises of village slander-mongers. Perhaps, however, she merely invented these threatening speeches afterwards, in order to pacify Samson. For else, why did she not confess the truth to Samson? That alone would have ended the trouble. Either he would have felt himself strong enough to protect her, and to humble the miserable enemies, or he would have consented to the sacrifice of appearing to be vanquished. But she did not do this, just because she did not forget that she was a Philistine. Samson, she conjectured, would not allow himself to be humbled. She sought, therefore, to persuade him by means of that very antagonism for the sake of which she betrayed him. She complained, weeping, that he still treated her like her countrymen, and also kept from her that which he would not tell them. She desires to make it appear that her love has so entirely brought her over to his interests, that she ought not to be put on the same footing with her countrymen. This would have been the right relation. The wife may assist no party but that of

her husband. But she only dissembled, in order to betray. Finally, on the seventh day,—the sun was already declining,—she had so tormented the hero, that he told it to her. He had a heart not only great, but also tender, which at last succumbs to the prayers and tears of the wife whom he loves and holds to be true. The treachery is completed. The miserable Philistines act as if they had themselves found the solution, and claim the reward. Then a light goes up for Samson. He sees the whole contrast,—the incongruity and error of a covenant with Philistines. Before the treason of which he has been made the subject, the mists with which a seductive sensuality had obscured his vision are scattered. National wrath and national strength awake within him. His whole greatness reveals itself. He does not refuse the Philistines the promised reward. But the manner in which it is given, is full of contempt and humiliation. He throws to them the spoils of thirty slain Philistines. He leaves the woman, and returns to Israel. The conflict has begun, and Samson's true calling becomes manifest. He who wears the consecration of God on his head, cannot revel in the houses of Philistines.

Ver. 15. And it came to pass on the seventh day. More recent expositors have made no remarks on this difficult statement. To assume that the Philistines first applied themselves to the woman on the seventh day, is rendered impossible by ver. 17, which says that she wept before Samson "seven days." The LXX. therefore, read here, "on the fourth day," because ver. 14 states that for three days they were not able to find the solution. Considering how easily 7 and 4 may be interchanged, the substitution of "seven" for "four" appears very likely. But the clearer it seems that the reading should be, "on the fourth day," the more surprising it is that the Masora retained "on the seventh day." The Masora, however, supposed the Sabbath to be meant by the seventh day,—an opinion also followed by some of the older expositors (cf. Serarius), but which cannot be correct.<sup>1</sup> For in ver. 17 a "seventh day" is again mentioned, which cannot, however, be another Sabbath; for as the first "seventh day" is, by the supposition, the fourth, so this second is the seventh, day of the wedding-feast. The reading "on the seventh day" can be retained, if the passage which begins immediately after it in ver. 15, and extends to the same phrase in ver. 17, be regarded as a sort of parenthesis. The writer was already on the point of stating that after they had ineffectually puzzled over it for three days, Samson on the seventh day told it to his wife, when it occurred to him first to interpose the statements of vers. 15-17, as showing the motives by which Samson was influenced. Accordingly, "on the seventh day," in ver. 17, only continues what the same words in ver. 15 had begun. The statement in the parenthesis that she wept before him "seven days," falls in with this view. The idea is, that from the time at which she began, she continued to torment him throughout the whole seven-day period of the feast. Throughout the whole week, therefore, instead of cheerful guests, Samson had sullen Philistine faces, and, instead of a happy wife, crocodile tears and reproaches.<sup>2</sup>

<sup>1</sup> Least correct of all would it be, with Lillenthal, to leave the words out because the Königsberg MSS. did not have them.

<sup>2</sup> Dr. Cassel's explanation of this matter does not strike me favorably. It certainly fails to justify the remark of

**Persuade thy husband, that he declare unto us the riddle.** פָּתֵנִי, persuade; most frequently, it is true, "befool," "entice by flattery." Very significant is the expression, "that he declare unto us the riddle." If he tells it to her, they intimate, he will have told it to them. For do not they and she constitute an "us"? She belongs to them, and must act accordingly, if she would not incur their enmity against herself and her house.

**Have ye invited us to plunder us? is it not so?** הֲלִיָּרְשָׁנִי is the *kal* infinitive with suffix,

and is to be derived from יָרַשׁ, to inherit, to get by conquest, to take into possession. The word is aptly chosen here. When Israel was taking possession of the land, יָרַשׁ was a word in constant use. The Philistines mockingly ask whether they were invited that Israel, in the person of Samson, might "conquer," "inherit," their property. הֲלִיָּ, at the close, is an interrogative particle, like the Latin *ne*, used enclitically.

**Ver. 16. Thou dost but hate me,** שָׂנֵאתָנִי. Samson, she intimates, must look on her as one looks on a person who belongs to a hostile tribe, seeing that he conceals the solution of the riddle from her as well as from the other people of the city. The woman, pressed to decide between her people and Samson, inclines to the Philistines. A lesson for Samson and others like him.

**Behold, I have not told it my father nor my mother.** It is true, he deferred not to father and mother in the matter of his marriage, but not from want of reverence for them. They are his most beloved. To them he brings of the honey. (Very insipidly, Josephus adds here that he brought honey to the woman also.) And the woman, in the midst of her flatteries and tears, must endure to hear him say to her: Have I not told it to my parents, and shall I tell it to thee? To be sure, it would have been inexcusable to have put his parents — and such parents! — on the same level with a Philistine woman.

**Ver. 18. Before the sun went down.** Here also we have the poetical name חֲרָפָה (instead of the form חֶרֶם), for the sun, cf. on ch. viii. 13. Beautiful is the expression בָּאוּ, to come, for "to set." The sun comes home, as it were — comes into his house, like a bridegroom after his wedding. On the other hand, when the sun rises, the Hebrew says that he "goes forth" into activity, forth for victory like a hero.

**Had ye not ploughed with my heifer, ye had not found out my riddle.** The answer of the angry Samson is elegantly couched in the form of a proverb, full of spirit, as are all his sayings which have been preserved. It starts from the experience that buried treasures come to light,

ver. 17: "she wept before him seven days." The natural explanation seems to be this: As soon as the riddle was given, the young wife at once began to tease for its solution. Refusal both stimulated her curiosity and wounded her vanity, so that even before the end of the first day she had recourse to the argument of tears. Day by day she renewed the assault, but always ineffectually. Finally, on the seventh day she brings a new argument, furnished her by the guests. For the first three days of the festivities these had sought to solve the riddle in a legitimate way. Such appears to be the import of the remark in ver. 14: "and they could not in three days expound the riddle." What they did on the next three days is not stated. They

when the soil is turned by the plough. (Tages, the Roman Genius, was fabled to have been thus ploughed up.) But not every one knows where to draw the furrow. The Philistines would not have known it; but his heifer had shown them the way. The comparison is not very flattering to the traitress, but quite appropriate. For no merit accrues to the heifer when it ploughs the right furrow: it has been shown to it. So also the woman: she has solved nothing, but only played the traitor.

**Ver. 19. And he went down to Ashkelon, and slew thirty men of them.** Why to Ashkelon? Against the people of Timnah he could not turn his wrath. He had eaten with them, and he would not withdraw himself from the obligations he had assumed. But their conduct had awakened him to a sense of the great national contrast between them and Israel. At this moment he felt that Israel lay in the bands of servitude. Between his people and the Philistines no other treaty existed, than that which is made by the cowardly and the God-forsaken with their enemies. Israel endured servitude, because it had fallen away from its ancient spirit. It ventured no longer on resistance.

All this came home to Samson's mind at this moment. He determined to give a proof of Israelitish strength. Hence we read, "the Spirit of Jehovah came upon him," a remark always found where Israel manifests a determination to lift up heart and hand against the enemies of God. His relations would have advised him to collect money and buy the garments. It was a divine inspiration which moved him to pay by battle. Why did he go to Ashkelon? Because there were rich and valiant men there, whom it was worth while to attack and overcome. Probably it was a nuptial party, graced, as his own had been, with thirty attendant groom's-men, that he surprised. It was not done in the midst of peace. There was no peace between Philistines and Israel. He conquered the thirty Philistines (members, perhaps as we have said, of a nuptial train) with the sword, as he vanquished his own retinue in a conflict of intellect. The fame of the wonderful young Israelite resounds through the land. No reprisals are made. The princes of the Philistines look on the occurrence as a private affair. But a silent quaking of consciences, such as seizes on tyrants when a fresh spirit stirs itself among the oppressed, contributed no doubt to the preservation of repose.

**Took their attire,** חֲלִיצוֹתָם. *Chalitsath* (חֲלִיצָה) is the military equipment, of which the fallen are stripped, cf. 2 Sam. ii. 21. There, the Sept. renders it *πανοπλία*; here, *στέλην*. This supports the opinion of the Targum, adduced above, that the promise of Samson referred to military garments. For the *chaliphoth* (changes of garments) which he paid, were doubtless part of the *chalitsath*, or military suits, which he took; so that Samson

may have remained inactive, trusting in some way to compass the solution at last, or they may have been already ploughing with Samson's heifer. But if the latter, they had not yet recourse to threats. On the last day of the feast, however, when they find that waiting has been as ineffective as working, and that the wife's importunities (of which they were probably cognizant, even though they did not stimulate them), have likewise accomplished nothing, they resort to threats against the wife. The latter thereupon becomes more urgent and tearful than ever, and gains her point. Compare Bertheau and Kell, who give essentially the same explanation. — Tr.]

did not first sell his booty, and then buy new garments. It is in harmony with the dramatic course of the action, that Samson flung to his treacherous friends, as the price of their deception, garments snatched from their own countrymen.

And he went up to his father's house. His wrath blazed up into a national flame against the Philistine brood. He turns his back upon them, and goes home. It seems to be his intention never to come back. How little they were worthy of him, is shown by the conduct of the woman, after his departure. That she may not be without a husband in consequence of her treason, she is rewarded with the hand of another man. One of the companions for whose sake she deceived Samson, marries her. To treason she adds infidelity. Meanness of disposition gives birth to everything that is bad. It can neither love nor be faithful; but least of all can it comprehend a man such as Samson was.

A survey of only that which chapter xiv. shows of Samson, should have excited the attention of those who find pleasure in comparing him with Hercules. While all the ancient statements about the Greek hero have value only as the vehicles of mythico-symbolical ideas, Samson appears in the midst of history, wearing the living hues of actual existence. Hercules, the more the later Greeks take him historically, the more he assumes the character of a coarse giant and glutton, who, averse to culture, kills his master; while Samson is at once portrayed as a genial man, of noble disposition. It were more feasible to institute a comparison between Samson and many traits in the character of Ulysses, were it not that in the latter, as in Greek heroes generally, there is wanting the pathos of the national champion, and that elevation of spirit which, in the case of Samson, breaks through the fetters of even his deepest sensuality. It is already a misapprehension when some would assign twelve exploits to Samson, seeing that his whole life is given for a testimony; but when his slaying of the thirty Philistines is counted as the

second (as e. g. by Bertheau), there is a want of understanding even of the Heracleian performances. These are a didactic poem; what is told of Samson, signifies an ethical deed. The deeds of Hercules have no mutual connection: those of Samson, ethico-historical in their nature, are conditioned one by the other. The succeeding history, related in chap. xv., connects itself with what has gone before.

#### HOMILETICAL AND PRACTICAL.

[HENRY (on vers. 10, 12): It is no part of religion to go contrary to the innocent usages of the places where we live; nay, it is a reproach to religion, when those who profess it give just occasion to others to call them covetous, sneaking, and morose. A good man should strive to make himself, in the best sense, a good companion. — THE SAME: "If ye had not ploughed with my heifer, you had not found out my riddle." Satan, in his temptations, could not do us the mischief he does, if he did not plough with the heifer of our own corrupt nature. — THE SAME: "And he went up to his father's house." It were well for us, if the unkindness we meet with from the world, and our disappointments in it, had but this good effect upon us to oblige us by faith and prayer to return to our heavenly Father's house, and rest there. — THE SAME: "Samson's wife was given to his companion, whom he had used as his friend." See how little confidence is to be put in man, when those may prove our enemies whom we have used as our friends. — BR. HALL (on ver. 19): If we wonder to see thirty throats cut for their suits, we may easily know that this was but the occasion of that slaughter whereof the cause was their oppression and tyranny.

WORDSWORTH: At the marriage feast of Cana in Galilee, Christ manifested forth his glory (John ii. 11). But at this marriage in Timnath, Samson betrayed the first signs of moral weakness and degeneracy. — TR.]

*Samson returns to visit his wife. Finding that she has been given to another, he avenges himself on the Philistines by firing their standing corn.*

#### CHAPTER XV. 1-8.

- 1 But [And] it came to pass within a while after [after a while], in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber [the female apartment]. But her father would not suffer
- 2 him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than
- 3 she? take her [be she thine], I pray thee, instead of her. And Samson said concerning [to] them, Now shall I be more [omit: more] blameless than [before] the
- 4 Philistines, though I do them a displeasure [do them evil]. And Samson went and caught three hundred foxes [jackals], and took fire-brands [torches], and turned
- 5 tail to tail, and put a fire-brand [torch] in the midst between two tails. And when he had set the brands [torches] on fire, he let them go [sent them off — i. e., the animals] into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives [with the olive-gardens].
- 6 Then the Philistines said, Who hath done this? And they answered, Samson, the

son-in law of the Timnite, because he had taken [took] his wife, and given [gave] her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, 'Though ye have done this [If ye act thus], yet will I [(I swear) that I will] be avenged of you, and after that I will cease. And he smote them hip [shank] and thigh with a great slaughter. And he went down and dwelt in the top [cleft] of the rock Etam.

## EXEGETICAL AND DOCTRINAL.

Vers. 1, 2. And it came to pass after some time. Samson's disposition was too noble to cherish anger long: only small souls bear grudges. But great natures measure others by themselves. Because they have forgotten the wrong that was done them, they think that others are no longer mindful of the wrong they have done. Samson feels as if nothing had happened. Kindly-disposed as ever, he comes to visit his wife. His conciliatory feeling declares itself in the present of a kid which he brings. His wife, it says, has nothing to fear. Conscious of harmless intentions, he wishes to

enter her room (רָחֵץ is for the most part the inner apartment, where the women sleep). But this leads to the disclosure of how he has been treated. Her father does not allow him to enter, on the ground that she is no longer his wife, but another's. The injustice of the transaction thus disclosed was patent. For Samson's absence cannot have been long. He returned in the season of the wheat-harvest (mentioned on account of ver. 5), which fell perhaps in May. It is probable that in Palestine, as elsewhere, most weddings took place in the spring. Samson, at his departure, had not said that he would not return. His father-in-law excuses himself only by intimating that he thought he would not come back. The words of ver. 2 enable us almost to see the anxiety and fear with which the father seeks to exculpate himself before Samson, — whom he now knows better than formerly, — and under the influence of which he offers him his other daughter as indemnification. He cannot restore his wife for fear of the Philistines; and he fears him because of the injustice he has done him.

Ver. 3. And Samson said to them: This time I shall be blameless, etc. The greatness of his nature shows itself here also. To the fearful father he does no harm. Small heroism there would have been in that. He uses no violence — brings the man into no awkward relations with his countrymen. He remembers that his daughter has been his wife, love of whom has brought him there. Besides — and this again manifests the warrior of God in him — he speedily sinks all personal interests in the general interests of his people. At every conflict the consciousness of his divine vocation breaks forth. He turns his personal wrong into an occasion of a national exploit against the enemy of his people as a whole. The sign of consecration is upon his head in order to lead him on from small things to great, from things personal to those that are general, from objects of sense to things of the spirit, and to remind him of his call to be a hero for Israel against the Philistines.

<sup>1</sup> It may be mentioned as an exegetical curiosity that earlier interpreters sought to explain the word *shualim* of wigs of straw. Cf. Stark, *Osserv. Select.* (Lips. 1714) p. 127.

<sup>2</sup> A great deal of debate was formerly had on the question of the greater or less difficulty involved in the capture

of the jackals. It was finally concluded that a good pair of mittens had rendered useful service. Oedmann, *Verm. Samml.*, ii. 32.

He said to them. To whom? To his own people — to his own family. Israel was utterly dispirited. The people did not feel deeply enough the disgrace in which they lived. Special grounds were wanting, in their view, to justify Samson's hostility against the Philistines. The Philistines were not harming them; why then attack them? Probably Samson's former exploit had been disapproved. He himself, they may have told him, had been to blame in the riddle-matter. None more law-abiding and careful than a slavish people that will make no sacrifices. Now, says Samson to them, have you still nothing to say? I have a cause; I have been undeniably wronged. It was the Philistines who forced my wife and her father to take the step they took. They did it because I am an Israelite. For what I now do against them I am not to be blamed. He thus takes advantage of the letter of personal rights in behalf of the spirit of general freedom. Since his people are insensible of their bondage, he makes his private affair the basis of a declaration of war.

Ver. 4. And he caught three hundred shualim (jackals, foxes). Samson found himself alone in his hostility against the Philistines. No one of his father's house followed him. He had not even three hundred men, like those that stood by Gideon. He turns, therefore, to the beasts of the forest for confederates. As bears come to the help of Elisha, so he, instead of three hundred soldiers, procures three hundred jackals,<sup>1</sup> and constitutes them his army against the national foe. It was an ancient and common war measure, still employed by the hostile tribes of the East, to set fire to the standing grain. The Lydian king Alyattes used this terrible means for twelve successive years against the Milesians (Herod. i. 17-19). It was the most telling damage that Samson could inflict on the Philistines. They had not stirred when he slew the thirty men. The living received no injury from that. But when the harvest disappears in flames, the calamity is felt far and wide. For this reason, Samson could not execute his work alone. The fire would have been more quickly perceived and more readily quenched; for he could begin only in one spot. He chose this measure, not only to show his strength and his warlike humor, but also to let the enemy see how much he was to be feared, albeit he stood alone. True it is, undoubtedly, that no other man would have found it an easy matter thus to catch and use three hundred jackals.<sup>2</sup> But what a fearful, running,<sup>3</sup> and illimitable conflagration arose, when the three hundred animals, almost crazed by the burning torches that wrapped their tails in fire, sped through the standing grain to seek deliverance and freedom for themselves and — so to speak — for Samson. The fire not only spread of itself, but was carried

of the jackals. It was finally concluded that a good pair of mittens had rendered useful service. Oedmann, *Verm. Samml.*, ii. 32.

<sup>3</sup> The Greek name of the jackal, *ῥαῖς*, is derived from *ῥαῖς*, nimble, swift, since they run very fast, faster than wolves. Bentley holds a different opinion (*Gram.* ii. 276).

by the pain-maddened animals ever deeper into the possessions of the Philistines. Three hundred burning torches ran, with the swiftness of the wind, in the dry season, through the waving fields, past the shocks, and up the mountain vine-yards,<sup>1</sup> with which at all times the fox is too well acquainted for the interests of the owner. In this blow Samson, ever ingenious, translated a widely diffused popular figure into terrible reality. The

word *שָׂרָפָה* is the general term for that class of animals of which the *canis aureus*, *alopek*, and *canis vulpes* are the species. It is thought that we must here think of the *canis aureus*, the jackal, inasmuch as this animal is found in those regions in large troops. All we can be certain of, is, that a member of the red fox family is intended, whose tail itself looks like a red burning torch or glowing coal.<sup>2</sup> For Grimm's remark (made in the year 1812, *d. Museum*, p. 393), that in the narrative of Reynard "the tail and its red color are indispensable," is indeed true. "The witnesses of foxes are their tails," is an old Arabic proverb (Diez, *Denkwürd. v. Asien*, ii. 88). The Greeks, for this reason, called the fox *λαμπρὸς*, bright, burning tail. Expositors have frequently directed attention to the statements of Ovid (*Fast.* iv. 681) concerning an ancient Roman custom, practiced in Caracoli, at the festival of the Cerealia, of letting go foxes, with burning torches tied to them, by means of which they were consumed. The idea of the ceremony was undoubtedly to present the fox, who, according to the story, once set the grain-fields on fire, as a propitiatory offering to ward off mildew,<sup>3</sup> of which he is a type. The mildew is called *robigo*<sup>4</sup> in Latin, Greek *ῥοσθή*; both to be derived from the reddish color of the affection (Preller, *Röm. Myth.* p. 437). This is confirmed by the fact that *λαμπρὸς* was also the name for the glow-worm. The Bæotians were not the only ones who, as Suidas mentions (cf. Bochart, lib. iii. xxii.), believed that fire could be kindled with the glow-worm; in Germany also tradition related that glow-worms carried coals into buildings (Wolf, *Deutsche Mythologie*, i. 233), just as by a similar figure the phrase, "to set the red cock on the roof" (*den rothen Hahn auf's Dach setzen*), was used to denote incendiarism.

It was a fearful reality into which the idea of the incendiary fox was converted by Samson.<sup>5</sup> The Philistines were terrified.

Ver. 6. And the Philistines said, Who hath done this? They are informed of the author and the occasion of his wrath. They determine to avenge themselves, but choose a mode as cowardly as it was unjust. As in the former instance they left Samson's deed unpunished, so now they will have nothing to do with him. It would be impossible to show more delicately how tyrannous power becomes conciliatory and circumspect towards de-

pendents, as soon as a man of spirit appears among them. Instead of risking anything against him, they commit an outrage on the weak in order to pacify him. They fall upon the family of the wife of Samson, and burn father and daughter in their house. It was a sad fate. It was to avert the very same danger that the woman had betrayed Samson. It was on account of the Philistines that she was separated from him. And now these execute the cruel deed in order to pacify Samson's hostility. Such is the curse of treason. But the instruments of this fate were still more guilty than its victims. For did they not know that it was against themselves that Samson had directed his national vengeance? Had he been desirous of personal vengeance on his wife's family, could he not have inflicted it himself as well as they? If they intended to punish the recreant family for having deprived Samson of his wife, they certainly could not expect thereby to inflict pain on Samson? What a difference between them and him! The injured hero turns his vengeance against the powerful; and these take satisfaction on the weak. He elevates a personal conflict into a national challenge, which they lower into vengeance on individuals. He spares the house of the Timnite, although Philistines: they murder it, from cowardly circumspection, although it is the house of a countryman. He burns their fields in order to rouse them to battle, and they burn their brethren in order to pacify the enemy.

Ver. 7. And Samson said to them, If ye act thus. This cruel cowardice awakens Samson's utmost contempt and resentment. They seek to conciliate, but only provoke. They judge the hero by themselves when they think to have quieted him by such an abomination; and he smites them according to their deserts. The loss which he had suffered was not great; but what the Philistines do, becomes to them, through his action, a source of misery. The words, "if ye act thus," express the full measure of his contempt. In ver. 3 he only spoke of "doing them evil" (damage); but now he says, I will not cease until "I have taken satisfaction on yourselves" (*נָקַם*). The cowardly Philistines afforded him an occasion for wrath and victory such as he had not hitherto possessed. For he must take advantage of such opportunities, on account of the torpor of his own people. He must estimate the loss of a faithless wife and a characterless Philistine father-in-law sufficiently high, in order to give free course to the national wrath against the pusillanimous foe.

Ver. 8. And he smote them, shank and thigh, with a great slaughter. What Philistines he smote is not stated; but it is to be supposed that he surprised those who burned the Timnite. These he attacked, man by man; and inflicted a "great defeat." For the words *מִזְכָּה בְּדוֹלֶת* are explan-

<sup>1</sup> [Dr. Cassel renders *פָּרָם זֵית* (ver. 5) by "vine-yards." It is difficult to account for this, except upon the supposition of inadvertence. *פָּרָם* is in the construct state, and is used here in its general sense of garden, plantation. — Tr.]

<sup>2</sup> It is worthy of remark that the Persian for jackal (*shaghal*) occurs also with the sense of *carbo* and *pruna*, glowing coal (cf. Vullers, *Pers. Lex.* ii. 488, 489), and that the Old High German *cholo*, a coal, seems to be the same word. Hence the terms *Brandfuchs*, *Kohlenfuchs*, *renard charbonnier*, *volpe carbonaja*.

<sup>3</sup> [The German word is *kornbrand*, "corn-burn." — Tr.]

<sup>4</sup> From *refus*. Cognate names for the fox are found in

various dialects: Spanish, *raposo*; Portuguese, *raposo*; Danish, *raev*; Swedish, *raf*; in the Finnish tongues, *repe*, *rebbane* (cf. Pott, *Eym. Forsch.*, i. lxxii.).

<sup>5</sup> Speaking of Hannibal's stratagem of fastening fire-brands to the horns of two thousand cattle, Livy (xii. 17) says: "*Haud secus, quam silvis montibusque accessis, omnia circum virgulta ardere.*" — The instance of the burning fox-tails from Roman customs, is remarkably paralleled by a Persian superstition. Whenever from want of rain the grain threatened to burn up, it was the practice to fasten combustible materials to the tail of a young bullock, and set them on fire. If the bullock thus treated ran over a hill, it was regarded a favorable sign. Cf. Richardson, *Abhandlungen über Sprachen etc. morgenländischer Völker*, p. 226.

story of the proverbial expression שֹׁק עַל-יָרֵךְ, "shank and thigh." In the שֹׁק — the word is manifestly the same as the German *Schinke*, *Schenkel*, English, "shank" — the Hebrew saw a sensible representation of the strength of the body. "God," says the Psalmist (Ps. cxlvii. 10), "takes no pleasure in the שֹׁק of a man." When oriental narrators wish to indicate a close battle-array, they say: "shank stood on shank" (cf. Diez, *Denkw. von Asien*, i. 133). Both Romans and Greeks employed forms of expression which imply that to break a person's loin, hip, and shank to pieces is equivalent to hewing him down completely (cf. *infringere lumbos*, *percutere femur*, *μῦθος ῥαδάσσει*). The shank is underneath the thigh. The proverbial phrase is therefore equivalent to: "he smote them upper leg and lower leg," i. e. completely; and the completeness of the defeat is yet more vividly expressed in that the writer says, שֹׁק עַל-יָרֵךְ (literally, "shank upon thigh"),

whereas the natural order is יָרֵךְ עַל-שֹׁק ("thigh upon shank"). He turned them upside down, and cut them to pieces. Bertheau's endeavor to explain the words by the Arabic expression, "he smote them shank-fashion," is not satisfactory, since this phrase seems rather to denote a man to man conflict. The explanation, "horseman and footman," given by the Targum, is worthy of notice, by reason of the knowledge of oriental languages which its authors may be supposed to have had. Marvelous are the explanations of many of the church fathers and elder expositors (cf. Serarius, *in loc.*). The LXX. translate verbally: *αὐτῶν καὶ τοῦ ποδὸς*; but only *αὐτῶν καὶ τοῦ ποδὸς* is found in Greek authors (Plato, *Timæus*, 74 c).

And he went down and dwelt in the cleft of the rock Etam. After such a deed he deemed himself no longer safe in Zorah and its vicinity. He looked now for a determined attack from the enemy, and sought therefore a secure place for defense and refuge. He found it in a "cleft of the rock Etam." Opinions differ widely as to the position of this locality. Bertheau finds it in an Etam near Bethlehem (the *Urtas* of Robinson, *Bibl. Res.* i. 477), which seems to be too far east, while Keil looks for it too far south, in the vicinity of Khuweilifeh. Samson cannot have intended to withdraw altogether from further conflicts, his declaration, "after that I will cease," notwithstanding; for this referred only to his recompense of the abominable deed at Timnah. Nor can he have removed to too great a distance from his

home. Etam is a name which, from its significance, might naturally be of frequent occurrence, and which is very suitable for the abode of the lion-slayer and jackal-conqueror. It signifies "wild-beasts' lair;" for עֵיט is a ravenous beast. The name, which probably still answered to the reality, offered a guaranty for the sustenance of the hero who took up his dwelling there. From Deir Dubbân to Beit Jibrin (Eleutheropolis) there are found remarkable rock-caverns, which in later times became places of refuge for Christians, and which even in very ancient times doubtless served as asylums for warriors and wild beasts. Their position is such that for Samson it could not have been better (cf. Ritter, xvi. 136, etc.). In the name Deir Dubbân — *dub, dob*, is a bear — a reminiscence of that of Etam might still be found.<sup>1</sup>

#### HOMILETICAL AND PRACTICAL.

[HENRY: "Visited her with a kid." The value of the present was inconsiderable, but it was intended as a token of a reconciliation. . . . It was generous in Samson, as the party offended, and the superior relation, to whom therefore she was bound to make the first motion of reconciliation. When differences happen between near relations, let those be ever reckoned the wisest and the best, that are most forward to forgive and forget injuries, and most willing to stoop and yield for peace sake. — THE SAME: "I verily thought thou hadst utterly hated her." It will never bear us out in doing ill, to say, We thought others designed ill. — THE SAME (on ver. 6): See His hand in it to whom vengeance belongs! Those that deal treacherously, shall be spoiled and dealt treacherously with, and the Lord is known by these judgments which He executes; especially when, as here, He makes use of his people's enemies as instruments for revenging his people's quarrels one upon another. — BP. HALL: If the wife of Samson had not feared the fire for herself and her father's house, she had not betrayed her husband. . . . That evil which the wicked feared, meets them in their flight. How many, in a fear of poverty, seek to gain unconscionably, and die beggars! How many, to shun pain and danger, have yielded to evil, and in the long run have been met in the teeth with that mischief which they had hoped to have left behind them! — TR.]

<sup>1</sup> Keil (on Josh. xii. 15) inclines to locate the Cave of Adullam at Deir Dubbân.

*The Philistines threaten war against Judah. The men of Judah, to save themselves, seek to deliver up Samson, who allows himself to be bound, but tears his bonds when brought in sight of the Philistines, and slays a thousand of the enemy.*

#### CHAPTER XV. 9-20.

9 Then the Philistines went up, and pitched in [encamped against] Judah, and  
10 spread themselves in Lehi. And the men of Judah said, Why are ye come up  
against us? And they answered, To bind [i. e., to capture] Samson are we come up, to  
11 do to him as he hath done to us. Then three thousand men of Judah went [down]

to the top [cleft] of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [omit: *are*] rulers [rule] over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but [for] we will bind thee fast [omit: *fast*], and deliver thee into their hand: but surely [omit: *surely*] we will not kill thee. And they bound him with two new cords, and brought him up from the rock. And when he came unto Lehi, the Philistines shouted against<sup>1</sup> him: and the Spirit of the Lord [Jehovah] came mightily [suddenly] upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed [melted] from off his hands. And he found a new [fresh] jaw-bone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said,<sup>2</sup>

With the jaw-bone of an ass  
A mass, yea masses:  
With the jaw-bone of an ass  
I slew a thousand men.

And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and [people] called that place Ramath-lehi [Hill of the jaw-bone]. And he was sore athirst, and called on the Lord [Jehovah], and said, Thou hast given this great deliverance into [by] the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But [And] God clave an hollow place [in the mortar] that *was* in the jaw [in Lehi],<sup>3</sup> and there came water thereout; and when he had drunk, [and he drank, and] his spirit came again, and he revived. Wherefore he [men] called the name thereof En-hakkore [Well of him that called], which *is* in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 14. — לְקִרְיָתָם: "towards," rather than "against." The idea is that when the Philistines saw Samson coming, they set up shouts of exultation which "met him," so to speak, as he approached. — Ta.]

[2 Ver. 16. — We place the amended rendering of this poetic utterance in the text, and for convenience' sake subjoin here that of the R. V.:—

With the jaw-bone of an ass,  
Heaps upon heaps;  
With the jaw of an ass  
Have I slain a thousand men.

The unusual form חֲמֹר = חֹמֶר (found elsewhere, if at all, only in 1 Sam. xvi. 20), is manifestly chosen for the sake of a pun. It means a "heap;" but in order to reproduce the paronomasia as nearly as possible, we have substituted the word "mass," as suggested by Dr. Wordsworth, in *loc.* According to Kell, the expression, "a heap, two heaps," intimates that the victory was accomplished, not in one combat, but in several. But as the *magnitude* of the victory is evidently celebrated, rather than the process of its accomplishment, the dual is better regarded as designed to amplify and heighten the idea of the preceding singular: "a heap — yes, a pair of heaps!" — Ta.]

[3 Ver. 19. — פִּלְתִּי. The article occasions no difficulty, as it is frequently used with proper nouns, especially with names of places, rivers, etc.; see *Ges. Gram.* 109, 3, and especially Ewald, 277 c. Kell very properly observes, that if a tooth-socket in the ass's jaw-bone were intended, the expression would naturally be מִכְתֵּשׁ חֲלָחִי or מִכְתֵּשׁ פִּלְתִּי, rather than מִכְתֵּשׁ אֲשֵׁר פִּלְתִּי. Wordsworth, speaking of the opinion that God clave the rock, objects "that the words are, 'God clave the mactesh,' which seems much more applicable to the mortar of the jaw than to a place in the rock." As if an ass had but one tooth to a jaw-bone! Bush is probably not far wrong when he suggests that "a fondness for multiplying miracles," may have had some influence over the renderings of "several of the ancient versions" at this place. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Vers. 9, 10. And the Philistines went up and encamped against Judah. Samson had foreseen that the Philistines would now seek vengeance on a larger scale, and had therefore provided himself with a place of security against both friend and foe. This time also, however, the enemy proceed not directly against him, but take the field against Israel. As on a former occasion, they seek satisfaction from those who were really innocent, and

who would gladly remain at peace. They announce that they have come to bind Samson, i. e., to make him powerless to injure them. It is no sign of forbearance that they do not say, "We will kill him;" on the contrary, it appears from ch. xvi. that they entertained still more cruel designs. It was easy for Judah to perceive how cowardly was the hatred they cherished against Samson, and thence to infer what heroic deeds of conquest the victor might yet achieve; but the great tribe, once so powerful in action, lay helpless in the deepest

decay. It would not be possible to portray the slavish disposition of a people that has departed from God more strikingly, than is here done by the conduct of Judah.

Ver. 11. Then three thousand men of Judah went down to the cleft of the rock Etam. Judah never enjoyed such an opportunity to free itself from the yoke of the Philistines. It had a leader of incomparable strength and energy. The enemy had been smitten, and was apprehensive of further defeats. If it had risen now, and, ranged under Samson, undertaken a war of liberation in God's name, where was the station that the Philistines could have continued to hold? The heroic deeds of Joshua and Caleb would have been reenacted. The power of the Philistines would have been broken, perhaps forever. But what did Judah? Terrified by the threatening advance of the Philistines, coming to seek Samson, it has not even courage to say, "Go, and bind him yourselves." Three thousand armed men are quickly got together, not to avail themselves of Samson's leadership against the enemy, but—alas! for the cowards—to act as the enemy's tools, pledged to deliver the nation's hero into their hands. The Philistines, with malicious cunning, probably demanded this as the price of peace. For either Samson refuses to follow the men of Judah, and smites them, which would be gain to the Philistines, or he is taken and brought by them, in which case they will have heaped disgrace on both, and filled them with wrath toward each other. And in fact the number of the men who proceed to Etam, shows that they feel obliged, if need be, to use violence.

And they said to Samson, Knowest thou not, etc. No lost battle presents so sad a picture as do these three thousand armed men, with their complaint against Samson that he has provoked the Philistines, and their question, Knowest thou not that they rule over us? It was so easy to say to him: Up, Samson! they come to bind thee; come thou to free us from their bonds. But they cannot speak thus. Their heart is lost in idolatry. No one can raise himself to freedom, who has not first repented—for penitence is courage against self, and confession before others—and among the three thousand there are no three hundred who have not bowed to Baal. Samson's negotiation with them, although comprised in a few sentences, is worthy of admiration. After all, he had really fought only for them, and had attacked the oppressor of the nation. But he does not upbraid them with this.<sup>1</sup> Since they have not comprehended the fact that his own cause was the cause of the nation, he lays no stress on this, but shows them his personal right to engage in the war he had waged. The justification he sets up was such that they could not in honor turn against him. For he says:—

As they did unto me, so have I done unto them. Retaliation was a primitive oriental right, still sanctioned by the Koran.<sup>2</sup> To this right the Philistines had appealed in ver. 10: "We will do to Samson as he did to us." The men of Judah

1. Milton rightly makes Samson say:—

"I, on th' other side,  
Used no ambition to commend my deeds."

2. *Sera*, 5, 58, which refers to Ex. xxi. 24, where, however, the law intends to limit retaliation by determining its measure. Compare the narrative in *Die, Denkwürdigkeiten Ariens*, ii. 179.

3. The following translation of vers. 15–17, from a German book published in 1706, at Halle, may serve as a specimen of the exegesis which sometimes passed current:

do not undertake to decide upon the right of either party. They desire nothing but peace—with the Philistines. They would submit to them at any price. Any admission of Samson's right would have obligated them to stand by him. The fact is they came to serve not as judges but as tools of the Philistines. Whosoever is weak enough to accept such a mission, will not be brought to thought and reason by any exposition of right. Idolatry is ever blindness. Reason had vanished from the tribe. How else could it surrender such a man, or hope for peace from the Philistines after the hero whom they feared was in their possession? How can such slaves—in recent times also such conduct as theirs has been called peace-loving—expect to remain at peace?

Vers. 12, 13. We are come to bind thee, said the three thousand to the one courageous man. And never does Samson show himself greater than when he voluntarily allows himself to be bound. Against his countrymen he is powerless. With the blood of Israel he must not and will not stain himself. He makes but one condition, and that the least possible. No Judæan hands must meditate his death. That condition alone would have sufficed to inform the men of Judah, had they been able to comprehend such heroism at all, that he consults only their feelings, because they are Israelites, but does not fear the Philistines.

Ver. 14. When he came unto Lehi, the shouts of the Philistines met him. What a spectacle! That cowardice can brazen hearts and faces until all sense of shame is lost, is shown by the memorable scene here depicted. Judah is not ashamed to drag its hero forward, bound with strong cords. It does not blush when the Philistines shout aloud at the spectacle. But this cowardly jubilation was soon to be turned into groans and flight. As the hero comes in sight of the enemy and hears their outcries, the Spirit of God comes upon him. His heart boils with indignation over the ignominy of his people. His strength kindles for restless deeds. His cords fall off like tow seized by the fire. He is free, and his freedom is victory.

Vers. 15, 16. And he saw a fresh jaw-bone of an ass. The enemy is before him: therefore, forward! to battle! Any weapon is welcome. The jaw-bone of a recently fallen ass is at hand, not yet dried up, and therefore less easily broken.<sup>3</sup> Before the enemy can think, perhaps before their shouts over the prisoner have ceased, he is free, armed, and dealing out deadly blows. The panic is as great as the triumph had been. There was nothing but flight and death for the wretched foe. There ensued a slaughter and victory so extraordinary, that Samson himself, in poetic ecstasy, cries out:—

With the jaw-bone of an ass  
I slew two armies:  
With the jaw-bone of an ass  
I took vengeance on a thousand.

בְּלִי הַחֲמוֹר הַחֲמוֹר הַחֲמוֹר הַחֲמוֹר הַחֲמוֹר  
the paronomasia is to be noted between חֲמוֹר, an

"Samson found a troop of lively soldiers, stretched forth his hand and commanded them, and led them against the Philistines. . . . And when he had thus spoken, he dismissed the troops." Against such insipidity protests arose at that time from all sides (cf. Starke, *Not. Select.*, p. 137), from Gebhardt (*De Maxilla Simsonis*, 1707) in Greifswald, Sidelmann (*De Maxilla*, etc., 1708) in Copenhagen, and in a little-known, but thorough refutation by Heine, of Berlin (*Dissert. Sacra*, p. 245).



ass, and **חֵמֶר**, a heap, which latter is here poetically used of an "army."

German tradition relates a similar deed of Walter of Aquitania. His enemies pursue him in the forest, while he and Hildegunde roast and eat a swine's back. He seizes the swine's bone, and throws it against the enemy with such violence that the latter loses his eye (*Wilkinasage*, translated by Hagen, i. 289, ch. lxxxvii.). In the Latin poem *Wallarius*, the hero tears out the shoulder-blade of a calf, and with it slays the robbers (Grimm and Schmeller, *Leitensche Gedichte des Mittelalters*, p. 109 f.). In both versions the fiction is unreasonable and tasteless, whereas the history of Samson is full of dramatic power and spirit. — The mystical sect of the Nasairians, in Syria, are said to venerate the jaw-bone of an ass, because an ass devoured the plant on which the original documents of their religion had been written (cf. Ritter, xvii. 97, 6).

Ver. 17. The name of the place was called **Ramath-lechi** (Hill of the Jaw-bone). To the height upon which Samson threw the jaw-bone, the tradition of an admiring people gave and preserved a name commemorative of that circumstance. The narrative evinces artistic delicacy in that it relates that Samson uttered his poetic words while he was still victoriously swinging the unusual weapon in his hand. The humiliation of the Philistines, formerly smitten by means of foxes, and now with the jaw-bone of an ass, was too deep to allow the historical recollection of it to perish. To seek another explanation of the name is quite unnecessary. It is undoubtedly true that mountainous peaks sometimes derive names from their forms, as, for instance, "Ass'-ears" (on the coast of Aden, cf. Ritter, xii. 675), or "Tooth" (1 Sam. xiv. 4), or "Throat," "Nose," and "Horn" (cf. my *Thür. Ortsnamen*, ii. p. 47, n. 304); but the possibility of an historical explanation is not thereby diminished: for although peculiar names have sometimes given rise to historical legends, the above instances show that quite as often this is not the case. **Lehi** (properly, **Lechi**), as the name of a locality, does not elsewhere occur;<sup>1</sup> and a criticism which would make it the source of a history in which it has but an incidental significance, and which forms an organic part of the history of Samson as a whole, has lost all claim to be called criticism.

Ver. 18. And he was sore athirst, and called unto Jehovah. The exertion of the day was too great. The burning sun and the unusual excitement also contributed their part to exhaust the powerful man. But where was there any refreshment? He was alone, as always. The cowardly men of Judah had taken themselves off, in order not to be held responsible by the Philistines on the ground of participation in the conflict. Against the enemy he had that mediate divine help which came to him through his Nazarite consecration; but this was no protection against thirst. He turns, therefore, to God in prayer for direct deliverance.

<sup>1</sup> In 2 Sam. xxiii. 11, where some are disposed to find it in the form **לְחִיָּה** [by reading **לְחִיָּה**, i. e., **לְחִי**, with **לְ** local, cf. Thienius, in *loc.*, and Fürst, *Lex. s. vv.* **לְחִיָּה** and **לְחִי**], the **ל** is manifestly the prefix preposition, as appears from ver. 12. The Targum, it is true, distinguished between the two forms, and rendered the first by **לְחִיָּה**,

Thou hast given this great salvation by the hand of thy servant. These words illustrate and confirm the view we have thus far sought to develop of Samson's spiritual life. In his hours of lofty elevation of soul, when the Spirit of God impels him to great deeds in behalf of national freedom, he is fully conscious of the work to which he is called. Although he stands alone, the ends he pursues are not personal. And though his people sink so deeply into cowardice and weakness, as to deny him, yet all his powers are directed against the enemies of this people. Although he himself has scarcely escaped from their hands, and has no one to stand by his side, he nevertheless considers himself their leader and champion, in duty bound to vindicate the honor and glory of Israel against the Philistines. Properly speaking, no one was delivered in the conflict on Ramath-Lehi but himself; but he thanks God for "the great salvation given by the hand of thy servant." He finds this salvation in the humiliation experienced by the Philistines, and in the fact that he, as sole representative of the true Israel, has not been allowed to be put to shame. For with his fall, the last bulwark had been leveled. The shouts of the Philistines over his bonds were shouts of triumph over the faith of Israel and over Israel's God. Hence he can pray: "Thou hast just performed a great deed through me, by which the honor of the national name of the children of Israel has been rescued and exalted, let me not now die of thirst, and in that way fall into the hands of the uncircumcised." All benefit of the victory would be lost, if Samson were now to perish. The triumph of the cowardly enemy would be greater than ever, should they next see him as a helpless corpse. He speaks of them as "the uncircumcised" for the very purpose of expressing his consciousness that with him to fight, to conquer, and to fall, are not personal matters, but involve principles. He is none other than the Nazir of God, i. e., the consecrated warrior for God and his people Israel against the enemies of the divine covenant—the uncircumcised. His petition springs from the profound emotion into which the successive experiences of this day have plunged him. The greater his ardor in battle and joy in victory, the more painful is now the thought of losing the fruits of the advantage gained, for want of a little water. Here, too, what instruction we find! "What is man that thou art mindful of him." The mighty warrior, before whom thousands tremble, cannot conquer thirst, and must perish unless a fountain opens itself.

Ver. 19. And God clave the mortar that was in Lehi. At the place where Samson was, God clave a mortar like cavity in the rock, from which water sprang, of which Samson drank, and refreshed himself. This spring was ever after named "Well of him that called;" for it was his salvation and second deliverance. The words at the close of our verse, "which (well) is in Lehi unto this day," to which those at the beginning of the verse correspond, "God clave the mortar that was in Lehi," put it beyond all doubt that the refer

the term which it regularly employs to express **קֵר מְאֹכֵל**; but Gesenius and others before him made a mistake when they took **לְחִיָּה** as the proper name of a locality. It was only a general term, *pagus*, village, which was translated into **קֵר** (**קֵיר**).

ence is to a mortar-like well-opening in the place Lehi, and that (as Keil very well remarked) the old, frequently reproduced exposition (approved also by Bertheau), which bids us think of "the socket of a tooth in the jaw-bone," is entirely erroneous. For from ver. 17, where Samson throws the jaw-bone away, nothing more is said about it, and the name Lehi refers only to the place; just as in ver. 9 the meaning is, not that the Philistines spread themselves about a real jaw-bone, but about the place of this name. The well, it is said, "is in Lehi unto this day." The place derived its name, Ramath-lehi, from the battle of the jaw-bone; but the place was not the jaw-bone, which could not exist "unto this day." The calling forth of the well was a second deliverance, distinct from the first, which was won in battle. It occurred at Lehi, where Samson had conquered, in order that he might there also experience the vanity of all strength without God. The old opinion arose from the fact that, except in ver. 9, the ancient versions (the Sept.) everywhere translated the term Lehi, whereas it is a proper noun in ver. 19 as much as in ver. 9, as Bochart should have known precisely from the article, for it is used in all three instances, ver. 9 included. It is indeed true that later medical writers call the sockets of the double teeth *δλμοι*, mortars; but, granted that a similar *usus loquendi* prevailed in the Bible, — of which we have no other evidence than this passage can give, — the use of the article would be surprising, because elsewhere (as in Zeph. i. 11) it points (in connection with the noun *מִכְתֵּשׁ*) to a certain definite, mortar-like<sup>1</sup> locality. Mention might also be made of the cities in Phrygia and Cilicia that bore the name *Holnos*. The true view was already held by Josephus, the Chaldee Targum, and, with peculiar clearness, by R. Levi ben Gerson. Perhaps it would receive further illustration from the locality which we may probably venture to fix upon for the event. For the question where the event took place is not unimportant. It must be assumed (cf. vers. 13, 14) that Etam and Lehi were not far distant from each other. Moreover, it is evident from the connection of the entire narrative, that the Philistines must have threatened especially that part of Judah which lay contiguous to the region whence Samson made his attacks. For this reason alone, the opinion of Van de Velde (adopted by Keil), who looks for it on the road from Tell Kewelfeh to Beer-sheba, appears improbable. On the other hand, the very ancient tradition which locates the Well of Lehi in the vicinity of Eleutheropolis, appears to me, notwithstanding all opposition, to be entirely probable. It was by a series of interesting observations and arguments that Robinson, Rödiger, and others, established the fact that Eleutheropolis and the modern Beit Jibrin, the Betogabra of the *Tabula Peutingeriana*, are the same place (cf. Ritter, xvi. 139); but the hints of the Midrash might have led to the same conclusion, and even now afford additional instruction. To the peculiarities of the region belong the numerous cave-formations, which, by their more or less perfect artificial finish, prove themselves to have been the abodes of men

in ancient times. חֹר (chor) is a cavern, and the term חֹרִי (Chorite, E. V. Horite) signifies troglodytes, people who dwell in caverns. Now, wherever the Chorite is spoken of, the Midrash explains by substituting Eleutheropolis.<sup>2</sup> It has not hitherto been discovered what circumstance induced the Romans to give this beautiful name to the place. But since the tradition of an heroic exploit (תְּשׁוּעָה בְּדוֹלָה) was connected with the place, the Jewish inhabitants derived the name חֹרִי or פֶּית חֹרִי, which it may have borne, not from חֹר, a cavern, but from חֹר, a freeman. "Bene Chorin," is the title assumed by those whom heroic feats have made free.<sup>3</sup> The same idea leads the Midrash when it derives Eleutheropolis from *chiruth*, freedom. The name Eleutheropolis was, in fact, only a translation of the ancient name, whose meaning the inhabitants had changed from "City of the Troglodyte" to "City of the Free," and is undeniably found in the Mishna and Talmud under the forms בית חורין and בית חורין.<sup>4</sup> If the inhabitants expound the present name Beit Jibrin as meaning "House of Gabriel," every one capable of forming a judgment in the case perceives at once that this became possible only with the prevalence of Islam in those regions. But as the name itself is older than Islam, and is apparently found in the Midrash (as גִּבְרִין, Beth Goberin), the conjecture suggests itself that it is related to גִּבְרָה, hero, גִּבְרִיָּה, heroism; which, if true, connects it once more with Samson's achievement. The "House of Heroism" answers entirely to the "House of Freedom." And it is at least not impossible that a change of etymological derivation, like that in the case of Chorite, occurred here also, namely, from נֶכֶח, a hole, to גִּבְרָה, a hero. The expression בֵּית הַחֹר, in the sense of jaw-bone, occurs also.

The change of the "Troglodytes' City" into the "City of Heroes," demonstrates the existence of an old tradition, which, so far as the names (Freedom, Heroism) can explain anything, spoke of the hero who there became free. Springs are still found near the city. One in particular, near the Church of St. Anne, flows from the hard rock, is "fifty-two feet deep, and apparently ancient" (Rob. ii. 26). It is to be noted that Josephus makes Samson's fountain to spring out of a rock, and declares that its name was still known in his day. The Targum likewise says that God did split the rock (פָּצַח), and translates: "They called it 'the well that arose at the prayer of Samson,' and it exists in Lehi unto this day."

No other well than this [one near the church of St. Anne], can be intended by Jerome, when on passing Socoh, he visits the Fountain of Samson (*Ep. ad Eust.*, 106, ed. Benedict. 86). The tradition continued steadfast until the time of Antoninus Martyr, who says (*circa* 600 A. D.): "We

<sup>1</sup> Including, doubtless, a comparison with the hard, rocky nature of a mortar.

<sup>2</sup> *Erish. Rabb.*, § 4.; p. 37 b. The right reading has been preserved by Aruch, *sub voce*. Our editions of the Midrash read *metropolis*, which only uncritical editors could have overlooked, since the explanation which follows indicates the true reading.

<sup>3</sup> Cf. Buxtorff, *Lex.*, p. 886. Israel calls itself by this name in the beautiful hymn *Pesach haagadiah*, with reference to the time when Meedah shall have made it free. It is true, at least, that He alone makes free.

<sup>4</sup> On the contemporaneous position of the place, cf. Zoss. in Benj. of Tudeia, ii. 433, note.

came into the city called Eliotropolis, where Samson, that most valiant man, slew a thousand men with a jaw-bone, out of which jaw-bone, at his prayer, water sprang forth, which fountain irrigates that place unto this day: and we were at the place where it rises." Traditions reaching so far beyond the age of Islam, are always worthy of attention, especially when they suit so well in their localities. For the distance from Eleutheropolis combines very well with the theatre of Samson's exploits hitherto, and confirms our assumption that Etam lay in the neighborhood of the present Deir Dubban. When the Jews grounded the name "City of Freedom" on this tradition, they followed considerations not only beautiful, but also both ethically and historically correct.

It is unquestionably a remarkable feature in the narrative of the occurrence, that, while Samson prays to "Jehovah," the answer is ascribed to "Elohim:" "Elohim clave the mortar." Keil's explanation, that it is thereby intimated that God worked the miracle as Lord of nature, does not seem sufficient. For is not "Jehovah" the Creator of Nature? The Targum uses that name here. According to our view of the relations of the names Jehovah and Elohim in our Book, the latter appears not only when heathen gods are spoken of, but also when others than believing Israelites speak of God. Elohim is here used in order to intimate that non-Israelites also ascribed the wonderful fountain in Lehi to divine intervention. Not only Israel tells of it, how Jehovah clave it, but all admit that it is a work of Elohim.

Ver. 20. **And Samson judged Israel, in the days of the Philistines, twenty years.** In the introduction to the history of Samson (ch. xiii. 1), it is stated that the Philistines lorded it over Israel forty years. In ch. xiii. 5 it is said: "he shall begin to deliver Israel." Their entire downfall he did not accomplish. The blame of this rested not only with the people, of whom ch. xiii. does not say that they had repented, but, as ch. xvi. shows, also with Samson. But the twenty years during which he wrought are not filled out by the occurrences related. These only indicate what feats and dangers were necessary to qualify Samson for government in Israel. And it may well be supposed that after this the Philistines scarcely undertook to confront him. Doubtless, the tribe of Judah also, must after this last exploit have acknowledged his divine strength, and yielded him their confidence. He himself, in thirst and faintness, had learned that God alone gives strength and help; and this may have served for the moral elevation of the people also. Israel dwelt in security and peace for twenty years, through the consecration and deeds

of Samson. For this reason he stood among them as Judge. It was only the want of courage on Israel's part — due to its imperfect faith — and the excess of it on Samson's part, that plunged both alike into new distress and suffering.

#### HOMILETICAL AND PRACTICAL.

[BP. HALL: The Philistines that had before ploughed with Samson's heifer, in the case of the riddle, are now ploughing a worse furrow with a heifer more his own. I am ashamed to hear these cowardly Jews say, Knowest thou not, etc. — SCOTT: Heartless professors of religion, who value the friendship and fear the frown of the world, and who are the slaves of sin and Satan, censure, hate, and betray those who call them to liberty in the service of God. To save themselves, in times of persecution, they often apostatize and turn betrayers and accusers of the brethren. — BP. HALL: Now these Jews, that might have let themselves loose from their own bondage, are binding their deliverer. — HENRY: Thus the Jews delivered up our Saviour, under pretense of a fear lest the Romans should come, and take away their place and nation. — WORDSWORTH: This conduct of the men of Judah, saying that the Philistines are their rulers, and delivering Samson to them, may be compared to that of the Jews, saying, "We have no king but Cæsar" (John xix. 15), and delivering up Christ to the Romans.

WORDSWORTH (on Samson's victory): A greater miracle was wrought "in the time of wheat-harvest" (cf. ver. 1), namely, at the first [Christian] Pentecost, when three thousand were converted by the preaching of Peter and of the other Apostles, filled with the Spirit of God. — BP. HALL: This victory was not in the weapon, was not in the arm; it was in the Spirit of God, which moved the weapon in the arm. O God! if the means be weak, Thou art strong!

HENRY (on Samson's prayer): Past experiences of God's power and goodness, are excellent pleas in prayer for further mercy. "Lest the uncircumcised triumph, and so it redound to God's dishonor." The best pleas are those taken from God's glory. — KITTO: Not many would have had such strong persuasion of the Lord's providential care as would lead them to cry to Him for water to supply their personal wants in the like exigency.

HENRY (on En-hakkore): Many a spring of comfort God opens to his people which may fitly be called by this name: it is the "well of him that cried." — TR.]

*Samson visits Gaza. The Philistines meditate his destruction; but he escapes at midnight, carrying the gate of the city away with him.*

#### CHAPTER XVI. 1-3.

- 1 Then went Samson [And Samson went] to Gaza [Azzah], and saw there an
- 2 harlot, and went in unto her.<sup>1</sup> And it was told<sup>2</sup> the Gazites [Azzites], saying, Samson is come hither. And they compassed him<sup>3</sup> in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning

3 when it is day we shall kill him.<sup>4</sup> And Samson lay till midnight, and [he] arose at midnight, and took [laid hold of] the doors of the gate of the city, and the two posts, and went away with them [pulled them up], bar and all, and put *them* upon his shoulders, and carried them up to the top of an [the] hill that is before Hebron.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — יָבֵיחַ אֶלְיָי. Dr. Cassel, in accordance with his exposition (see below), renders, *and kam zu ihr*, "and came (went) to her." This rendering is certainly possible (cf. Gen. vi. 20; Ps. li. 1, etc.); but as the expression is a standing euphemism, the writer of Judges would scarcely have employed it in its more proper sense here, where the context would inevitably suggest the least favorable interpretation. — Ta.]

[2 Ver. 2. — יָבֵיחַ (cf. Gen. xxii. 20) and יָבֵיחַ, has doubtless been dropped out of the text by some oversight of transcribers. The Sept., Targum, and other ancient versions, supply the deficiency, if indeed it existed in their day. — Ta.]

[3 Ver. 2. — יָבֵיחַ: the accusative (cf. Eccles. ix. 14) object of this verb is to be disengaged from לוֹ, the object of the immediately following verb. So Bertheau and Keil. Dr. Cassel takes the word in the sense "to go about," to patrol, which would require the object עֵיר (Isa. xlii. 16) or עֵירָא (Cant. iii. 8) to be expressed. — Ta.]

[4 Ver. 2. — עַד־אֶחָד הַבֹּקֶר: literally, "Until morning light! then we kill him." That is, "Wait (or, with reference to the preceding יִשְׁכַּחֲשֶׁה: Be quiet) until morning light," etc. Cf. 1 Sam. i. 22. אֶחָד is the infinitive construct, cf. Ges. *Lex.* a. v. עָצַב, B, 2, b. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. And Samson went to 'Azzah. The heroic deeds of Samson have driven the Philistines back within their old boundary-lines. They no longer venture to come anywhere near him. He, however, with the fearlessness of genius, undertakes to visit them in their own fortified chief city. 'Azzah, the Gaza of the Greeks, was the most powerful border-city and capital of the Philistines. There, as in Gath and Ashdod, remnants of the Anakim are said to have remained (Josh. xi. 22).

Concerning the etymology of the name אֶזְזָה ('Azzah), different opinions have been expressed.

Hitzig's derivation from עֵז, "she-goat," has been justly called in question by Stark (*Gaza und die philist. Küste*, p. 46). But by the side of the view which, after the older authorities (from Jerome down) he adopts — which makes אֶזְזָה to be "the strong, fortified city," in contrast with the open country, and appeals to such names as Rome and Valentia as analogous — I would place another, perhaps more accordant with the national spirit of the Philistines. The origin of the name must probably be sought in the worship of Mars-Typhon, the warlike Death-god. Movers has compared 'Azzah, the Troezenian name of Persephone, with אֶזְזָה (*Phönizier*, i. 367). "Strong," in the true sense of the word, may be appropriately predicated of death; accordingly it is said in the

"Song of Solomon" (ch. viii. 6): "Strong (אֶזְזָה) as death is love." To the name 'Azzah (Azesia) not only el-Asa, the idol of the ancient Arabians (Mars-Asiz) would correspond, but also and especially אֶזְזָה (Azazel), to whom the Mosaic law sent the goat laden with the sins of the people. The name 'Azzah had its origin in the service of subterranean, typhonic deities, peculiar to the coasts of the Mediterranean sea. Although the Greeks called the city Gaza, it is nevertheless clear that the Indo-Germanic etymology of this word (γᾶς), which signifies "public treasure," is not to be brought into comparison.

Samson comes not, alas! like the tribe of Judah

(ch. i. 18), to conquer the city. But it is a question whether the sensuality which at other times lulled his heroism to sleep, was also the occasion of his present visit to Gaza. The *cultus* of the Canaanitish nations, and the beauty of the Philistine women, were favorable to voluptuousness.

Ancient expositors explained אֶזְזָה to mean a female inn-keeper, a hostess. They were so far right, that the houses of harlots were those that stood open to all comers, including such strangers as had no relations of acquaintance and mutual hospitality with any one in the city. (Compare, in Latin, the transition into each other of *caupona* and *leno*, *caupona* and *lena*.) Hence, the Targum has everywhere (including Judg. xi. 1) translated אֶזְזָה by אֶזְזָהָא, i. e., "female innkeeper," *zawōneia*. On this account, the spies, also, whom Joshua sent out, and who were influenced by no sensual impulses, could quarter themselves nowhere in Jericho but in the house of a *zonah* (Josh. ii. 1). Samson did not come to Gaza for the purpose of visiting a harlot: for it is said that "he went thither, and saw there a *zonah*." But when he wished to remain there over night, there was nothing for him, the national enemy, but to abide with the *zonah*. This time the narrative gives no occasion to tax him with sensuality. We do not read, as in ver. 4, "and he loved her." His stay is spoken of in language not different from that employed with reference to the abode of the spies in the house of Rahab. The words, "he saw her," only indicate that when he saw a woman of her class, he knew where he could find shelter for the night. The purpose of his coming was to give the Philistines a new proof of his fearlessness, which was such that he did not shun to meet them in their own chief city.

Ver. 2. And when the 'Azzites were told, that Samson was come thither. He had been seen. It was probably towards evening when he entered the city. The houses in which the trade of a *zonah* was carried on, lay anciently and still lie on the walls of the city (Josh. ii. 15), not far from the gates. Although it is not stated whether the inhabitants knew where he was, it must be assumed that they did; for, being in the city, he

had no choice as to his place of abode. The king of Jericho commands Rahab to deliver up the spies; but the description here given of the way in which the 'Azzites set to work to catch the dreaded foe, is highly amusing and characteristic. The most direct way would have been to have attacked him in the house of the *zonah*; but that course they avoid. They propose to lie in wait for him when he comes out. Our author's use of the imperfects *וַיִּשְׁכְּבוּ* and *וַיַּחֲבִירוּ* is peculiar and interesting. That of which they speak, and say it must be done, as: "patrols must go about," and "bands must lie in wait all night at the gate," the graphic narrator relates as if it were actually done. They did nothing of the kind, however, but instead of patrolling and watching "all night," they were afraid, and kept quiet "all night" (*קָלִי-הַלַּיְלָה*), used twice in order to hint at the contrast between counsel and action which they exhibited). They should doubtless have been on their legs throughout the night, but in fact they *וַיִּשְׁכְּבוּ* kept themselves still, made no noise, and heard nothing, just as a timid householder, who is afraid of the burglar, feigns to be fast asleep, so as not to be obliged to hear the robbery going on. The gate, they say to each other, is firmly fastened, so that he cannot get out of the city, and to-morrow, at sunrise, we have certainly killed him (the narrator again represents the thing talked about as done, *וַיִּהְיֶה*). "Ah yes, to-morrow!" To-morrow, to-morrow, only not to-day, is the language of all lazy people—and of the timorous as well.<sup>1</sup>

Ver. 3. But Samson slept till midnight. He had been told that his presence in Gaza was known. How little fear he felt, appears from the fact that he slept till midnight. Then he arose, went calmly to the gate, and (as it was closed and barred) lifted out its posts, placed the doors on his shoulders, and tranquilly proceeded on his way home. Humor and strength characterized all his deeds. On this occasion, however, the mighty jest which he played off on the inhabitants of Gaza, was also the worst humiliation which he could inflict upon them. The gates of a place symbolized its civic and national strength, inasmuch as they represented ingress into it. Samson enacted literally, as it were, the promise made to Abraham: "Thy seed shall possess the gate of its enemies" (Gen. xxii. 17). The fact that Rebecca is dismissed with the same blessing (Gen. xxiv. 60): "May thy seed possess the gate of those who hate it!" indicates the popular diffusion of the idea that to take possession of an enemy's gate is to obtain a complete victory over him. Hence, in the East victorious princes have frequently literally carried away the gates of conquered cities (cf. Hammer, *Gesch. des Osman. Reichs*, i. 267). For the same reason, Almansor, when he took Compostella, caused the doors of the St. James' Church to be lifted out, and to be carried on the shoulders

of Christians, to Cordova, in sign of his victory (Ferreras, *Gesch. von Spanien*, iii. 145). The same idea presents itself in North-German legends, when giants are represented as carrying away churches from their places, in order to show their hostility against Christianity (Schambach and Müller, *Nieders. Sagen*, pp. 150, 151).

But precisely because the removal of the gate of Gaza was expressive of the national humiliation of the Philistines before Israel — Israel having, as it were, in the person of its representative, taken their chief city by storm — it is necessary to take the statement that Samson carried the gate "up to the top of the mountain before (*עַל-רֹאשׁ*) Hebron," in a more literal sense than Keil feels himself bound to do. Hebron was the centre and chief seat of the tribe of Judah. It was probably the abode of Samson also during the twenty years of his judgeship. Israel's triumph and the Philistines' ignominy were both most plainly expressed when the gate of Gaza was lying before Hebron; for it was found appropriate to carry the gates of the chief city of the enemy to the chief city of the conqueror, otherwise Hebron would not have been mentioned at all. As to the difficulty of carrying the gate so far as Hebron, it is unnecessary to waste a word upon it. He who wrenched the gate from its firm security, could also carry it to Hebron. Besides, as soon as he was in Judea, he had time enough. In Hebron the evidences of the great hero's triumph and the Philistines' humiliation were probably exhibited long after the event took place. Even when nations seem least capable of doing great things, it is yet a cheering sign, promissory of better days, if they take pleasure in the great deeds of former times. Israel was in servitude for the very reason that it no longer knew the greatness of its ancestors (ch. ii. 10). Whoever takes pleasure in Samson, affords some ground to hope for freedom.

#### HOMILETICAL AND PRACTICAL.

The ancient church used the gate of Gaza, as a type of the gates of hell destroyed by Christ. A modern art-critic, it is true, has remarked that most of the pictures which were supposed to be representations of Samson, carrying away the gates of Gaza, are not such, but represent the paralytic of the gospels, who took up his bed and walked (Martigny, *Dictionnaire*, p. 599). But the essential matter is, not the pictures, but the spirit. Gaza is, as it were, the stronghold of the enemy. Samson, who enters it, resembles Christ, who is laid in the grave. But the enemy cannot bind the living Word. He not only rises from the dead, but He deprives the fortress of its gates, so that it can no longer detain any who would be free. Only he remains a captive, in whom sin reigns, and passion is supreme — who would be free from Christ.

<sup>1</sup> [The above explanation of ver. 2 is more ingenious than satisfactory. The text does not speak of what the Philistines said ought to be done, but of what was done. It is true, that this view meets with the difficulty of explaining how Samson could carry off the gate, and the watchers be apparently none the wiser. The answer is probably that after the guards and lie-in-wait were posted,

these rendered sleepy by inaction (*וַיִּשְׁכְּבוּ*), and confident that Samson would not leave the *zonah* until morning, became "quiet" in a sense beyond that intended by the instructions they had received — in other words, allowed themselves to fall asleep. Cf. Bertheau and Keil. — Tr.]

*Samson's fall. He loves a Philistine woman, and, confiding to her the secret of his strength, is betrayed into the hands of his enemies.*

## CHAPTER XVI. 4-20.

4 And it came to pass afterward [after this], that he loved a woman in the valley of  
5 Sorek, whose name *was* Delilah. And the lords [princes] of the Philistines came  
up unto her, and said unto her, Entice [Persuade] him, and see wherein his great  
strength *lieth*, and by what *means* we may prevail against him, that we may bind him  
to afflict [lit. humble, i. e., subdue] him: and we will give thee every one of us eleven hun-  
6 dred *pieces* of silver. And Delilah said to Samson, Tell me, I pray thee, wherein  
thy great strength *lieth*, and wherewith thou mightest be bound to afflict [subdue]  
7 thee. And Samson said unto her, If they bind me with seven green withs [moist  
cords],<sup>1</sup> that were never [have not been] dried, then shall I be weak, and be as an-  
8 other [any other] man. Then the lords [princes] of the Philistines brought up to her  
seven green withs [moist cords], which had not been dried, and she bound him  
9 with them. (Now *there were* men lying in wait, abiding with her in the chamber.)<sup>2</sup>  
And she said unto him, The Philistines *be* upon thee, Samson. And he brake the  
withs [cords] as a thread of tow is broken when it toucheth [smelleth] the fire. So  
10 his strength was not known. And Delilah said unto Samson, Behold, thou hast  
mocked [deceived] me, and told me lies: now tell me, I pray thee, wherewith thou  
11 mightest be bound. And he said unto her, If they bind me fast [omit: fast] with  
new ropes that never were occupied [with which no work was ever done], then shall  
12 I be weak, and be as another [any other] man. Delilah therefore took new ropes,  
and bound him therewith, and said unto him, The Philistines *be* upon thee, Sam-  
son. (And *there were* liars in wait abiding in the chamber.)<sup>3</sup> And he brake them  
13 from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast  
mocked [deceived] me, and told me lies: tell me wherewith thou mightest be bound.  
14 And he said unto her, If thou weavest the seven locks of my head with [i. e., into]  
the web [i. e., the warp]. And [she did so, and] she fastened it with the pin, and said  
unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep,  
15 and went away with [pulled out] the pin of the beam [loom], and with [omit: with]  
the web [or, warp]. And she said unto him, How canst thou say, I love thee, when  
thine heart *is* not with me? Thou hast mocked [deceived] me these three times, and  
16 hast not told me wherein thy great strength *lieth*. And it came to pass when she  
pressed him daily with her words, and urged him, *so* that his soul was vexed unto  
17 death; That he told her all his heart, and said unto her, There hath not come a  
razor upon mine head; for I *have been* [am] a Nazarite unto God from my mother's  
womb: if I be shaven, then my strength will go from me, and I shall become weak,  
18 and be like any [all] other man [men]. And when [omit: when] Delilah saw that  
he had told her all his heart, [and] she sent and called for the lords [princes] of  
the Philistines, saying, Come up this once, for he hath shewed me<sup>4</sup> all his heart.  
Then the lords [princes] of the Philistines came up unto her, and brought [the]  
19 money in their hand. And she made him sleep upon her knees; and she called for  
a man, and she caused him to shave [and she shaved]<sup>4</sup> off the seven locks of his  
20 head; and she began to afflict [subdue] him, and his strength went from him. And  
she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep,  
and said, I will go out as at other times before, and shake myself [free].<sup>5</sup> And he  
wist not that the Lord [Jehovah] was departed from him.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 7. — יִתְּרִים לַחִים: literally, "moist cords or strings." KEN: "יִתְּרִי means string, e. g., of a bow, Ps. xi. 2; and in Arabic and Syriac both bow-string and guitar-string. Now since the יִתְּרִים are here distinguished from the עֲבָתִים, ropes (ver. 11), the former must be understood of animal tendons or gut-strings." It is certainly in favor of this view that the יִתְּרִים are to be "moist," as also that it makes a strong and climactic distinction between יִתְּרִים and עֲבָתִים. Compare the rendering of the LXX: *νευραὶς ὑγραῖς*. — TA.]

[3 Ver. 9. — וְהַלֹּקֵט יָשָׁב לָהּ בַּחֲדָרָה: "and the lurker sat for her in the apartment." In itself considered, הַלֹּקֵט might be collective, as rendered by the E. V. (cf. ch. xx. 88); but, although other Philistines may have been near at hand, it would be difficult to conceal the presence in the room itself of more than one, and hence it would hardly be attempted. לָהּ is *dat. commodi*. The rendering, "with her," adopted also by Cassel (and De Wette), is not indeed impossible, but gives to לָהּ a meaning which it rarely has, and which is here less suitable. — Ta.]

3 Ver. 18. — The reading לִי of the *keri* is evidently the correct one, notwithstanding Kell's remarks in favor of לָהּ. [Kell would make the clause a remark inserted by the narrator: "for he had showed her (לָהּ) all his heart." — Ta.]

[4 Ver. 19. — וְהִגְלִיחַ: "and she shaved." The *piel* is not causative here; compare the *pual* in ver. 17. The E. V. seems to accept the interpretation of the Vulgate and Alex. Sept., which translate לִגְלִיחַ by "barber." "The man" (לִגְלִיחַ = לִגְלִיחַ) is probably the Philistine who was on duty at the time as "lurker;" and Delilah calls on him, in order to have somebody near to defend her should Samson wake during the shearing process. Cf. Kell. — Ta.]

[5 Ver. 20. — וְאָמַרְתִּי: Dr. Cassel translates, *will mich ermannen*, "put on and assert my manhood." He supposes Samson to see the Philistines, and to express his determination to give them battle as heretofore (see below). But not to say that וְאָמַרְתִּי will not bear this sense, it seems clear that the "other times" refer to the previous attempts of Delilah to master his secret. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 4. And it came to pass that he loved a woman in the valley of Sorek, whose name was Delilah. Let him who stands, take heed lest he fall. This is valid also for the powerful personality of Samson. It is true that the adventures, in which sensuality ensnared him, had hitherto been only occasions for acting as the hero of his people. But it is true also that his present love differs in many respects from that which he gave to the woman of Timnah. Then he was young, and for his people's sake needed natural occasions for war against the Philistines—to say nothing of the fact that at that time he sought lawful matrimony. Now, he has long been a man. His strength and greatness need no more demonstration. Delilah was not his wife: if not a "zonah," she was still but a weaver-woman, whom he saw and loved. Moral dangers, like all dangers, may, in the providence of God, serve to give experience to a man, and afford him opportunities for victory; but to run into them, in the confidence of winning new victories, is not permitted, even to a Samson. The "Nazir of Elohim" is not to be measured by common rules: everything is lawful for him; but only so long as he does not desecrate by means of itself the strength with which he is endowed.

By giving the name of the place where, and of the woman whom, Samson loved, the narrator already foreshadows the temptation into which he placed himself. The Nachal (Valley of) Sorek is evidently named after a variety of the grape—in appearance almost stoneless, yet provided with a soft stone, and productive of a precious red wine (cf. Jer. ii. 21; Isa. v. 2)—which elsewhere gives the name Kischmi to an Arabian island (Ritter, xii. 452). Of the position of the Nachal Sorek we have no other tradition than that of Eusebius, who knew a place named Sorech (*al. l. Barech*), north of Eleutheropolis, in the vicinity of Zorah, the home of Samson. But this tradition can scarcely be accepted. For the place, judging from the connection of the narrative, cannot have been remote from Gaza (cf. ver. 21). Nay, even the immediate connection of our narrative with the previous occurrence in Gaza, points to the vicinity of the latter city. Moreover, it is to be supposed that precisely in the region indicated by Eusebius, all

Philistine supremacy was abrogated by the growing fear of Samson's activity as Judge. Nor is it difficult to see that the tradition followed by Eusebius, connects itself with the exegesis of ch. xiii. 25. It will therefore be an allowable conjecture, to assume as the theatre of the sad catastrophe which is now related, the present wretched village Simsim, whence the Wady (Nachal) Simsim, passed by the traveller on the way from Gaza to Ashkelon, where it debouches, derives its name (Ritter, xvi. 68). It is remarkable that another, albeit in this respect erroneous tradition, led astray by the name Askulân, Ashkelon, has identified this wady with the brook Eshcol, which must indeed be sought near Hebron, but which likewise derived its name from the *grapes* of that region.

The name of the woman would not have been given by the narrator, had he not wished to intimate the same idea which R. Mair expressed (*Sota*, 9, 2; *Talkut*, n. 70),<sup>1</sup> when he remarked, that even if Delilah had not been her name, she might nevertheless properly be so called, because דִּילְיָלָה

דִּילְיָלָה, "she debilitated his strength." The form דִּילְיָלָה (from Chaldee דלל) has clearly also given rise to the name Δαλιδά, which is given to Delilah in the Septuagint and in many MSS. of Josephus, and which is therefore probably not a false rendering. We meet also with a Greek female name Δαλís, Δαλίδος. The name Delilah reminds us readily of the onomatopoeic German word *ein-tullen* [English, to lull asleep], Greek βαυκαλᾶν (whence a proper name Βαύκαλος). Sensuality sings and lulls the manly strength of the hero to sleep. The voluptuous chiefs<sup>2</sup> of the Philistines know this full well, and therefore they say:

Ver. 5. Persuade him, and see wherein his great strength lieth. Samson was no giant, coarse and elephantine, like a Cyclops; otherwise, they would have been at no loss to explain his strength. The shoulders on which he bore the gate-doors of Gaza were not sixty ells apart, as in the figurative expression of the Talmud. He was regularly built, although we may conceive of him

<sup>1</sup> Cf. *Bamidbar Rabba*, § 9, p. 194 b.

<sup>2</sup> סָרְסָרִים, סָרְסָרִים: probably etymologically connected with the Greek *τίρρανες*. The Targum translates סָרְסָרִים.

as tall and stately; full of spirit, yet good-natured and kind, as the possessor of true divine genius always is.

But on this very account, because physically he did seem very different from themselves, and as they knew not the power of divine inspiration, they entertained the wide-spread superstition, still current in the East, that he had some occult means at his service, from which he derived his unusual strength. The expressions for amulets and charms for such and similar purposes, are still very numerous in the Persian and Arabic idioms. Rustem, according to the Iranian legend, could not have overcome Isfendiar, if he had not previously learned the charm which gave the latter his strength. Scandinavian mythology, also, puts Thor in possession of his highest strength, only when he puts on the girdle which assures it to him. Even in Germany, the superstition was prevalent until comparatively recent times, that persons had sometimes become "fearfully strong;" through the use of demoniac flesh (Meier, *Schwüb. Sagen*, p. 111). In the year 1718 a person confessed that the devil had given him a receipt, in the possession of which he felt himself stronger than all other men (cf. Tharsander, *Schauplatz unger. Meinungen*, ii. 514 f.).

It was all important for the Philistines to learn Samson's charm, in order to render it powerless. They hear of his love for Delilah. They were aware that before this the hero had failed to withstand the cajoleries of the woman he loved. In both earlier and later times, the orientals were conversant with the dangers which often arise to even the greatest heroes and kings, from their weakness toward women. Tradition and poetry are full of it. In the apocryphal Esdras (I. ch. iv. 26 f.) we read: "Many have gone out of their wits for women, and have become slaves on account of them. Many have perished, and erred, and sinned, by reason of women." And the Turkish poet Hamdi says: "Brother, if thou comest to women, do not trust them. Women have deceived even prophets." Though this be true, all women are not thereby defamed. Traitors like Delilah are only those who are such as she was, just as the only lovers of treason are cowardly men, like the Philistines, who dare not meet greatness openly.

And we will give thee eleven hundred pieces of silver each. It is a very mean trade that is here driven with the affections of Samson. It is an instance so deterrent, that it might well move deeply and instruct both young and old. The woman of Timnah betrayed Samson either from fear or from Philistine zeal: this one sells him for money; and the Philistines with whom she trades are very careful in making their promises. It is not enough, they stipulate, that she ascertains the secret; it must be such that use can be made of it, and that with the particular specified result. This carefulness shows that the cold-blooded Philistines knew with whom they had to do. So much the sadder is it to see Samson lavish caresses on such a woman. The sum for which Delilah consents

to sell the hero is not insignificant. Since each of the princes promises 1,100 shekels of silver, and since, according to Judg. iii. 3, the number of princes may be set down as five, the sum pledged amounted to 5,500 shekels, between 4,500 and 5,000 [Prussian] Reichsthaler [i. e., between 3,000 and 3,500 dollars].<sup>1</sup>—Had Curius, the Roman, been less niggardly towards Fulvia, his *scortum*, the Catilinian conspiracy might perhaps have been more successful (Sallust, *Catilina*, 23).

Vers. 6-9. If they bind me with seven fresh cords. Delilah accepts the offers held out by treason, and begins to insinuate herself into Samson's favor<sup>2</sup> by inquiries about his strength. But Samson does not tell her the truth. Why not? Because from that moment he would have been obliged to have nothing more to do with her. For her questions reminded him of the divine origin of his strength, which was not given for such a house, and which after a true answer could no longer be secure there. As soon as he told the truth, he must either depart or perish, separate from his charmer or suffer. The mediæval poetry in which heroes of superior origin live peaceably with women, but are obliged to separate from them as soon as these begin to inquire after their descent, represents the same thought in poetical garb. The wife's questions, however, in these fictions, are not put with treasonable intent. They nevertheless drive the man away (cf. my work: *Der Schwan*, p. 21, etc.).

Want of confidence and national fellowship<sup>3</sup> do not permit Samson to give the true answer to Delilah. But if these be wanting, how can he consort with her, even leaving her questions out of view? That this is not impossible, is but too plain; but the explanation of it is unpleasing. Samson, in his sensual sports, lays no claims to morality, and the heroism, in which he feels himself secure, sleeps under the pleasing sensations of the play. He would continue to divert himself, and therefore prefers not to tell the truth. In the "seven cords," however, he already hints at the "seven locks" of his head. Here is the germ of his fall. He seeks to quiet Delilah by some sort of answer. Seven cords of animal tendons, not yet stretched (cf. Saalschütz, *Archäologie*, i. 141, note 8), are undoubtedly sufficient to render a strong man incapable of defending himself. It was an answer which Delilah might reasonably believe, while for himself it contained no danger; for who will put the cords on him, except by his own permission? Even when at a subsequent visit Delilah had the cords in readiness, and coaxed him to allow her to bind him with them, he could still consent to be passive. Had the Philistines actually attacked him, it would but have afforded him a desirable opportunity for an heroic feat. But the Philistines are careful, and keep at a distance until they see how the trial will end. When Delilah raises the cry of Philistines, Samson rends the cords asunder as so many threads of tow. He gave a proof of his strength, but gained no victory.

however, who regards her as "a light, venal woman of Samson's own tribe," makes a suggestion worthy of consideration on the other side. "Hence," he says (namely, she being an Israelitess), "she professed love for Samson, when she said, 'The Philistines' (mine enemies as well as thine) 'are upon thee, Samson.' He was the more easily caught in the snare because he could not imagine that a woman of Israel would betray him."—Ta.]

<sup>1</sup> The Targum speaks of 1,100 silver *silin* (יִצְעָק, from יִצְדָק). On the relation of the sela to the shekel, cf. my "Jüdische Geschichte," in Ezech and Gruber's *Encyclopädie*, p. 80.

<sup>2</sup> [Compare Jos., *Ant.* v. 8, 11 — Ta.]

<sup>3</sup> [Dr. Cassel assumes all through the present discussion that Delilah was a Philistine woman. He is probably correct, cf. Smith's *Bible Dict.*, art. "Delilah." Wordsworth,



That which the principle of evil here attempts against the hero, Scandinavian mythology, in the Edda, represents inversely. The "Ases" (demigods) are afraid of the "Wolf" (the representative of evil). They persuade him to allow himself to be bound, in order to show his strength. He tears asunder one chain after another, until he is bound by means of a singular cord, whose symbolical sense makes it the same as that under which Samson succumbs: for it is the cord of sensuality. — It is a distorted form of our narrative which we find in the Slavic story of the strong son, who rends the rope in pieces, but succumbs under the thin string, which cuts into his flesh.

Vers. 10-12. If they bind me with new ropes with which no work was ever done. Samson's contempt of the Philistines is so great, that he does not even become angry with Delilah, whose behavior nevertheless could not but appear suspicious to him. And she knows her power over him so well, that, after the ancient manner of women, she seeks to escape the reproaches which he might be expected to make against her, by anticipating them with her own against him. And that with all the brazen effrontery characteristic of women whose charms are great and whose hearts are bad. "I saw Apame," it is said in the apocryphal Esdras (I. ch. iv. 29 ff.), "taking the crown from the king's head, and striking him. If she laughs upon him, he laughs; if she is angry at him, he flatters her, that she may be reconciled to him." Delilah, with treason in her heart, dares to tax Samson with falsehood. But she uses this feigned sensitiveness and her crocodile tears to renew her attempts to gain his secret and her reward. Still he does not tell her the truth; but yet she makes an advance towards her end. It could not be otherwise. For although Samson's greatness only jests, it is nevertheless true that his godlike strength was not given for sport. The playfully received reproach that he had told her lies, drives him involuntarily a step nearer the truth which her demand profanes. Satan already draws his snares one stitch closer. For when he tells her that he can be bound by new cords "with which no work has been done," the added qualification is not an empty and meaningless one. He was already once bound with "new cords" (ch. xv. 13), and set himself free. But the cords "with which no work has yet been done," are an image of his strength; the hair of his head also is unprofaned — no razor has ever touched it. Strength and consecration were characteristic of the things yet uncontaminated by the uses and defilements of life. The vehicle, on which the ark of God is transported must be drawn by animals never before yoked, and must itself be new. The Philistine diviners (1 Sam. vi. 7) know this; the law of Israel also recognizes the principle, in its requirement that the red heifer of purification shall be one upon whom yoke never came<sup>1</sup> (Num. xix. 2). Availing himself of this belief, Samson speaks of "new cords, which have never done service," in order by this suggestion of special strength in them, to make his answer more credible, while it at the same time gives a reflection of the truth with regard to himself.

But the treason does not yet succeed. The Philistine spy, who is present but concealed (פְּחִינִי, in the inner apartment), must for the

second time depart, disappointed and gloomy. The cords fall from his arms like threads. It was for him but a pleasant pastime thus to give Delilah one more proof of his strength, hoping perhaps to deter her from further questioning. If he did believe this, it could only be in consequence of his magnificent confidence, which in the consciousness of strength verged toward weakness. But natures like Delilah's do not relax: avarice and vexation urge them on. In the Old-French romance of Merlin, that wise man says that such women are, "*hameçons a prendre poissons en rivière, reths a prendre les oiseaux a la pipée, rasouers tranchans et afflez.*"

Vers. 13, 14. If thou weavest the seven locks of my head into the web. He still conceals the truth; but also once more yields a step. The untruth constantly diminishes, the danger constantly increases. He thinks no longer of actual ropes; he speaks already of the locks of his head. Formerly, he hinted at them, under the figure of that which is untouched of labor, but named cords; now he names his hair, but does not yet speak of its untouched consecration. So organically does his own noble nature press him onward into the snares set for him by the reproaches and tears of the traitress. As soon as he determined either to tell the truth, or not to tell it, he must break with the traitorous tempter, and part from her; and if he does not do this, it is precisely his ordinary, noble impulse toward truth, which even in jest and in the face of treason he cannot deny, that drives him on to destruction.

Expositors find the answer of Samson very difficult to be understood, but needlessly. Delilah had in her apartment a weaver's loom, at which she worked. It was doubtless of the upright, primitive form. It is probable that the technical terms connected with the weaver's art in Egypt were also prevalent on the Phœnician coast. Weaving women have also been found depicted on Egyptian monuments. The word מִסְבָּת signifies the web on the loom. Hesychius (cf. Schleusner, *Thes.* iii. 529) has a form μέσαστον, which is explained to mean "weaver's-beam." It is then added: "Some make it mean ἄντρον, others μερόστων." The latter word is manifestly מִסְבָּת, and the same as μερόστων, which only the LXX. know, and is certainly not Greek, although ἄντρον occurs elsewhere.

The Targum represents it by מִסְבָּתָא, which is evidently derived from the same technical expression. Delilah is to work the hair of Samson, who places himself near the loom, into her web as woof. This could only be done from above. Herodotus (ii. 35) informs us, that the Egyptians, unlike other nations, inserted the woof, not from below upward, but from above downward. Samson's locks were long enough to form a close and perfect web; for it is added that she also struck in the בָּטֵן, the batten, in order to show that it was a regular piece of weaving. בָּטֵן is what Homer calls the *κεκλις*, staff, equivalent to our "batten." The Greek *κεκλις*, also, means a pin, nail, just as the Hebrew בָּטֵן does elsewhere. During the weaving, Samson had fallen asleep. Had he been unable to extricate his hair, he would at least have been unfree in his movements. But at the cry "Philistines!" he awakes. He gives one wrench, and the web tears, the batten shoots out, and the seven locks are free. They are called מִסְבָּתָא.

<sup>1</sup> Medieval superstition reproduces this also. Cloths are required for alembic purposes which have been finished by "undefiled persons."

a word found only here. It comes from חָלַף, not, however, from that which means "to change," but from the equivalent of *πλέω*, with which, consonant changes being taken into account, it is identical (חָלַף = פָּלַח = פָּלַךְ = *πλέω*). The *πλόκαμοι*, locks, are seven, in accordance with the sacred number of perfection and consecration. Delilah finds herself deceived for the third time. The Philistines become impatient and dubious. No mention is made this third time of a spy, awaiting the issue of the trial. Even the second time, it is not stated, as at the first attempt, that the Philistines brought her the cords. The woman sees herself defrauded of her large gains, and turned into a laughing-stock besides. She therefore brings everything to bear to overcome the hero. She employs all her arts to torment him. He does not love her—has no heart for her—has deceived her: such is the gamut on which her tears and prayers are pitched. In point of fact, the threefold reproach is a threefold injustice. The three answers he has given, looked at carefully, form as it were an enigma, in which the truth lies concealed: in the first, the "seven;" in the second, the "consecration;" in the third, the "locks." He is really too great to lie; and therefore he falls a victim. Had he only lied thoroughly, lied once more, he had been free. The Philistines would not have returned; Delilah would have ceased. But Samson's history is a finished tragedy. He falls by reason of his greatness, which hinders him from avoiding the thrust of the serpent whom he has once suffered to approach his heel.

Samson's pliability has met with sufficiently frivolous apprehension. "Strong Samson," says Rousseau (*Emile*, ed. 1782, iii. p. 200), "was not so strong as Delilah." This is erroneous. It was because he was so strong and Delilah so weak, that he fell. He stumbled over an opponent who was too little to contend with. Rousseau compares him with Hercules in his relations to Omphale. This also is incorrect. That myth is nothing but a representation of the sun, who as hero descends into the lap of repose. It has no dramatic-historical interest. Omphale makes no demand of anything with which the prosperity and freedom of a nation are connected. Nor is it more correct to look for analogies among the tasks which, in tradition and poetry, are imposed on lover-heroes by their mistresses. Those are mere trials of strength, without moral character. The historian of the Incas says, panegyrically, of Huayna Capac, one of the last monarchs of Peru (died 1525), that "he was never known to refuse a woman, of whatever age or degree she might be, any favor that she asked of him" (Prescott, *Peru*, i. 339, note). Samson had certainly refused Delilah, had he not been so great in his strength, so unique in his manifestation, so elevated above his time, so true even in evasion, so earnest in sport. The weakness of Pericles for Aspasia, even if not without influence on affairs of state, was not dramatic—for they mutually valued each other; but Samson's love is tragic, because the play in which in his greatness he indulges, causes his feet to slide on account of it.

1 חָלַף occurs only here; cf. *ἀλάτος*, *ἀλάτνω*. Similar is *חָלַף*, hunger.

2 In the Middle Ages it was believed that she had stupefied him by means of *opium*. This view transmitted itself even into the "Chroulcon Engelhusi," in Leibnitz, *Script.*

Vers. 15, 16. And his soul was vexed unto death. If Samson remained, he must succumb. The national hero of Israel who cannot separate himself from a Philistine woman, must fall. In vain has he sought three times to put her off with a jest. The avarice and knavery of such women are not to be escaped from by witty turns. She knows that at last he cannot hide the truth from her. Precisely his greatness and fearlessness enable her to compass his destruction. He remains; and she does not cease her efforts, until at last he is wearied of her ceaseless teasing (וְהָיָה לְדָלִיָּהּ).<sup>1</sup>

She bored him to death (וְהָיָה לְדָלִיָּהּ) with tears and reproaches. He wished to have rest—and to remain; nothing was left, therefore, but to grant her wish. Such is the philosophy of many husbands who yield to women ambitious of rule. To be sure, they are their wives, before God and men, and the danger is not always so great as here. Samson, although he remains, finds himself so plagued, that in order to quiet Delilah, everything else is indifferent to him. He determines to tell her the true reason of his great strength. But will she not wish to test the truth of what he tells her? and will he not thereby lose his strength? He considers it not. But this strength which he puts in jeopardy, it is not his own possession? He does not reflect. It was given him for the freedom of his people against the Philistines. But he will tell her the truth, come what may, in order to have peace. Delilah had doubtless promised him not to abuse his secret. He believes her promise, if only he can silence her. He was wearied to death, so that his courage, the freshness of his mind, and his passion for victory were benumbed—and all that, when one step out of her house would have set him free! Abstinence unfolded his strength: Delilah in the Wine-Valley (*Nachal Sorek*) put it to sleep.<sup>2</sup> When he killed lions, he was full of happiness and relish for life: now, he is wearied unto death. In Timnah, his wife betrays him, and affords him an opportunity for a glorious victory: now, he betrays himself, and falls.

Ver. 17. If I be shaven, then my strength will go from me. Expositors, from the earliest ages down, have here made mention of the Greek myth of king Nisus of Megara, and have even regarded it as a disfigurement of what is stated here. But on closer inspection of the sources whence we derive our knowledge of the Greek myth, the greater part of the analogy which it seems to offer with our narrative falls away, and the idea from which it springs is seen to be very different. It is nowhere stated that Nisus would lose his dominion if his hair were shaved off; but only that on his gray head there grew a single purple hair, with which his fortune was connected (Apollod. xv. 2: *πορφύρεαν ἐν μέσῳ τῇ κεφαλῇ τρίχα*; cf. Ovid. *Metam.* viii. 8: "*Splendidus (crinis) ostro inter honoratos medio de vertice canos.*")<sup>3</sup> It is true that his daughter betrayed him; but that was not his fault. Not he, but his daughter, was blinded by sensual love for the enemy. The principal idea, the weakness of Samson himself, is wholly unrepresented. Why only the purple hair

Rev. Brunser. *Illustr. Inscr.* II. 989: "Samson opio potatus," etc.

3 Cf. Hyginus, *Fab.* 196: *purpureum crinem*. Virgil, *Grise.* ver. 121: *Candida cæsaris . . . et roseus medio fulgebant vertice crinis*. The "golden hairs" of Schwarz (*Urspr. der Mythol.* p. 144) are therefore to be corrected, as also Bæthens's "protecting hair."

contained this *fiducia magni regni*, we are not informed. But it must probably be explained by the assumption of some connection with the purple light of the Sun, and the vast knowledge which that deity was supposed to possess — thus making it a pledge of wisdom rather than strength; for Nisus was no Hercules. This view is corroborated by the different turn given to the idea in popular traditions. For just as Christianity portrayed the devil as one who arrogates the power and appearance of the light, and presents himself as an angel of light, so popular conceptions have represented him with a cock's feather, as the symbol of light, and from a kindred point of view, have invented the charm of "golden devil's-hairs" to attain to universal knowledge (cf. my *Eddischen Studien*, p. 86). In all this there is no resemblance to the life-like, historical picture here drawn of Samson. Still, it cannot be denied that the Biblical narrative has apparently furnished the basis of many superstitious distortions, however coarse most of them may be. Among these the case of Apollonius of Tyana, whom Domitian caused to be shaved, is not to be reckoned, however; for that was probably only designed to inflict dishonor. But it is not delusive to find one of them in the opinion that magicians and witches were insensible to torture, until the hair had been shaven from the whole body — an opinion which led to many detestable proceedings, but was also speedily condemned by many (cf. Martin Delrio, *Disquis. Magicæ*, lib. v. § 9, pp. 764 f., ed. Cöln. 1679; Paulini (1709), *Philosoph. Luststunden*, ii. 169; Schedius, *De Diis Germanis* (1728), p. 388).

Ver. 18. And Delilah saw that he had told her all his heart. Old Jewish expositors say that she knew this because "words of truth are readily recognizable," and because she felt sure that he would not "take the name of God in vain." She followed up her discovery with proceedings sufficiently satanical. She at once sent to the Philistine chiefs to request them to visit her once more. This time he had undoubtedly opened his heart to her. She did not, however, intoxicate him, and proceed to her work, before they came. They must first bring the money with them. As for them, they soon made their appearance, and, concealed from Samson, awaited her call.

Ver. 19. And his strength went from him. As soon as the seven locks of his head had fallen, he ceased to possess the superhuman strength which had hitherto resided in him. But in the beginning of his history, in the annunciation of his birth and character to his parents, it is not intimated that by reason of the hair which no razor was to touch, he should possess such strength. Nor is it anywhere mentioned that Samson, the child, was already in possession of this giant strength, as soon as his hair had grown long. On the contrary, it is said, "And Jehovah blessed him." Had it been his long hair that made him so strong, there would have been no necessity for the Spirit of Jehovah to "come upon him," when he was about to perform some great deed for which the occasion presented itself. What sort of strength his long locks, as such, could give him, is clearly seen when nothing but God's intervening help saves him from perishing through thirst. The growth of the unshaven hair on the head of a Nazarite, was only a token of his consecration,

not the consecration itself. Similarly, the seven locks of Samson were only the sign of his strength, not the strength itself.<sup>1</sup> The strength of Samson depended, not on the external locks, but on the consecration of which they were the symbol. Hence, he needed God's help and Spirit, and received his strength not because of his long hair, but because of his vocation.<sup>2</sup> For God's nearness is granted not to all whose hair is long, but only to those devoted to his service. But just as in Israel he ceased to be a Nazarite who shaved his hair, so Samson's consecration departed from him when he removed its sign. When he failed to withstand Delilah, he surrendered not so much his hair, as his divine consecration. He denies his election to be a "Nazir of God," when he gives his hair to profanation. His consecration was broken, for he voluntarily allowed it to be profaned by the hands of the Philistine woman; his courage was broken, for he had done what he would not do; his joyousness was broken, when he yielded with half his heart, wearied, and in conflict with himself; his conscience was broken, and would not be drowned in the intoxication of Sorek-grapes; his manhood is broken, for he is no longer a whole man who, in a waking dream, betrays the sanctuary and glory of his life to the enemy: in a word, his strength is broken; and of all this, his fallen locks are not the cause, but the sign. The departure of his strength is not an externally caused, but an inwardly grounded moral result. Virgil says (*Æneid*, iv. 705) that the real life flame (*calor*) of the deceased Dido ceased to exist only with the severing of the hair from her head. This idea, raised into the sphere of moral truth, applies to Samson. His long hair was no amulet, conditioning the enjoyment of the Spirit of God — for without it the Spirit rested on Gideon and Jephthah, filling them with heroic virtue; but when, with a restless heart, he consciously threw himself and his people, for wine and love, into the power of the harlot, he became a broken hero. Since he himself says, and fully believes, that his strength is in his hair, and nevertheless gives himself up, it is evident that a breach has opened between his passions and his reason; and this breach made him a broken man. This moral rupture distinguishes Samson's fall from similar histories. The legend concerning Sheikh Shehabeddin, in the "Forty Viziers" (ed. Behrman, p. 25) is in many respects shaped after the catastrophe of Samson; but the arts by which he escapes from the Sultan who persecutes him, are those of magic. When a woman finally persuades him to betray his secret, it turns out that it consists only in certain external washings. All moral interest is wanting, both in the attack and in the defense. The Siegfried legend in the Nibelungen is more beautiful. The wounded part of the hero is also entirely external; but its betrayal is wrought by love, not by malice. Chriemhild, from love to her husband, becomes the discloser of his weakness, which a man betrays. In Slavic (cf. Wenzig, p. 190) and North German legends (cf. Müllenhoff, p. 406) magicians and strong persons do not carry their hearts about with them, but keep them wonderfully concealed. It is only by women's arts that opponents ascertain where it is. The primitive, moral ideas contained in these legends, are disfigured under the wrappings of childish distortions.

<sup>1</sup> Such is also the Roman Catholic representation found in Bergler. *Dict. Theologique*, p. 635: "La conservation de ses cheveux était la condition de ce privilège comme la marque

de son nazarat, mais nullement la cause de sa force sur-naturelle."

<sup>2</sup> Cf. *Bamidbar Rabba*, § 14, p. 214 d.

Ver. 20. And she said, The Philistines are upon thee! In previous trials, cords and weaver's loom had shown Delilah and her confederates the unimpaired condition of Samson's strength. This time, rendered confident by Delilah's word, the Philistine chiefs are themselves present. Samson rises, recling, from sleep, sees the thick crowd, and, thinking that everything is as formerly, says: "I will go out to battle as at other times!" He suits the action to the word—but—

He wist not that Jehovah was departed from him. Appropriately does the narrator substitute "Jehovah" here for "strength," thus confirming what has been remarked above. The Spirit of strength, consecration to God, integrity of soul, the fullness of enthusiasm, the joyousness of the unbroken heart, were no longer his. This is already apparent from the fact that he did not know that God had left him. Whoever has God, knows it; whomsoever He has left, knows it not. When he was near his end, he could pray; but now, in his state of semi-intoxication and intellectual obscuration, he can neither fight as formerly, nor call on God, and so—he falls.

#### HOMILETICAL AND PRACTICAL.

Samson was a Nazarite. He bore the sign of the general priesthood. The consecration of God was upon his head. It fired his will, gave his strength, and guided his error into the way of salvation. But when he profaned it, and in weakness allowed Delilah's unholy hand to touch it, he lost both strength and victory. God left him, because he held the honor of his God cheaper than his own pleasures. Because he gave up that which he knew was not his own, God left him in dishonor to find his way to penitence. He who could not withstand the allurements of a woman, even when they demanded the surrender of his vocation, was not worthy any more to withstand the enemy. His eyes, blinded by sensuality, saw not the treason: soon, blinded by the enemy, he should see neither sun, nor men, but only God. That done, he turned back, and God came back to him.

It is not a beautiful comparison which is sometimes instituted between Delilah and Judas the

traitor. For Samson was in fault, and Delilah was a Philistine. The woman is more excusable than the disciple who rose against his pure Master. But Samson is the type of all such children of men as know God, praise his grace, pray to Him, derive strength and love from Him, and yet fall. Sin is the ever present Delilah, who caused David, the Singer, to fall, and brought him to tearful repentance. Samson himself, rather than Delilah, was for a moment the traitor, who delivered the honor of his Lord to the insults of the enemy. Let no one think that he can safely enter danger. Pride goes before a fall. Self-confidence comes to a bad end; only confidence in God conducts through temptation. It is very proper to pray: Lord, lead me not into temptation; but very far from proper to enter into it of one's own free-will.

The lust of the eyes is not guiltless. It is the gate to the most carnal desires. Sin always tortures, even as Delilah tortured Samson. It is never wearied in its efforts to induce virtue to betray itself. Flee, if thou canst not withstand! To flee from sin is heroism. Had Samson but run away from Delilah, as a coward runs, he had surely smitten the Philistines. Every lapse into sin must be repented of. None of us have aught wherein to glory, but all stand in need of repentance. When Saul recognized his sin in having persecuted Jesus, he became blind. But soon he saw, like Samson, no one but his Saviour.

"Make me blind,  
So I but see thee, Saviour kind."

STARKE: Even great and holy persons may fall into gross sins, if they do not watch over themselves.—THE SAME: To uncover our whole heart to God is our duty, but we are not bound to do it to our fellow-men.—THE SAME: In the members with which men sin against God, they are also usually punished by God.—GERLACH: Samson thinks to hold as his own, and to use as he pleases, that which was only lent to him, and of the borrowed nature of which his Nazarite distinction continually reminded him. It is thus that he prepares his deep fall for himself.—[WORDSWORTH: Samson replied to Delilah's temptations by three lies; Christ replied to the devil's temptation by three sayings from the Scripture of truth.—TR.]

*Samson's end. He slays more Philistines in his death than he had done in life.*

#### CHAPTER XVI. 21–31.

- 21 But [And] the Philistines took him, and put out his eyes, and brought him down to Gaza ['Azzah], and bound him with fetters of brass;<sup>1</sup> and he did grind in the  
22 prison-house. Howbeit the hair of his head began to grow again after<sup>2</sup> he was  
23 shaven. Then [And] the lords [princes] of the Philistines gathered them [them-  
selves] together, for to offer a great sacrifice unto Dagon their god, and to rejoice:  
24 for they said, Our god hath delivered Samson our enemy into our hand. And when  
[omit: when] the people saw him, [and] they praised their god: for they said, Our  
god hath delivered into our hands our enemy, and the destroyer [devastator] of our  
25 country [land]; which slew many of us [who multiplied our slain]. And it came  
to pass, when their hearts were merry, that they said, Call for [omit: for] Samson  
that he may make us sport.<sup>3</sup> And they called for [omit: for] Samson out of the  
prison-house; and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel [touch]<sup>4</sup> the pillars whereupon the house standeth, that I may lean upon them.  
 27 Now the house was full of men and women: and all the lords [princes] of the Philistines *were* there: and *there were* upon the roof about three thousand men  
 28 and women, that beheld [looked on] while Samson made sport. And Samson called unto the Lord [Jehovah], and said, O Lord God [Jehovah], remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once  
 29 avenged<sup>5</sup> of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up [and he leaned upon them], of [on] the one with his right hand, and of [on] the other with  
 30 his left. And Samson said, Let me die with the Philistines. And he bowed himself with *all his* [omit: *all his*] might; and the house fell upon the lords [princes], and upon all the people that *were* therein. So the dead which he slew at his death  
 31 were more than *they* which he slew in his life. Then [And] his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 21. — Dr. Cassel translates, "put him in fetters (*Ketten*);" and adds the following foot-note: "כַּשְׁמֵיטִים, as at 2 Kgs. xxv. 7, etc., are iron fetters (*eiserne Ketten*), compare our expression to lie in irons. The fetter consisted of two corresponding parts, hence the dual." The word "iron" in this note is probably to be taken in the general sense of "metal," for כַּשְׁמֵיטִים unquestionably means "brass fetters." — Ta.]

[2 Ver. 22. — מִיָּמִיד: "about the time that," or "as soon as." The word intimates that Samson was not long in the wretched condition of prisoner. As soon as his hair began measurably to grow, the events about to be related occurred. So Bertheau and Kell. — Ta.]

[3 Ver. 25. — יִשְׁחַקְלֵנוּ. Like the E. V., Dr. Cassel, De Wette, and Bunsen (*Bibelwerk*), adopt general renderings, which leave the kind of sport afforded by Samson, and the way in which he furnished it, undetermined. Bush remarks that "It is quite improbable that Samson, a poor blind prisoner, should be required *actively* to engage in anything that should make sport to his enemies." But the decidedly active expression in the next clause, וַיִּצְחַק לְפָנֵיהֶם, can scarcely be interpreted of a mere passive submission to mockery on the part of Samson (cf. also ver. 27). The word צָחַק (שָׂחַק is a softening of the same form) is used of mimic dances, cf. Ex. xxxii. 6; 1 Sam. xviii. 7; 2 Sam. vi. 5, 21, etc. There is surely no great improbability in supposing that the Philistines in the height of their revels should call upon "a poor, blind prisoner" to execute a dance, for their own delectation and for his deeper humiliation; while, on the other hand, Samson's acquiescence may be explained from his desire to gain a favorable opportunity for executing his dread design. After the fatiguing dance, his request to be permitted to "lean upon" the pillars would appear very natural. — Ta.]

4 Ver. 23. — מִיָּשָׁם (instead of the erroneous כַּשְׁמֵיטִים, from a root יָשָׁם, which does not occur): from שָׁשׁ, שָׁשׁ, *μάσσω*, to touch; onomatopoeitic, like *palpare*.

[5 Ver. 28. — וְאַתָּה תִּקְחֵם נִקְמָה בְּעֵינַי. Dr. Cassel's rendering is very similar to that of the E. V.: *Dass ich noch einmal Vergeltung nehme um meiner zwei Augen willen* — "let me once more take vengeance, this time for my two eyes." But unless נִקְמָה is here feminine, contrary to rule, this rendering is against the consonants, to say nothing of the vowel points. The text, as it stands, must be read: "that I be avenged with the vengeance of one (sc. eye, which is fem.) out of my two eyes." Compare the exegesis below. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 21. And the Philistines laid hold of him. The catastrophe is terrible. The fall of a hero is sorrowful and lamentable beyond anything else. Wretched enemies make themselves master of one who for twenty years had been victorious. In the giddiness of a broken spirit he succumbs to the multitude, as a wounded lion succumbs to a pack of yelping hounds. But even in this extremity, he must have given proof of the strength of his arm. The cruel precaution of the Philistines indicates this. They do not kill him, for they hate him too intensely; but even before they bring him to Gaza, they put out his eyes. He must be made powerless by blindness; not until then, they think, will it be wise to lay aside all fear of him. Well

does the Jewish expositor remark on this infliction, that Samson now loses his eyes, and is fettered with chains, because heretofore he followed his eyes too much, and allowed himself to be fettered by the allurements of the senses. In what horrible sins will not the savage hatred of men engage! All cruelty is a frenzy of unbelief; but sin is ravaging mad when it offends against the eye, and stops up the fountain of light, life's source of joy and freedom. It does not excuse the Philistines that they are not the only ones who have resorted to this satanic practice. The practice, like every other sin, has its world-wide history. A profound and thoughtful myth concerning this matter is found in Herodotus (ix. 93), according to which the blindness of Evenius, a priest of the Sun-god, is punished on the false zealots who inflicted it. Never-

theless, this infernal fury has been familiar to men in every land on which the sun shines.<sup>1</sup> The monuments of Nineveh show us a king, who with his lance puts out the eyes of his prisoners, as Nebuchadnezzar caused to be done to Zedekiah, the fallen king of Judah. There existed even different theories of this cruel art. Among the Persians, as Procopius informs us (in his *Persian Memorabilia*, i. 6), it was usual either to pour red-hot oil into the eyes, or to dig them out with red-hot needles. The latter mode is probably expressed by the Hebrew

לְעֵינָיו, to bore out the eye, *oculum effodere* (cf. my *Schamir*, p. 86). The terrible method of passing over the eye with a glowing iron, was not considered to be always effective, and left in many cases some slight power of enjoying the light (cf. Desguignes's *Gesch. der Hunnen*, iv. 93, etc.). The Middle Ages called it *abbacinare* (so the Italian still); for Christian nations have not kept themselves free from this abomination. It was practiced not only among the Byzantines (where Isaak Commenus is a celebrated example), but also among the Franks (cf. Chilperich's laws, in Gregor. Turon., *Hist. Franc.*, vi. 46); likewise among the Normans, where, to be sure, Robert of Belesine (the Devil) did not content himself with it. German popular law also placed it among its penalties. In the sedition of Cologne (1074), it was, as Lambert relates, inflicted on his enemies by the ecclesiastical prince of the city. Reminiscences of it are preserved in the popular legends of North Germany. We may cite the story of the man who derived great strength by means of a blue band which he wore, and who, after a woman had betrayed him, was deprived of his eyes (Müllenhoff, p. 419).

The story which represents Belisarius, the great hero of Justinian's reign, as deprived of his eyes, and begging for oboli in the streets of Constantinople, is a fiction of later times; but it falls far short of the unspeakable misery actually endured by Samson. The consciousness of the treason of which he had been guilty towards God, and which had been so terribly practiced toward himself; the fall from a height so glorious and prosperous, into an indescribable dishonor; the impotence of the formerly victorious freeman, the blindness of one so sharp-witted, the chains on his consecrated body, the yells of triumph of the cowardly foe, — all this overwhelmed his soul so powerfully, that one less great than he had died for grief. And his people kept silence. But the Philistines still feared him, even in his blindness. They fettered him with iron chains, and made him turn a mill in the prison.<sup>2</sup> Deeper dishonor could not be inflicted. For the hero of divine freedom was made to perform the work of a slave. It is well known that in antiquity the work of grinding was done by slaves (Ex. xi. 5; xii. 29). The slaves thus employed were moreover considered the lowest,<sup>3</sup> worth less money than any others, and as such found themselves in the worst situation (cf. Böckh, *Statisthaushalt der Athenen*, i. 95, ed. 2d). The depth of Samson's humiliation is as great as his former elevation. But in the midst of his untold sufferings, —

Ver. 22. **The hair of his head began to grow again.** With blinded eyes he began spiritually to see — fettered with chains he became free — under slavish labor he ripened for the freedom of God.

<sup>1</sup> If Herodotus is to be believed, the Scythians blinded every slave (iv. 2). Alexander Severus is reported to have said, that whenever he saw a bad judge he felt inclined to tear his eye out with his finger (Lampridius, 17; cf. Salmastius on the passage.)

While he was yet prosperous, the person of Delilah interposed between his sight and his calling and duty for his people; now, though blind and within prison walls, he saw the power and greatness of his God. He recognized his error, and repented. The greatness of the fallen Samson consisted in this, that, like all noble natures in similar circumstances, he became greater and freer in the deepest suffering than he had been before.

Vers. 23, 24. **And the princes of the Philistines assembled themselves.** A general feast of thanksgiving and sacrifices was to be celebrated in Gaza. This shows that Gaza was at that time the leading Philistine city, and that Dagon, the fish-shaped god (דָּג, fish), was regarded by them as the embodiment of the religious antithesis between them and Israel. Dagon, the sea-god, as it were, who protects the cities on the coast, over against the God of Israel, who has won the main land. The celebration arranged by the Philistines, attended by all their tribes and princes, testifies to the unheard-of terror inspired by Samson. The circumstance that they express their joy in the form of thanksgivings and sacrifices to their god, is, in itself considered, singular, seeing that they well knew by what foul means the victory had been gained; but it is none the less instructive. Israel could learn from it that the Philistines regarded every victory over one of their number as at the same time an act of their deity, — being better in this respect than the Israelites, who continually forgot the great deeds of their God.

Vers. 25–27. **Call Samson that he may make us sport.** The Philistine thanksgiving was like themselves. Men may be known by their feasts. Here there was no thought of humility. Seriousness also is wanting, although they remind themselves of their losses. The truth is, repentance, most attractive in prosperity, is unknown to heathen. They praise their god, it is true, but they do not pray. They celebrate a popular festival, characterized by eating, drinking, and boasting. They were in high spirits over a victory for which they had not fought. Their joy reaches its acme when they send for Samson. He is brought in, chained like a bear. A people shows its worst side when it heaps mockery and insult on a defenseless foe. How would the Romans have treated Hannibal had they taken him prisoner? How was Jugurtha treated, when he was dragged into Rome in the triumph of Marius? But this Numidian fox was rendered insane over the disgrace inflicted upon him (Plut., *Vita Mar.*, 12). The blind lion of Israel, on the contrary, walks calmly on, already conscious of the restored consecration of God on his head. His appearance afforded the highest sport; and the circumstance that every Philistine could dare to touch and mock, and otherwise abuse the blind hero, raised their mirth to the highest pitch. But pride goes before a fall; and they did not yet sufficiently know the man whom they derided.

**And they placed him between the pillars.** Much has been written concerning the architectural style of the building in which the occurrence took place. Bertheau is not wrong in saying that it is impossible to come to any particular determination in this matter. It was not essential to our narrator's purpose to give an architectural de-

<sup>2</sup> Later writers, in putting king Zedekiah at the same labor, intended doubtless to conform his fate to that of Samson (cf. Ewald, *Gesch. Israels*, iii. 748, 2d edition).

<sup>3</sup> Which fact explains the anecdote in Ælian, *Varia Historie*, xiv. 18

scription. Nevertheless, his language affords the materials for an intelligible conception. The design of placing Samson between the pillars was evidently to enable all to see him; in other words, to put him in the midst of the assembly. Now, according to ancient conceptions, Heaven and Atlas are keepers of pillars; and whether they *hold fast*<sup>1</sup> both pillars, or with their shoulders themselves constitute the pillars, they cannot leave their places without causing the heavens to fall. This poetical view is also found in Job xxvi. 11, where the pillars of the heavens reel at God's reproof. Of this conception the temple-building at Gaza was a representation. Two mighty pillars supported the chief beams of the vast building. Round about the house there ran a gallery, where the populace found a place. This was called *גָּלֵרִי*, the same term which is applied to the flat roofs of oriental houses, which, properly speaking, are only open galleries, surrounded by trellis-work. These estrades or galleries cannot have been supported by the main pillars;<sup>2</sup> for in that case many would not have been able to see Samson. The hero would be visible to all, only if he stood in the lower space, between the pillars on which the house was supported, the gallery extending around the sides of the house, and fastened to them; and there is nothing at variance with this in his request to the lad to be allowed to lean upon the pillars. On closer inspection, our narrator tells much more than is at first apparent. Samson was evidently previously acquainted with the arrangement of the building. He knew, too, that he had been placed in the centre, or it may have been told him by the lad. There were other pillars: perhaps a portico extended around the building. But Samson requests expressly to be led to the principal pillars, "on which the house rests." The lower part of the house was filled with *אֲנָשִׁים וְנָשִׁים*, men and women of distinction, together with the princes, and was called *בֵּית הַמֶּלֶךְ*; the gallery (*גָּלֵרִי*) contained three thousand persons, *אֲנָשִׁים וְנָשִׁים*, i. e., the common people. That this gallery was in the house, that is, under the covering upborne by the pillars, and hence fell with the house, is evident from ver. 30, where we read that the "house fell" upon all "that were therein."

Ver. 28. **And Samson called unto Jehovah.** This shows that he had fully recovered himself. As soon as he can pray again, he is the hero again. The prayer he now offers is full of fervor and intensity, rising heavenward like smoke from the altar of incense. It is the deep and vast complaint which, after the awful experiences of the last days, grief and hope have caused to gather in his soul. He uses all the names of God with which he is acquainted, and confesses Him, in the darkness which surrounds him, more deeply and fervently than formerly when enjoying the light of the sun. And withal, his thoughts are beautifully arranged. For fervor excels all homiletical art. The prayer divides into three parts, and makes use of three names of God. Each part contains three nicely separated thoughts. He begins: "Lord (*אֲדֹנָי*) Jehovah (*יְהוָה*), remember me." In the midst of servitude, chained and fettered by the Philistines, who lord it over him, bring him in and send him out as they choose, his spirit calls

upon *Admai*, the Lord who is in heaven. In the midst of Philistine jubilations over the victory of their idol, the seeming triumph of their Dagon, he calls on Jehovah, the great God of Israel, for He alone is the Lord. Alone and forsaken, surrounded by raging foes, he cries to God: "Do thou remember me." The word *זָכַר* is most frequently used of God's gracious mindfulness of any one, expressing itself in caring for him. It is with a heart full of penitence that he makes this petition. For formerly God had departed from him, and he had been deprived of God's care over him. If now God but takes thought of him, he will once more be received into divine favor.

**And strengthen me, only this once, O God.** "Strengthen me." He no longer puts his trust in himself, nor yet in his growing hair. The source of the consecration and strength which formerly adorned him, and for the return of which he pleads, is in God. For this reason, he invokes God anew,—this time as *אֱלֹהִים*. *Elohim*, with the article, is the true, the only Elohim, namely, the God of Israel (cf. above, on ch. vi. 20 and 36; and on ch. viii. 3; xiii. 18). While all around him, the enemies praise their god as the victor (ver. 24), he prays to the God of Israel, that He, the real Elohim, the true strength, would strengthen him "yet this once." He does not ask to be the former Samson again. He has done with life. After such disgrace, he would not wish to return to it. Only for "this time," he prays for strength, which God gives and takes as He will, allowing no one to suppose, as Samson formerly did, that it is an inalienable possession, whether used or abused. In the third place, he declares the purpose for which he desires the strength:—

**That I may yet once take vengeance on the Philistines, by reason of my two eyes.** Is it right to pray thus? For Samson it is. For he was called to recompense the Philistines; his whole task was directed against the tyrants. He fell only because instead of avenging the wrongs of his people on their oppressors, he squandered his strength with the Philistine woman. If now he desires the restoration of his lost strength, he can lawfully do so only for the purpose for which it was originally given. To rend cords in pieces for sport was not his business, but to make the enemy acquainted with the power of the gracious God of Israel.

But may he then demand recompense for his "two eyes?" As Samson, he may. In his prayer, it is true, he did not plead his consecration as a "Nazarite of God;" in his humility he dares not use this plea, since a razor has passed over his head. But it was nevertheless on this account that he had his strength. It resided in him, not as man, but as Nazarite. It was not his, although he misused it; it was lent him, for his people, against the enemy. But now, his strength, even if fully restored, would avail him nothing. The loss of both his eyes rendered it useless. He could not, like a blind chieftain,—like Dandolo, the doge of Venice, and Ziska, the Bohemian,—lead his people to battle, for he is no chieftain, but a hero, who stands and fights alone. The loss of his eyes, therefore, closes his career. Blindness disables him from serving longer as the instrument of the God of Israel. Hence, he desires vengeance, not for

1 As implied in the words: *ἔχει δὲ τὴν κίονα*, *Olys.*, l. 58.

2 As Stark thinks (*Gaza*, p. 332) whose conception is for all that by no means clear. Nor is it necessary to suppose

that the pillars were wooden posts. In a building of such size, they were most likely of stone.

the scorn, dishonor, chains and prison, to which he has been subjected, but only for his *two eyes*<sup>1</sup> — had they left him but one! The vengeance he seeks is not for himself, but for his people and the God who chose him.

His language, it is true, contains the contrast of of one recompense (נָקָם) for his *two eyes*. The explanation is that he can strike but one blow more; but that one, in his mind and within his reach, will suffice for both eyes. He will inflict this blow on the Philistines, who all around him praise the idol who gave them victory, whereas it was only his former mental blindness that caused his fall, and his present physical blindness that gives them their sense of security.

Three times he attempted to withstand Delilah — three times he played with his strength, — and fell. Now, he prayed three times, to the thrice-named God, the triunity of Jehovah, for understanding and strength.

Ver. 29. **And Samson took hold of the middle pillars.** He shows himself in all his old greatness again. For the first time he stood again in a crowd of Philistines, and at once began to think of battle. And notwithstanding the wretched condition in which he found himself, he fixed at once on the point where he intends to execute his deed. His blindness becomes a means of victory. He stands between the central pillars, on which the building rests, and between which the distance is not great. Being blind, it may be allowed him to take hold of them, in order to support himself by them. (That *לָקַח* may mean to take hold of, although found in that sense only here, is shown by the analogy of the Sanskrit *lābh*, Greek *λαμβάνειν*, λαβειν.) He presses them firmly with both arms, and says: —

Ver. 30. **Let me die with the Philistines.** The very conception of the deed is extraordinary. While the Philistines rejoice, drink, and mock, worse than Belshazzar, and fancy the blinded hero deeply humiliated and put to shame, he, on the contrary, is about to perform the deed of a giant, and stands among them in the capacity of a warrior about to enter battle, who only tarries to commend his cause to God. It is true, he cannot do what he intends to do without losing his own life; but he lived only to conquer. Victory is more than life. To talk here of suicide is wholly unsuitable. He did not kill himself when plunged in the deepest dishonor. He is too great for cowardly suicide; for it is a species of flight, and heroes do not flee. No: the blinded man perceives that the present moment holds out an occasion for victory, and avails himself of it, notwithstanding that it must cost him his own life.<sup>2</sup> It is not as if he would have killed himself, had he escaped. He knows that if his deed be successful, he cannot escape. But he is also ready to die. He is reconciled with his God: his eyes have again seen Him who was his strength.

1 Consequently, I cannot follow the unsuitable exegesis which makes Samson ask to be avenged for one of his two eyes. That would be simple vindictiveness. The *שְׁנֵי עֵינָיו* is comparative. He desires a vengeance greater than his two eyes, and taken on account of them. The Jewish exegesis only follows a special homiletical idea, which at bottom understands "two eyes."

2 Augustine, *De Civi. Dei*, I, 26: *Quid si enim hoc fecerunt non humanitas decepta sed divinitus iussa, nec errantes, sed obedientes, sicut de Samsons aliud nobis fas non est credere.*

The tragedy ends terribly. Laughter and shout and drunken revel are at their highest, when Samson bends the pillars with great force:<sup>3</sup> they break, the building falls,<sup>4</sup> — a terrific crash, and the temple is a vast sepulchre. O Dagon, where is thy victory? O Gaza, where is thy strength? Princes and priests, together, with cups at their lips, and mockery in their hearts, are crushed by the falling stone. With piercing cries, the vast crowds are pressed together. The galleries, with their burdens, precipitate themselves upon the heads of those below. Death was swifter than any rescue; the change from the sounds of rejoicing to groans and the rattle of death, terrible as the lightning. In the midst of them, great and joyous, stood the hero, and met his death. Not now with the bone of an ass, but with pillars of marble, had he conquered the foe. Dagon's temple, with its thousands, had been heaped up as his grave-mound. Since Samson must die, he could not have fallen greater. Traitors, tormentors, mockers, enemies, tyrants, all lay at his feet. The blind hero died as the great victor, who, in penitence and prayer, expiated, by suffering and death, the errors of which he had been guilty.

The history of Samson excels all poetry. The simple narrative of it is at the same time adorned with the highest art. Its fidelity and truth are testified to by the heart of every reader. Without magic arts, with only natural grief and death, it is nevertheless full of spiritual marvels.

But who furnished the report of the last hours of the hero's life? Who escaped, so as to set forth his praying and acting? It would seem as if this also were not left quite unhinted by the brief narrative.

A lad, an attendant (*עֶבֶד*), leads him, when the Philistines call him in from the prison (ver. 26). It may be plausibly conjectured that this was no Philistine. It seems not improbable that Samson, the Judge, was followed into his prison by an attendant, whose fidelity continued unshaken. It enhanced the triumph of the Philistines to allow this. Upon this supposition, many points explain themselves. This attendant, then, may have furnished him with a description of the festive scene into the midst of which he was introduced, and informed him in what part of the building he was placed. From him he could also obtain guidance to the spot which he deemed it necessary to occupy. This attendant was in the secret of his prayer and purpose; and if we assume that he dismissed him before the catastrophe, we are at once enabled to explain how he could take up his peculiar position by the pillars without exciting attention. Thus the faithful follower escaped death, and quickly reported the event at home.

Ver. 31. **And his brethren and all his father's house came down.** This is the first hint we have of interest in Samson on the part of his brethren, and the house of his father. The haste, however, with which they proceeded to Gaza, and the great

3 The occurrence in Paus. vi. 9 is not well adapted to be brought into comparison.

4 The terrors of a similar calamity, although on a smaller scale, were experienced by King Henry, the son of Barbarossa, in 1183, when the pillars and floor of the "Probstst." at Erfurt, gave way. Many perished. Only the king and the bishop, who sat in a niche, escaped (cf. *Chron. Mont. Senni*, under 1183, p. 48, ed. Mader). On the 21st of July, 1864, one of the granite pillars, which supported the dome of the Church of the Transfiguration, at St. Petersburg, broke. A frightful catastrophe ensued, as the church crumbled to pieces over the masses whom curiosity had drawn together.



fellowship in which they did it, speak well for them. They may have arrived soon enough to see the heap of ruins, with its countless dead bodies, just as it fell. They took Samson and carried him up in solemn funeral procession (such is probably the meaning of *וְהָיָה*), to the burial-place of his father, who had not lived to see the sorrow of his great son.<sup>1</sup> The terrified Philistines permitted everything. Anguish and mourning reigned among them. Everything was in confusion—their princes were dead. And so the corpse of the hero who smote them more fearfully in death than in life, was borne in silent procession along their borders.

And he judged Israel twenty years. This statement is here repeated in order to intimate that Samson's official term had not come to a close before the events just related, but terminated with it.

Samson lived and died in conflict with the national enemies, the Philistines. The same fate has befallen his history and its exposition, from the time of Julian the imperial Philistine to that of many writers of the last centuries. It was especially in the seventeenth and eighteenth centuries that irreverence was too often called criticism, and that frivolous insipidity was considered free inquiry. The æsthetic vapidity which was in part banished from the field of classical and German literature, continued to nestle in the exegesis of the Old Testament.<sup>2</sup> Joh. Philipp Heine may indeed have been right in saying (*Dissertat. Sacra*, p. 259), that the mockery at Samson's jaw-bone and foxes, had an ulterior object in view; but it was for the most part the Philistine-like, prosaic character which ordinarily marks genuine unbelief, that was unable to comprehend and rightly estimate the wonderful drama of Samson's life. An unfruitful comparison with Hercules was constantly iterated, although deeper insight clearly shows that, apart from the lion-conquest common to both, Hercules is of all Greek heroes the least suitable to be compared with Samson. The ingenuity of the earlier ecclesiastical teachers might, nevertheless, have led them to this comparison. But according to Piper (*Myth. der Christl. Kunst*, i. 131), primitive Christian art never represented even so much as the conflict of Samson with the lion; and later works of art connected Hercules with David as well as with Samson. Menzel (*Symbolik*, ii. 380), is of opinion that the representation of Samson, in the act of tearing open the jaws of the lion, over French and German church-doors of the Middle Ages, is an imitation of similar Mithras pictures. The representation of Samson with one foot on the lion, while with his hands he throttles him, typical in Byzantine pictures, is essentially the same conception (Schäfer, *Handbuch der Malerei*, p. 127). The noblest conception of him in modern poetry, is that of Milton's *Samson Agonistes*; but that drama treats only the end of Samson's life, and notwithstanding its lofty thoughts and Christian fervor disfigures the beautiful simplicity of Scripture by operative additions. Händel's oratorio, *Samson* (performed for the first time in London, October 12, 1742), the text of which is by Milton, but not worthy of the great subject, is celebrated. The esteemed composer, Joachim Raff, intended to prepare a Samson opera; but whether it was ever per-

formed I do not know. At what a low ebb the appreciation of the Book of Judges and of Samson stood in the last century, is shown by Herder's dialogue (*Geist der Ebräisch. Poesie, Werke*, ii. 204), in which the poet endeavors indeed to elevate the narrative, but can only find its "most characteristically peculiar and beautiful features," in matters incidental to the main story.

It is not quite clear how the Roman Catholic legend made a physician of Samson;<sup>3</sup> and it was certainly far from appropriate when a jurist of the seventeenth century (La Mothe leayer, died 1672) represented him as the model of a skeptical thinker.<sup>4</sup> He is a type of the ancient people Israel itself (cf. the Introduction), which is everywhere victorious, so long as it preserves its consecration intact, but falls into servitude and bondage as soon as it profanes its own sacred character. The types of the ancient Church fathers, in which they compare the life and sufferings of Samson with Christ, are very ingenious; and the pure and elevated disposition they manifest therein, finding spirit because they seek it, is greatly to be admired. A wood-carving over the choir-chairs in the Maulbronn monastery represents Samson with long waving hair, riding on the lion, the symbol of death, whose jaws he tears apart; while, on the opposite side, the unicorn lies in the lap of the Virgin,—together symbolizing the birth and resurrection of Christ. For to him applies the saying of the Apostle (Heb. xi. 32, 33), that by faith he stopped the mouths of lions.

It is worthy of mention that while the names of the other Judges, Othniel, Ehud, Barak, Gideon, Jephthah, scarcely ever recur among the Jews, that of Samson was frequently used, both anciently and in modern times.

In the address of Samuel (1 Sam. xii. 11), the name of a hero Bedan is inserted between Jerubbaal and Jephthah, who can be none other than Samson. The reading *Bepda* of the LXX. is without any probability in its favor. Bedan is Ben Dan (literally, "Son of Dan"), i. e., "the Danite." The familiar use of this name in honor of the tribe, was undoubtedly connected with the blessing of Jacob on Dan, which after the life of Samson must have seemed to have special reference to him: "Dan shall judge his people, as one of the tribes of Israel." The primitive consciousness of the prophecy of Jacob reveals itself herein; and nowhere could it be said with more profound significance than here,—"I wait for thy salvation, O Jehovah" (Gen. xlix. 18).

#### HOMILETICAL AND PRACTICAL.

Samson, having found his God again, died as a hero. His brethren carried him into his father's grave. His victory was greater in death than in life.

Ancient expositors compare his death with that of Christ. But Samson gave up his life in order to cause his enemies to die: Christ in order to give them life. Samson died gladly because he had found his God again; in Christ God was never lost. It is, however, a good death, when one sees himself restored to communion with God. If the Christian, in the last brief hour of the cross, holds fast his faith, the thousand foes let loose against

<sup>1</sup> It is therefore only poetically that Milton represents Manoah as still alive at the time of Samson's catastrophe.

<sup>2</sup> In a writing against the Jews (Berlin, 1804), Samson's action is styled "*scheusslich*" (abominable).

<sup>3</sup> If indeed Samson be meant. Cf. Raynaldi, *Tituli Octavius Lugdunensis*, Works, viii. 571.

<sup>4</sup> Cf. Bayle, *Dict.* iii. 2368.

him by sin and temptation fall before him. When a Christian suffers, the representatives of evil place themselves round about him with laughter and mockery; and if he endures, his victory in death is greater than in life. Strong as Samson, was the weak woman Perpetua (in the second century); in the midst of tortures she said, "I know that I suffer, but I am a Christian." Thousands of martyrs have died as Samson died. They have conquered through the cross, and have heaped mountains of dishonor upon their enemies. But they were not all buried by their brethren. They found no places in their fathers' graves. Only He from whom nothing is hidden knows where they lie. At the last day they shall rise, and the eyes of them all shall be free from tears. Samson was alone; he also died alone. For his people he fought alone and suffered alone. After his death, the tribe of Judah raised itself again to faith. The remembrance of Samson preceded the deeds of David. Let no one fear to stand alone, whether in suffering or in conflict. The words of a faithful heart are not spoken in vain. The seed falls, not into the blue sky, but into God's living kingdom, and in its spring time will surely rise.

STARKE: The eyes of the mind are better than the eyes of the body. We can better spare the latter than the former. — THE SAME: For God and native land life itself is not to be accounted dear, but should gladly be surrendered; and he alone who does this is truly entitled to the name of a valiant hero. Thus, also, didst thou, O Saviour, our better Samson, conquer in dying. — GERLACH: Samson sported before the Philistines, not as one who, fallen from a merely human height, endeavors with smiling scorn to maintain his self-consciousness amid the downfall of the perishable things of this world, but deeply impressed with the vanity of everything that seeks to set itself up against the Lord — of "the vain war of the earthen pots against the rock" of which Luther speaks — and therefore seizing with faith on the renewed promises of divine grace. — THE SAME: He becomes thoroughly convinced that, mutilated in his face, he could never again live among men, exposed to the scorn of the enemies of the Lord, and that therefore his work is done; his play is turned into bitter earnestness, and while he falls and dies, he gains the greatest victory of his whole life.

## PART THIRD.

THE conclusion of the Book, tracing the evils of the period, the decay of the priesthood, the self-will of individuals, and the prevalence of licentiousness, passion, and discord, to the absence of a fixed and permanent form of government.

## FIRST SECTION.

THE HISTORY OF MICAH'S PRIVATE TEMPLE AND IMAGE-WORSHIP: SHOWING THE INDIVIDUAL ARBITRARINESS OF THE TIMES, AND ITS TENDENCY TO SUBVERT AND CORRUPT THE RELIGIOUS INSTITUTIONS OF ISRAEL.

*Micah, a man of Mount Ephraim, sets up a private sanctuary and engages a wandering Levite to be his Priest.*

### CHAPTER XVII. 1-13.

- 1 And there was a man of Mount Ephraim, whose name was Micah [Micayehu].
- 2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee,<sup>1</sup> about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord
- 8 [Jehovah], my son. And when he had [And he] restored the eleven hundred *shekels* of silver to his mother, [and] his mother said, I had wholly dedicated<sup>2</sup> the silver unto the Lord [Jehovah] from my hand for my son, to make a graven image
- 4 and a molten image:<sup>3</sup> now therefore I will restore it unto thee. Yet [And] he restored the money [silver] unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image

5 and a molten image: and they were in the house of Micah [Micayehu]. And the man Micah had an house of gods [a "Beth Elohim," God's-house], and made an ephod, and teraphim, and consecrated [appointed] one of his sons, who [and he] became his priest. In those days *there was* no king in Israel, *but* every man did *that which* was right in his own eyes. And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there [temporarily]. And the man departed out of the city from [out of] Beth-lehem-judah, to sojourn where he could find a *place*: and he came to mount Ephraim to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*. And Micah said unto him, Dwell [Abide] with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content [consented] to dwell with the man, and the young man was [became] unto him as one of his sons. And Micah consecrated [appointed] the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the Lord [Jehovah] will do me good, seeing I have a Levite to [seeing the Levite has become] *my* priest.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — **וְאִשֶּׁר לָקַח לָהּ**. **לָהּ** is the *dat. incommodi*. Strictly speaking, **לָהּ** simply marks some sort of relation, the exact nature of which must be otherwise determined. The present phrase, rendered as literally as possible, is: "which (so. **הַזֶּה**) was taken for thee," cf. our popular use of the same phrase, and the German, *welches dir genommen ward*. Ewald (who with characteristic self-confidence announces that he must leave the "silly absurdity" of the ordinary explanation of this passage "to those who do not hesitate to find their own folly in the Bible,") seems to take **לָהּ** as the dative of the author: the money taken (received) by thee from my father. For he relates, quite in historical style, that a young man of Mount Ephraim, whose father probably died early, took the money which had been left to his mother into his own hands, in order by using to increase it (!); and that, followed by his mother's blessing, he was fortunate, and was about to restore the money to her, as became a dutiful son, when she made him a present of it in the shape of a handsome (*schmucken*) god, etc. The perfect **וְהָיָה לָהּ**, he says, is the perfect of volition (like **וְהָיָה לָהּ**, ver. 3): "I will take; it is my will to take." But if the Hebrew author meant to tell this story, he expressed himself very obscurely. The imprecatory oath, too, is thus left without explanation. And notwithstanding all Ewald's efforts in behalf of him, Micah is still in suspicious possession of the money (**וְהָיָה לָהּ**), before he tells his mother that he will take it. Under such circumstances, the benediction which, according to Ewald, the mother pronounces on her son, might be more politic than free. —Tr.]

[2 Ver. 3. — **וְהָיָה לָהּ**. Render: "I verily dedicate." Although Dr. Cassel also translates here by the *pluperfect*, he explains it of the present, see below. On this use of the perfect cf. *Gen. Gram.* 126, 4. The word "wholly" of the E. V. is better omitted. The infin. absolute in this construction is intensive, not extensive. It does not assert the completeness of the consecration, but simply makes it prominent, as being the use to which she determines to put the money. Cf. *Gen.* 181, 8. —Tr.]

[3 Ver. 3. — **וְהָיָה לָהּ**. Dr. Cassel: *Bild und Gusswerk*, "image and cast-work"; i. e., an image of wood or stone covered with a thin coating of silver or gold, see below. This explanation, although concurred in by several critics, is not yet sufficiently certain to make it worth while to disfigure our English text by inserting it. —Tr.]

## EXEGETICAL AND DOCTRINAL.

After the story of Samson's heroic life and death, there follow in conclusion two narratives, of which the first embraces chaps. xvii. and xviii., the second chaps. xix.-xxi. Though not connected with each other either by time or place, they are nevertheless not mere accidental appendages to the preceding historical narrative, but essential parts of the well-considered organism of the entire Book, in consequence of which also they received the position in which we find them. The profound pragmatism of the Book (see Introduction, sect. 1) designs to show, that the heroic period of the Judges is full indeed of the wonders of God's compassion, but lacks that organic centralization and unity which only the kingly office, rightly instituted and rightly exercised, could afford. This want manifested itself even under the greatest Judges. The influence of the Judge extended, for the most part,

only over the individual tribes to which he belonged, while in others it was not seldom resisted; and, being wholly personal in its nature, disappeared from his house as soon as he died.

In chaps. xvii. and xviii. another lesson is brought forward, hints of which had already occurred in earlier parts of the Book. The religious central point of the nation, also, became unsettled. And this was the greater danger. The sanctuary at Shiloh, the law and covenant of God that were in the sacred ark, were the real pillars of Israel's nationality. The existence of this spiritual unity was brought out in the opening sentence of the Book: "And after the death of Joshua, the sons of Israel asked Jehovah." It had in dark times demonstrated itself to be the guaranty of national cohesion. The tribes were twelve, indeed, and their cities lay scattered from Beer-sheba to the sources of the Jordan; but there was but one sanctuary, where the God of Israel was inquired of. It ap-

peared, however, that the long-continued want of a closer political organization, threatened also the unity of the religious organism. For not only was the service of foreign idols introduced, threatening the nerve of popular strength and national freedom, but subjective superstition, also, and inconsiderate division, asserted themselves within the religious organization. This is shown by the story of Micah's sanctuary.

Ver. 1. And there was a man of mount Ephraim, and his name was Micayehu. Avarice, the Apostle tells us, is the root of all evil. Covetousness, like all sin, knows no shame. Its lustful eyes profane even that which is holy. The treasures of temples have ever excited the rapacity of savage enemies. The gifts of the pious convert houses of prayer into objects of envy. Faithful Israelites, who believed in Jehovah, went to Shiloh, in Ephraim, performed their pious duties, inquired of God after truth, prayed, and brought their offerings for the honor and maintenance of the house of God. Among those who did this, was doubtless also the father of Micayehu. For that he confessed Jehovah, is evident from the name which he gave to his son: מִיכָיְהוּ, "who is like Jehovah." Such names are only given in homes where Jehovah is honored, at least in appearance. The mere fact, however, that persons are named "Theodore,"<sup>1</sup> "Nathaniel," "Theophilus," or other like names, gives no assurance that they are what their names declare them to be. The father of Micayehu must also have been rich; for he left his widow large sums of money. The latter, according to all appearances, was avaricious; and it was probably on this account that true faith in Jehovah took no root in her heart, although the name of Jehovah was often on her lips.

Ver. 2, 3. Behold, here is the money; I took it. The rich woman had been deprived of a large sum of money. Eleven hundred shekels, at that time, evidently represented a very considerable amount; large enough to be spoken of in "round figures." The woman was beside herself; her soul was in her money; and so she cursed the thief. Cursing is still a frightful oriental custom. It was regarded as an invocation of judgments from heaven. Hence, the dread of the effects of curses, in heathenism, arose not only from faith, but still more from superstition. The sin was indeed engaged in, but the curse was dreaded; just as other thieves do not refrain from stealing, but guard themselves anxiously against the police. To this must be added that parental curses were feared as the heaviest of all bans (among the Greeks cf. Nägelsbach, *Nachhom. Theol.*, p. 350). Sirach (iii. 9) still said in his day, that "the curse of a mother overturns the houses of children." Micah heard the awful imprecations of his mother's malediction, and shuddered. He could not say, "a causeless curse takes no effect" (Prov. xxvi. 2). He had taken the money, which was now charged with his mother's curses. With these he will not have it. "Here is your money back," he says; "I took it." As one shakes off rain, so he would

free himself of this curse-laden money. "It is thy son," he says, "and his house, whom thou hast cursed. Take the money—I do not wish it." His words, so far as we can see, express more of reproach than of consciousness of guilt. And the mother resembles those people of whom James says (ch. iii. 10): "Out of the same mouth proceedeth blessing and cursing." She had cursed, in inconsiderate wrath, and without investigation, on account of her lost money. That being recovered, she will save her son from the effects of her malediction. As if blessing and curse were under human control, she exclaims: "Blessed be thou, my son, unto Jehovah."

The son was in any case wrong in taking the money secretly. The purpose for which he took it, seems to be indicated by the context and the speech of the mother. He wished it for the purpose which he afterwards carried out. This also explains sufficiently why he took it secretly: he probably did not believe that his mother would approve his design. For the preparation of *pesel* and *masekah*, an image and cast-work, for the purpose he had in view, was itself a theft, notwithstanding that it looked like an act of service to God. But it turned out differently. It was natural that his mother should ask for what purpose he had taken it; and he replies that he had destined it for Jehovah, to fit out a private sanctuary with an image and cast-work. The mother, in order to appease him, says: then do I consecrate it for Jehovah, from my hand for my son (the formula of dedication), that he may make an "image and cast-work";<sup>2</sup> now therefore take the money. Hereupon there arises a genuine contest of superstition. He is now afraid of the curse-laden money. And she is in dread lest the frustration of the seemingly religious end for which her son intended to use it, should fall back upon herself. He has excused his theft with the word "Jehovah;" and she seeks to cover up her curse with it. Superstition thus shows itself to be the worst profanation, transmuting eternal truth into subjective personal interest.

Ver. 4. And his mother took two hundred shekels of silver. Micah had once more refused the money. He still fears the curse that it may bring with it. Thereupon the mother causes the "image and cast-work" to be made; applying, however, not 1,100 shekels, but only 200. This shows that it was only avarice, and not the fact that she had dedicated the money to religious purposes, that had inspired her curse. For even now she cannot part with more than 200 shekels out of the 1,100. On the other hand, it becomes evident that the purpose for which Micah took the money was the manufacture of the image; for it is set up "in his house," and he combines with it still other operations.

Ver. 5. And he set up an ephod and teraphim. These words give the key to the whole transaction, and even afford a clew to the time in which it took place. The paternal house of Micah, it appears, had not openly broken with the service of Jehovah. This is clear from both his and his mother's words (vers. 2, 3, 13). But their hearts

1 The priest who subsequently entered the service of Micah, was named "Jonathan," i. e., Theodore. See at ch. xviii. 30.

2 Bertheau assumes that the mother devoted the money to this purpose, inasmuch as her son had already a *Beth Elohim*. But it was only the image that could make any house a "House of God." It is certainly more natural to suppose that, when he utterly refused to accept the money,

she took it upon herself to provide the image with the money in question, in order to deliver him from the curse. She can have come to this use of the money, only because he gave it as the object for which he took it. The mother applies only two hundred shekels; the opinion that the others were used by way of endowment is at least not indicated in the text.

were not wholly with God. This is evident from her avarice and malediction. Theirs was not a house in which the Canaanitish Baal was sacrificed to; but neither was it one in which there was more of true religion than the form and name. In the house of Joash there stood, before Gideon destroyed it, an altar of Baal and an Asherah. That was not the case here. But selfishness and superstitious egoism are idolatrous in their nature and consequences, even when Jehovah, that is, the God of Israel, is still spoken of. What R. Juda Hallevi<sup>1</sup> says of Micah and others, applies especially to him: "He resembles a man who, while incestuously marrying his sister, should strictly observe the customary laws of marriage." He makes use of the name of God, but for that which is vanity (נִפְסָה, Ex. xx. 7). "He made an ephod." The sin of which he was thus guilty, lay not in the ephod, but in the fact that he set it up. The ephod was designed for the lawful priesthood. The Urim and Thummim were intended for Israel's high-priests (Ex. xxviii. 30), in order that by means of them they might be the constant organ of objective divine wisdom for the whole people, at the place where they served before God. Hence, they neither could nor ought to serve the subjective interests of individual men or tribes, or be inquired of anywhere else than where the priest was who bore them on his heart. This fact also renders the meaning of Judg. viii. 27 clear, where it is related that after Gideon had set up an ephod with the golden booty obtained from the Midianites, all Israel went a-whoring after it, and found a snare in it. Gideon, it is true, served Jehovah sincerely and truly, and meant only that his ephod should serve as a reminder to the people of the wonderful deeds of God; but in setting it up, he nevertheless introduced a precedent which subjective superstition misused to its own hurt. For, inasmuch as he set it up in his own house, he gave occasion for others to think that they also might do the same in their houses. The deeds in consequence of which he instituted the ephod were soon lost sight of; and the eye was directed only to the money out of which it proceeded. It may be assumed that precisely for Micah Gideon's example proved a source of danger, — for which, however, the blame falls not on the hero, but on Micah. We thus obtain a clew to the time in which the event here related occurred. Micah was a man of Ephraim who lived not long after the days of Gideon. There was pride enough in Ephraim to arrogate to itself the right of doing what was done, however grandly and nobly, in the smaller tribe of Manasseh. It is at all times the practice of paltry selfishness to dishonor the extraordinary actions of great men, by using them as cloaks for their own mean ends. Gideon destroyed the altar of Baal secretly, and for this purpose made use of his father's people and means without his father's knowledge. Micah probably excused himself by this example, when he secretly took his mother's money, in order to set up that which in his own interest he destined for God.

The anarchy of arbitrary individualism exhibits itself very strikingly here, in the fact that a mere common man (אִישׁ אֶחָד, ver. 1), without name

or merit, has the presumption to do the same thing which Gideon, the Judge and Deliverer of Israel, had undertaken to do; and that he does it on the same mountains of Ephraim on which, at no great distance, in Shiloh, the ark of God and the lawful ephod were to be found. R. Nathan<sup>2</sup> thinks that the places were so near to each other, that the smoke from both sanctuaries might commingle, as it rose upward. A mere common man, who had nothing but money, presumed to found a sanctuary, with an ephod and a priest, and to pass this off as an oracle of Jehovah. The object he had in view can hardly have been any other than to ensnare the people who, in the pressure of their religious needs, sought for instruction, and brought votive offerings and gifts. For this purpose, the house which he founded must have been assimilated to the tabernacle; yet not so completely as to be attractive only to the thoroughly pious worshippers of Jehovah. For as these would not under any circumstances visit any sanctuary but that at Shiloh, Micah's house would then have failed of its purpose. It could be made attractive only by making it minister to the superstition of sensual worship, and by vesting this ministry in the forms of the service of Jehovah. Hence he speaks of consecration to Jehovah, but at the same time represents the latter by means of פָּסֶל וּמִסְכָּה (an image and cast-work). He set up an ephod, and supplemented it with teraphim. He needed a priest; and in the absence of a Levite, he himself selects one of his sons for the office. Every part of his proceeding is thus marked by subjective arbitrariness, which under pious names concealed self-interest and superstition. The narrator strikingly points out this his sin, by means of a few delicate strokes. Hitherto the man had always been called Micayehu, distinctly bearing the name of Jehovah. But from ver. 5, where he sets up his sanctuary, onward, he is only spoken of as Micah. The name of God was not to be desecrated in him. And although Micah speaks of "Jehovah" (v. 13), his house is only called a *Beth Elohim*, — a name also given to the temples of heathen deities, — not *Beth Jehovah*, house of Jehovah. No description is given of what the goldsmith shaped out of the mother's two hundred pieces of money; but it is called פָּסֶל וּמִסְכָּה, an image and cast-work. These words at the same time pronounce judgment against the sin that had been committed, for they are the technical expressions under which the law forbids the making of every kind of image-work for idolatrous purposes. The narrator has his eye doubtless on Deut. xxvii. 15: "Cursed (אָרֹר) is the man that maketh פָּסֶל וּמִסְכָּה, an abomination unto Jehovah, the work of the hands of the artificer." He intimates, assuredly, that the same man who stood in such dread of his mother's curse on the thief of her money, rendered himself obnoxious to the more awful curse of the divine law, when he desired, or at any rate accepted, such image-work. The form of the image cannot, however, be determined with certainty. The opinion that it represented a calf, is certainly not tenable. It is not true that Jehovah, the God of Israel, was ever or anywhere represented under

<sup>1</sup> Kuzari, iv. 14, ed. Cassel, p. 836.

<sup>2</sup> The Talmud, *Sanhedrin*, 108 b, calls the name of the place where Micah lived, בֵּרֶב, and puts it at a distance of three מֵיל from Shiloh. So far as the name is con-

cerned, it appears to be only a name of reproach, with a reference to Deut. xxviii. 27; Lev. xxi. 20. In *Psachim* 117 a, the place seems to be named בְּכִי (*Bechi*, *ploration*), probably in pursuance of a similar homiletical explanation.

the figure of a bull or calf. On the contrary, this figure was symbolical of a contrast, a national and historical contrast, with Jehovah. This appears both from the golden calf of the desert and from the history of Jeroboam.<sup>1</sup> To infer from the analogy of the latter, that Micah also cast a calf, would likewise be erroneous. For Micah's act has no national, but only a religious significance. He does not intend to set up a contrast to Jehovah, but only a superstitious syncretism with other sanctuaries. Had the image been a calf, the narrator would have taken occasion to say so; for that of itself, in its relation to the idolatry of the desert, would have indicated the nature of Micah's sin. Since it must be assumed that Micah intended to establish a sort of tabernacle, it is to be supposed that in his image-work also he carried out this imitation to the extreme of superstition.

In the tabernacle, on the כִּסֵּא רַחֲמִים ["mercy-seat"] there were two cherubim, with outspread wings; and in Ex. xxv. 22, God says: "I will speak with thee from upon the *kapporeth* [mercy-seat], from between the two cherubim." Now, if Micah, while in general imitating this arrangement, transformed the cherubim into sphinx-like figures, such as were found in Egyptian temples, and symbolized (as Clem. Alex., *Strom.* lib. v. ch. 5, well explains.) the mysterious problems concerning the Deity, which received their solution at the hands of the priests, he would at the same time minister to the superstition of the time. And it was especially the establishment of an oracle that Micah

had in view. The verb פָּצַל means to cut, to chisel, especially in wood, to carve; for the image, פָּצַל, can be burnt (Deut. vii. 5, 25), or sawed

in pieces (Deut. xii. 3). פָּצַל is the coating of gold with which the image was covered (cf. Ewald, *Altorthümer*, p. 256, 2d edit.), and is therefore often mentioned in connection with *pesel*, but frequently also without it. Such wooden images (called *éḡava*, by the Greeks), says K. O. Müller (*Archäologie*, § 69), were adorned with chaplets and diadems, neck-chains, and ear-pendants. To this the lawgiver refers, when he says (Deut. vii. 25): "The images of their gods ye shall burn with fire; thou shalt not desire the silver or gold that is on them." Beside the ephod Micah also made *teraphim*. This addition shows that he designed the ephod for divining purposes. The subject of the *teraphim* has hitherto remained enveloped in a great deal of obscurity. From Ezek. xxi. 26 (21), 2 Kgs. xxiii. 24, and Hos. iii. 4, (cf. also 1 Sam. xv. 23), it is certain that they were consulted, like oracles. They were shaped like human beings, see 1 Sam. xix. 13; and they were small, otherwise Rachel could not have concealed them (Gen. xxxi. 34). Antiquity conceived of every thing connected with divination as wrapped in darkness and mystery. The heathen oracle issued out of the depth and darkness in enigmatic language.

<sup>1</sup> Cf. my treatise, *Jeroboam*, Erf. 1856. Unfortunately, Keil also thinks that this opinion is "scarcely to be doubted," although he adduces no grounds for it. For that the term פָּצַל, in Ex. xxxii. 4, is also followed by

פָּצַל, is as natural as it is that this latter word is always found whenever cast images are spoken of. Cf. Ex. xxxiv. 17. The error is so widespread that it has even found a place in the reply of Thomas (*Union, Kath. Kirche*, p. 40), to Stahl's book on "Union." [On this question of the

At Megara, there was an oracle of the goddess Night, represented as a high and closely veiled figure. The little *teraphim* also must have borne about them tokens of their mysterious nature. We may venture to recognize them in the little shapes of Greek art, enveloped in a thick mantle and hat, who constantly accompany the figures of Æsculapius, the divining god of the healing art (where also the tablets usually appear, symbolic of the responses of the god. Müller, *Archäol.*, § 394, 1). Among the various names given to these attendant figures by the Greeks, is that of *Telephoros*, end-bringing.<sup>2</sup> It is well known that oracles were most frequently consulted with reference to physical ailments. In Israel, also, in days of apostasy, idols were applied to for healing (2 Kgs. i. 2). The *teraphim*, accordingly, appear to represent oracles of healing. Their name, at all events, *teraphim* (*trophim*), approximates closely to that of *Trophonius*,<sup>3</sup> for which also the Greek language affords no suitable etymology. *Trophonius* is the healing oracle, who delivered his responses in a dark chasm, and who, like Æsculapius, is represented with a serpent, from which he

probably derived his name (cf. פִּתְוִן). The relationship of *teraphim* and "seraphim" is plain enough. The serpent-divination of Greece is manifestly of Asiatic origin. That the Israelites offered incense to the healing serpent erected by Moses, we learn from the history of Hezekiah, who destroyed it (2 Kgs. xviii. 4). The *teraphim*, then, explain themselves and some other matters, when we regard them as *Telephoroi*, possessed of oracular healing attributes. Every passage in which they appear is in this way fully explained.

Ver. 6. In those days there was no king in Israel. There was no central civil authority, that could interpose against sin and its seductive arts. The sentence teaches that in Israel it was considered the office of the king, not to allow such arbitrariness and sin as those of Micah to assert themselves. It was regarded as a mark of anarchy, when, alongside of the sanctuary at Shiloh, a common man took it upon himself to seduce the people into superstition. It must, however, be said, that even though the worship of God in Shiloh was strong enough to face such dangers, it is nevertheless presumptively a sign of weakness in the contemporary ministers of that worship, that Micah had the courage to do as he did. The complaint of our verse is made, because in reality Micah sinned against the very foundations of the Mosaic faith and law. It is not the freedom which permitted a man to have a chapel of his own, that is lamented; but the license which enabled him to fit out an idol-temple, to establish an oracle, and arbitrarily to disfigure the genuine national cultus. For the rest, the utterance is one that could be made only when the kingly office was either expected to exhibit or had exhibited, its efficiency in protecting the law in its purity. It was possible only until the most flourishing point of Solomon's

meaning of calf-idols in Israel, cf. Smith's *Bible Dictionary*, art. "Calf." — Ta.]

<sup>2</sup> It is only by the gift of foretelling limit and end, from amid concealment and mystery, that the nature and symbol of the *Telephoroi* can be explained; and only thus far can a connection between them and the sages of *telephoria*, of which Böckh speaks, be allowed. It is only their connection with the *teraphim* that explains both these and them. This fact escaped both Preller (*Griech. Myth.*, i. 237) and Welcker (*Griech. Myth.*, ii. 740).

<sup>3</sup> Whose connection with *Serapis* and *Seraph* is to be more minutely explained elsewhere.

reign, and probable only in the times when men were seeking a king to remedy the prevalent anarchy.

Vers. 7-12. And there was a Levite. Micah probably found that his sanctuary lacked consideration, because it had no priest. There were priests enough in Ephraim, to be sure; but it would seem that none of them were willing to serve him—which redounds to their honor. Assistance came to him, however, from another quarter. A young man, who according to rule was settled in Judah (יְהוּדָה: מִשְׁפַּחַת יְהוֹנָדָה, cf. Josh. xxi. 4), became discontented at home, and took to travelling about, after the manner of a scholar in the Middle Ages. He stopped some time in Bethlehem, but left that place also; and on his way over the mountains of Ephraim, he came to Micah. The position of Micah's sanctuary must have been a favorable one, near the high-ways from south to north; for the Danites, who came from Eshtaol and Zorah, and the young Levite, who came from Bethlehem, passed by it. Micah, hearing that the Levite was unengaged, proposed to him to take service with himself. The proposition was made sufficiently inviting. The young man was to be honored as "a father" (אָב, *pater*), become a priest, and be placed in good circumstances. Vanity, and the offer of a good place led the young Levite astray,—and he was not the last who fell thus. He forgot who he was (see at ch. xviii. 30), and whom as Levite he ought to serve, and consented (וְיָצָא, cf. on ch. i. 27). Micah took him in with great joy; so that, even beyond his promises, he received him as "one of

his sons,"—an expression which stands in suggestive contrast with Micah's promise to regard him "as a father." For the sake of money, the Levite submitted to be "consecrated, ordained," by an Ephraimite. (The words מִשְׁכֵּן אֱפְרַיִם are a standing expression for to induct, to ordain. The expression is derived (as Ex. xxix. 33 compared with ver. 24 clearly shows), from the ceremony of laying the offerings required at the consecration of a priest upon his hands, עָלַי, Ex. xxix. 24). At all events, Micah valued the Levitical dignity more highly than the Levite himself did. When the latter had entered his house, he exclaimed:—

Ver. 13. Now know I that Jehovah will do me good, seeing the Levite has become my priest. These words indicate most strikingly, the thorough self-deception of the man. He looks for blessings to Jehovah, against whom he has committed the mortal sin of image-worship. He expects these blessings on account of a Levite, who did wrong when he allowed himself to be hired. He who sets up ephod and teraphim for the enlightenment of others, has himself so little insight into the spirit of truth as not to perceive that in the falsehood of his entire establishment its downfall is already assured. Perhaps, he also found pleasure in the descent of his Levite (ch. xviii. 30), although it ought rather to have frightened him. But self-love blinds him, and his soiled conscience builds hopes on the name of a Levite, whose doings in his house challenged the judgments of God. "Now know I," he exclaims. He will soon learn how deceptive this knowing is.

*The tribe of Dan, desirous of more room, despatches explorers. These, after spending a night near Micah's religious establishment, become aware of its existence, and consult its oracle. Proceeding, they find at Laish an inviting place, easy of conquest. They return home, and a colony of six hundred families is sent out.*

## CHAPTER XVIII. 1-13.

- 1 In those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* [no] inheritance<sup>1</sup> had not [omit: not] fallen unto them among the tribes of Israel.
- 2 And the children [sons] of Dan sent of their family five men from their coasts [of their whole number], men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when [and] they came to mount Ephraim, to [as far as] the house of Micah, [and] they
- 3 lodged there. When they *were* by the house of Micah, they knew the voice<sup>2</sup> of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest [doest] thou in this *place*? and what hast
- 4 thou here? And he said unto them, Thus and thus dealeth Micah with me, and
- 5 hath [he] hired me, and I am [became] his priest. And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go
- 6 shall be prosperous. And the priest said unto them, Go in peace: before the Lord
- 7 [Jehovah] *is* your way wherein ye go. Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt<sup>3</sup> carelessly [securely],

after the manner of the Zidonians, quiet and secure; and *there was* no magistrate [potentate] in the land, that might put *them* to shame [injure them] in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man [had no intercourse with other men]. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye? And they said, Arise, that we may [and let us] go up against them: for we have seen the land, and behold, it is very good: and *are* ye still? be not slothful to go, and to enter [come] to possess the land. When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth [land]. And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed [girded] with weapons of war. And they went up, and pitched [encamped] in Kirjath-jearim, in Judah: wherefore they called [call] that place Mahaneh-dan [Camp of Dan] unto this day: behold, *it is* behind Kirjath-jearim. And they passed thence unto mount Ephraim, and came unto [as far as] the house of Micah.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — **בְּיָמָיו** properly means: "in the character of an inheritance, as an inheritance," cf. Num. xxvi. 58, etc. The nominative to **לְיִרְמְיָהוּ** is to be supplied from the thought of the preceding clause, either in the form of **בְּיָמָיו**, or, better, in the more general form of **יָמָיו**, land. The writer probably intended to introduce the subject after the verb, but as he proceeded his attention was diverted by subordinate clauses, and so he ended with an anacoluthon. — Tr.]

[2 Ver. 8. — **קָוָה** Dr. Cassel renders "saw," see his explanation below. Keil and others understand it of dialectic pronunciation or other peculiarities of speech. Bertheau thinks that inasmuch as the envoys had to "turn aside" from their way in order to get to Micah's temple, they could not have been near enough to hear the Levite's voice or note his pronunciation. He therefore assumes that what they recognized was the "tidings" that were told them of the sanctuary near by. But why not take the words in the sense in which any man would naturally take them at the first reading? The Levite had been a wanderer; some one (or more) of the five envoys had met with him, and now recognizes his voice, as they lie encamped near by. The conversation that ensues when they meet with him is certainly exactly such as would be expected under such circumstances; and the account which Micah gives of his personal affairs (ver. 4), can scarcely be explained on any other supposition. — Tr.]

[3 Ver. 7. — **יִשְׂרָאֵל** is predicate to **יִשְׂרָאֵלִים**, and as such ought to be masculine. The feminine is accounted for on the principle that the writer's imagination identifies the people with the city in which they live, and so speaks of them as feminine, cf. Ewald, *Lehrb.* 174 b; Green, *Gram.* 375, 2, b. The appositional masculine participles **שָׁמְרוּ וַיִּבְנוּ** only show that this identification is no longer in the mind of the writer. — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. In those days there was no king in Israel. This is repeated in order to intimate that the author does not approve of what he is about to relate concerning the Danites. Such a piratical expedition was possible only when there was no organic national authority to guard the public peace and watch over the enforcement of law. The kingly office is a guaranty of the safety of property and of the continuance of public peace, and does not permit adventurous expeditions, undertaken for the injury of others. These very evils, however, were prevalent in Germany, notwithstanding imperial rule; and that not only in the Middle Ages. It was a matter of great difficulty, in the fourteenth century, to bring about the formation of local peace-compacts; and even then they had inserted in them the clause of the Westphalian treaty of 1371, according to which a city or lord was only forbidden to engage in hostilities without a previous declaration of war. Even this principle would have condemned the Danites, it is true, but the organic government in the interests of peace and order which Israel understood by **מְלָכֻת**, kingdom, royal dominion, had no existence in Germany, even until after the thirty years' war.

For that unto that day no inheritance had fallen unto them. These words do not express

the view of the narrator, but rehearse the complaint of the Danites, which was causeless however. Dan had certainly received an inheritance; and in proof of it is the fact that even at this time the tribe dwelt in the district of Zorah and Eshtaol. Its territory extended over Timnah and Ekron, as far as Joppa on the coast (Josh. xix. 41-46); but it had been crowded into the mountains by the Amorites (Judg. i. 34), and had failed to dispossess the Philistines of the plain along the sea-coast. On this account the tribe might indeed have too narrow bounds; but instead of enlarging their borders by making war on their heathen neighbors, they complained. If they had not been lacking in the true enthusiasm of faith in Jehovah, their onsets of irresistible prowess would not have failed to win the territory allotted to them. But it was easier, it must be allowed, to surprise undefended houses and lands, than to contend with the five princes of the Philistines, and their numerous armies. The words before us are only the subterfuge with which Dan defended the unusual resolution it had taken before the other tribes.

Ver. 2. And the sons of Dan sent of their family five men. Only in Israel was it an unusual thing to look about for other possessions than those which had been assigned. Among other nations, the reduction of a too numerous population by means of colonization, was a matter of frequent occurrence (cf. Movers, *Phönizier*, iii. 3, etc.). In



the case of Dan, however, the resolution to look about for new territory was not arrived at by a few adventurers, who unceremoniously cut themselves loose from their people, but by the whole community. The commissioners and envoys to whom the promotion of the scheme was entrusted, were elected from among the whole (מִקְצוֹתָם) and were

not ordinary spies, but chosen men (אֲנָשֵׁי חָכְמָה), upon whom the matter naturally devolved. (Compare the Roman plan of appointing commissioners to supervise the establishment of a colony.) The express statement that they were told "Go, explore the land," is added, in order to relieve them from every appearance of having acted only on their own responsibility.

Vers. 3, 4. There, near the house of Micah, they recognized the sound. "There" (שָׁם), i. e., in the vicinity of the "temple-house," which is here, in a special sense, called the "house of Micah."

When they were near this house (עַם-בֵּית), they heard the "sound" (קוֹל) of the young Levite. This has been curiously enough understood of the voice of the Levite. But how could the Danites tell by the voice that it belonged to a Levite? The statement, however, becomes instructive, when we call to mind what is written in Ex. xxviii. 35. The Levite in Micah's House wore the priestly dress, which was provided with bells, in order "that their sound may be heard (קוֹלֵם) when he enters into and comes out of the Holy Place."

The Danites, having passed the night (לַיְלָה), heard, in the morning, the bells of the officiating priest, and thus learned, to their astonishment, that there was a Levite there.

Vers. 5, 6. Inquire, we pray thee, of God (Elohim). The Danites, it is evident from all they do, are not steadfast in their faith in Jehovah. Hence, also, they find no fault with the Levite for having "hired" himself to Micah; nor do they hesitate, when they learn that he has an ephod and teraphim (ver. 14), to consult his oracle about the success of their undertaking; but that *Jehovah* was worshipped here, did not appear to them to be the case. The narrator indicates this very delicately, by making them say, "Inquire of Elohim," although the Levite, in the account he gave of himself, had used the name Jehovah, for to his service Micah's House was nominally devoted. The Levite's response is oracular, i. e., thoroughly ambiguous: "Go in peace: יֵהוּדָה דִּרְבָּכָם נָכָח." נָכָח is simply equivalent to *coram*; no such accessory idea as "favorable," lies in the words. "Your way is before Jehovah" — an answer unquestionably correct. The Danites probably explained it in a favorable sense, on account of the "go in peace" which preceded it.

Ver. 7. And the five went, and came to Laish. Since the city was afterwards called Dan, whose name and situation at one of the sources of the Jordan (and that not the spring at Baniās), was known in the time of Josephus, Robinson was doubtless right in saying (*B., R.* iii. 392), that "of the identity of its situation and that of Tell el-Kady there can be no question." Ritter (xv. 217) even communicates Wilson's observation, accord-

ing to which the name Dan, i. e., judge, survives by translation in Kady, the surname of the Tell Laish, however, lay "in the valley that leads to Beth-rehob" (ver. 28). This valley can scarcely be any other than the present Wady et-Teim, the great longitudinal valley which extends from the plain of Lake Hüleh upward to Rasheiya. Through this valley and the Buka'a runs the direct road from the sources of the Jordan to Hamath (*Rob.* iii. 371). The spies of Moses explored the land as far as Rehob, where the road leads to Hamath (*Num.* xiii. 21). Rehob (prop. Rechob) is a name suggested by topographical characteristics, and recurs therefore in various places. It always presupposes the presence of a plain or level surface.<sup>2</sup> It is to be noted that Scripture itself does not speak of either Dan or Laish, as situated at the sources of the Jordan. We may, nevertheless, venture the conjecture that this situation may be found indicated in the name Laish (לַיִשׁ). Laish signifies a lion; and ancient, originally Egyptian, symbology, has made the lion the sign of flowing stream-sources. For as soon as the sun enters his sign in the zodiac, the sources of the Nile begin to rise. Hence, says Horapollo, the mouths of fountains are provided with the figures of lions. This also accounts for the statement of Pollux, that the lion is called κρηνοφύλαξ, "guardian of springs," and for the wide-extended usage of setting up figures of the lion near springs. The place of the source of the Orontes is named Lebweh, which also means lion. The river which rises near Baalbek-Heliopolis was called Leontes (at present Litány); and the lion himself, as Egyptian symbol, signified "House of the Sun." On the front-side of a building over the spring of Ain 'Anûb there are found figures of animals, considered to be either lions or dogs (*Ritter*, xvii. 676). The name Laish may be supposed to indicate in a similar manner the fountain, "one of the largest in the world," which leaps down in an "immense stream" from Tell el-Kady (*Rob.* iii. 390). We are reminded by it of the blessing of Moses (*Deut.* xxxiii. 22): "And of Dan he said, Dan is a לַיִשׁ רֶמֶס (lion's whelp); he leaps forth from Bashan." The attribute thus expressed corresponds, as it were, to that indicated in the name Laish. Leshem, the name under which the place appears in *Josh.* xix. 47, gives literal expression, perhaps, to the same idea which was figuratively indicated by Laish. The verb לָשַׁע, to break through (of a spring), to flow, belongs to an ancient and widely diffused root. Hence, as the source of the Jordan was called לַיִשׁ, so the warm springs near the Dead Sea were called לֶשָׁה, Leshah, changed afterwards into Callirrhoe (cf. *lethan*, *Licus*, *Lech*, Celtic, *Leis*, *Lias*, and numerous similar river names).

Ver. 7. There was no hereditary potentate in the land, to oppress them in any respect. The observations of the five envoys are remarkable. They find the city, as a colony of Sidon, quietly devoted to industrial arts, after the manner of the mother city. It had not entered into relations for mutual protection with other cities, probably on the ground of its being a colony. That notwithstanding this, it could feel itself secure, and live without much warlike vigilance,

1 [Our author, both in his version of the Hebrew text and here, transfers לַיִשׁ from the end of one verse to the beginning of another, but without good reason. — Tr.]

2 On Rehob, equivalent to Palto, compare above, on *Judg.* i. 31.

although Sidon was so far away, evinces the very peaceful condition of the Syria of that day. The envoys observe also, that "there is no **יָרֵשׁ עָצָר** in the land." The expression is obscure by reason of its uncommonness. It seems to me, that it can only be understood in this way: The Danite envoys, during their stay in Laish, investigate particularly the ability of the city to defend itself. In this investigation they find not only that the people are engaged in peaceful industry (**שָׁמְנוּ**), while their natural allies are far away, but also that there is no **יָרֵשׁ עָצָר**, i. e., no dynast or tyrant, in the land, with armed troops in his pay, ready for war. The presence of such a one would make it necessary to anticipate serious and ready resistance. Hence, the Persians, when they took possession of Ionia, deposed the tyrants and instituted popular governments everywhere (Herod. vi. 43).

Under the **יָרֵשׁ עָצָר** of our passage, we are to understand what the Greeks called dynasts, hereditary despots, who exercised supreme control in the city. There is no thought here of a king or of suffetes, but of a tyrannical oppressor, who without consent of the inhabitants has become their master, and who surrounds himself with armed troops, in order, as instances in both Greek and Phœnician islands and cities sufficiently prove, to preserve the succession to this sort of government in his own family by means of force. In this explanation, **עָצָר** may either be taken as the object

after **יָרֵשׁ**, in the sense of enforced supremacy, — in which case 1 Sam. ix. 17 may be compared, for **עָצָר** is indeed, both in letter and sense, the Latin *arcere*, and sometimes also equivalent to *coercere*; or it may be regarded as standing in subjective opposition to **יָרֵשׁ**, and be compared with **עָצָר**

= **אֶצֶר**, lord, commander (cf. the Sanskrit *cira*), in the Aramaic names Nebuchadnezzar and Esarhaddon (cf. my *Ortsnamen*, i. 118). Since such a *Jorah-eler* wields his power by violence and without the consent of his subjects, it is not said that none such "reigns" in the land, but **אֶצֶר מְכַלִּים**, none such "injures, oppresses."<sup>1</sup> But for defense against attacks from without, such a ruler is undoubtedly well adapted, as may be seen in the instance of Polycrates. The envoys, therefore, are right, when they consider the absence of such a commander, where powerful friends are far away, and military activity is altogether wanting, as favorable to the success of an assailant.

Vers. 8-10. And they said, Arise, and let us go up against them. The narrative allows ancient manners to speak for themselves in a very delicate way. The five envoys, on their arrival at home, keep quiet, until they are asked, What have ye? Then, however, they are the ones who stimulate the irresolute and doubtful: "why are you silent? be not slothful **לִבְנָה, לִבְנָה, לִבְנָה**," for to go, to come, and to have what you desire, is one and the same thing. You will find an attrac-

tive country without defense, a large land, to which nothing (either of wealth or attractiveness) is wanting. This representation was not extravagant. Laish was situated in the valley, perhaps on the same spot afterwards occupied by the Daphne mentioned by Josephus; which name, in the Hellenistic period, was only given to attractively situated places. Accordingly, Josephus himself also speaks of his Daphne as a delicious place, rich in water-springs (*Wars*, iv. 1, 1). The tract of land in which it lay, is still called Ard Difneh, and is covered with glorious wheat-fields and noble old trees (Rob. iii. 394). The emigrating Messenians were in similar manner invited by Anaxilaus of Rhegium to make themselves masters of Zankle in Sicily, being told that it was a blessed land, and in a fine part of the island (Paus. iv. 23). Seneca remarks (*Consolatio ad Helviam matrem*, cap. vi.), that many emigrants have been deceived by unmeasured praises of the fertile territory.

The envoys, in order to strengthen their people, add that "Elohim has given the land into their hands," referring probably to the response of the Levite's oracle.

Ver. 11. And there broke up from thence six hundred men, girded with weapons of war. Six hundred families either volunteered, or were selected. The number may correspond with ancient usage. Livy relates that the Romans, when engaged in a colonizing enterprise, in the year 197 before Christ, sent out three hundred families into each several city (xxxii. 29). The Danites, like Greek and Roman colonies, set out as if for war, with banners, arms, and means of subsistence (ver. 21). In a speech of Demosthenes it is said: *Ἐλάμβανον πεμπόμενοι ὄπλα ἐκ τοῦ δημοῦ καὶ ἐφόδια* (cf. Hermann, *Griech. Staatsalterthümer*, § 75, 2).

Ver. 12. Wherefore that place is called "Camp of Dan," unto this day: behold, it is behind Kirjath-jearim. The expedition was at that time an extraordinary event. It seemed to renew the old marches of Israel in the desert, for the conquest of Canaan. There doubtless existed notices concerning the various stations which they made on the journey. It seems, however, that only three of the stations are known to us. The first was the "Machaneh Dan," with which the first awakening of Samson to his life of heroism was connected (ch. xiii. 25). It lay between Zorah and Eshtaol, and was therefore doubtless the place of rendezvous for the expedition, which came for the most part from those cities (ver. 11, cf. ver. 2). This cannot be the same with the Machaneh Dan near Kirjath-jearim, in the tribe of Judah, of which mention is here made. The researches of Robinson enable us to locate the latter near the modern Kuryet el-'Enab, whence the high road appears to have gone over the mountains of Ephraim. The third is the sanctuary of Micah, where likewise the "camping-place of Dan" was probably long remembered. At all events, the remark, that since this expedition the name Machaneh Dan existed, shows that the event took place before the days of Samson (during which Dan appears also to have been in an enfeebled condition), and is therefore to be put between Gideon and Samson.

<sup>1</sup> Keil's explanation of this passage is in all essential points very similar, except that he defines **יָרֵשׁ עָצָר**, as "one who seizes on power," and derives (rightly, no

doubt) **יָרֵשׁ** from **יָרַשׁ** in the sense of seizing, and not as our author does, in the sense of "inheriting," or rather, perhaps, in both senses at the same time. — Ta.]

*The Danites, on the way to Laish, pillage the sanctuary of Micah, and persuade his priest to go with them. Micah pursues, but finding the robbers too strong, turns back. The conquest and destruction of Laish, and the building of Dan.*

## CHAPTER XVIII. 14-31.

- 14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye  
 15 have to do. And they turned thitherward, and came to the house of the young man the Levite, *even* unto [omit: unto] the house of Micah, and saluted him.  
 16 And the six hundred men appointed [girded] with their weapons of war, which  
 17 *were* of the children [sons] of Dan,<sup>1</sup> stood by the entering of the gate. And the five men that went to spy out the land went up, *and* came in thither [entered the "house"], *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed [girded] with weapons of war. And these went [when these had gone] into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. [...] Then [then] said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *Is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a  
 20 tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the  
 21 people. So they turned and departed, and put the little ones, and the cattle, and  
 22 the carriage [baggage] before them. *And* when they were a good way from the house of Micah,<sup>2</sup> the men *that were* in the houses near to Micah's house were  
 23 gathered together, and overtook the children [sons] of Dan. And they cried [called out] unto the children [sons] of Dan. And they turned their faces, and said unto Micah, What aileth [What is the matter with] thee, that thou comest  
 24 with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this  
 25 *that* ye say unto me, What aileth [is the matter with] thee? And the children [sons] of Dan said unto him, Let not thy voice be heard among us, lest angry fellows [men fierce of spirit] run [fall] upon thee, and thou lose [destroy] thy  
 26 life, with [and] the lives of thy household [house]. And the children [sons] of Dan went their way: and when [omit: when] Micah saw that they *were* too strong for him [stronger than he], [and] he turned and went back unto his house.  
 27 And they took *the things* which Micah had made, and the priest which he had, and came unto [upon] Laish, unto [upon] a people *that were* at [omit: that were at] quiet and secure: and they smote them with the edge of the sword, and burnt the  
 28 city with fire. And *there was* no deliverer, because it [i. e., the city,] *was* far from Zidon, and they had no business with *any* man [i. e., no intercourse with other people]; and it [the city] was in the valley that *lieth* by [extends to] Beth-rehob. And they  
 29 built a [the] city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name  
 30 of the city *was* Laish at the first. And the children [sons] of Dan set up the graven image [for themselves]: and Jonathan, the son of Gershom, the son of Manasseh [Moses], he and his sons were priests to the tribe of Dan until the day  
 31 of the captivity of the land.<sup>3</sup> And they set them up Micah's graven image which he made, all the time that the house of God was in Shiloh.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 16. — אֲנִי פָּדִי יָדָא. The unusual position of this clause, separated from the words to which it belongs, may be explained by supposing that at the end of the sentence it occurred to the author that his language might possibly be understood of six hundred men stationing themselves to *guard* the temple, and prohibit the approach of the Danites, and that he obviates this by adding the present clause. The E. V. places the words where according to the sense they belong. — Ta.]

[3 Ver. 22. — הָיָה הִרְחִיקָה מִבֵּית מִיכָה : "they had just withdrawn from the house of Micah, when the man," etc. So Dr. Cassel, but not so well as the E. V. The verb הִרְחִיקָה properly requires a complemental infinitive, לֵלְכָה, cf. Ex. viii. 24, but is frequently also, as here, used without it. — Tr.]

[3 Ver. 30. — Dr. Cassel adopts here the conjectural reading "ark" instead of "land;" and it certainly seems that if criticism is ever justified in resorting to conjecture, it is so in this passage. See the discussion below. — Tr.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 14. Do ye know that there is in these houses an ephod, teraphim, and image and cast-work? The five men who had reconnoitered Laish, accompany the colony, and form the soul of the whole undertaking. This is manifestly not conceived and carried out in the spirit of the God of Israel. The Danites present us with a military expedition, reckless and violent, such as the history of migrations and conquests is full of. Their road leads them over the mountains, and past the House of Micah. What houses are those? ask the Danites. And their guides inform them (יִצְטָק), for the question is only presupposed), that here there is a private sanctuary, fully provided with everything necessary to such an institution. No Roman colony was sent forth without the authority of taking auspices, or without an attendant *pularius*. The Danite envoys had asked the priest concerning the mind of Elohim, and had communicated his favorable answer to their brethren. The need of an oracle of their own becomes strongly felt by these warriors, who take the field from wholly subjective motives. The people have not left their hereditary lauded possessions in order to lose themselves in a strange land, but to preserve their tribe-consciousness. This consciousness was alive in them, however, only so far as its national character went. They remember Dan, their ancestor, but not Jehovah, their God. They were not unbelieving, but superstitious; and superstition is subjective. It desires to be helped by Elohim, but it has no penitence, so as to serve Jehovah. The Danites desire to have a deity of their own, to direct them by his responses; and think that they can steal him, as gold and property may be stolen. Before Jehovah they could not stand with the thoughts of robbery and death that fill their hearts; but in these houses, they hear, there is an image and cast-work, ephod and teraphim. They conclude to conquer for their future city its appropriate temple service also.

Vers. 15–20. And they came to the house of the young man the Levite, the house of Micah. The manner in which the robbery is accomplished is vividly and beautifully portrayed. The five leaders are, of course, acquainted with the Levite from their former visit. They were also acquainted with the situation. They go to him, and greet him. The priest recognizes them, and permits them, the five, to enter the sanctuary. He himself remains at the gate, where the six hundred, in their warlike array, have placed themselves, while the families, the cattle, and the rest of the train, are already moving off. The five, being alone in the temple, take all its treasures, image and image adornments, ephod and teraphim (another proof that the latter were small), and bring them forth (ver. 18), when the priest addresses them: "What do ye?" Even at this stage, the narrative does not conceal the lukewarmness of the priest. He was not watchful when the people came, sent no information of anything to Micah, and even now raised no alarm to prevent the theft

which he could not but know was in progress. He was just an hireling. Hence, when the five propose to him to be priest to them, a whole tribe, rather than to a mere individual, but in that case to keep still, and come along with the idols, without making a noise, — he accepts the offer with joy, takes the idols into his priestly hands, and is for security inclosed in the midst of the warriors. What a strange thing is superstition! This priest has first of all betrayed his God and his office for money, has by his name as priest led many astray, and now, from mere vanity, abandons his benefactor, who has treated him as a son (ch. xvii. 11), and leaves him in the lurch; and yet he is eagerly snatched up as something valuable, and it is considered a great point gained when such hands as his carry gods who allow themselves to be taken off by robbers, and to be honored and praised by traitors. It is worthy of notice, that, according to ver. 20, the priest when he joins the warriors, regains custody only of the "ephod, teraphim, and image:" the *mussekah*, the ornament of the image, containing its gold value, the Danites do not trust out of their own hands.

Vers. 21–26. They had just departed from the house of Micah. The Danites show themselves well versed in the arts of freebooters. They assume that they may be pursued. Accordingly, they cause everything that cannot defend itself or is difficult of transportation, to proceed in advance of them. (The term כִּבְדָּה, from כָּבַד, heavy, must here undoubtedly be taken of what, like cattle, admits of only slow transportation;<sup>1</sup> for many valuables the Danites can scarcely have had with them. Moreover — and this is important here — the meaning "valuable," in this word, is only a derivative one from "heavy.") Thus they march along — behind their children, sheep, and beasts of burden — ready for instant action. Meanwhile, information of the theft had reached Micah. About his sanctuary a little village had formed itself. The people are quickly collected. They pursue. But there was no Abraham here, who with three hundred and eighteen men smote great armies. Neither Abraham's faith, nor Abraham's good cause were here. The Danites, when they hear the outcries of the pursuers, act at first as if nothing had happened. But when by Micah's anger they perceive that he knows all, they — probably the five leaders — tell him that it were better for him to be quiet — he might otherwise lose more; for the people there, whom he sees, are fierce of disposition, and know no mercy. And Micah was obliged to yield to superior power. The narrative shows strikingly how men, when excited about their property, show their true faces. Micah, who has always talked of Jehovah, as he who did him good, now, forgetting himself entirely, calls out to the Danites: "Ye have taken the gods which I made." For, of course, only "gods" can be taken away, not Jehovah; and his right to them, is based on the fact that he made them. Strictly speaking, he cannot complain. He had taken, and

<sup>1</sup> R. Judah Hallevi, *Kuvari*, iv. 3, explains it to mean "retinue," such as comports with the honor of a king

others have taken from him. He had committed treason, and he has been forsaken. He sees now what sort of fortune the priest and idolatry brought him. That which Micah had set up to lead others astray, became the occasion in consequence of which he was robbed. He carried sorrow back with him into his house; his return was desolate, — without gold, but with the judgment of his conscience. If he was led thereby to repentance, we may be sure that he soon found the Eternal God again, who pardons sinners, even though they have fallen seven and seventy times.

Vers. 27-29. And they called the name of the city Dan. As the Messenians changed the name of the city Zankle into Messene, so the Joktanides, who migrated from Yemen into Central Arabia, gave their tribe name to the possessions they conquered, as is proved by the kingdom of the Ghas-sanides on the borders of Syria (cf. Ritter, xii. 86). It has been the general and constantly recurring usage of all migrating nations. The strange country was embellished with homelike names. It was the opinion of ancient thinkers, that, as Seneca wrote to his mother, the best consolation in exile and emigration was to take along what one had been accustomed to (*natura communis*), as also one's peculiar gift (*propria virtus*). The Danites did this. They held their ground in the new Dan, whose fame had wholly eclipsed that of the old home, had not Samson subsequently arisen in Zorah. But though the new Dan never overshadowed the old, the name certainly took firm root in the North, and in the expression "from Dan to Beer-sheba," indicated the northern extremity of the actual possessions of the twelve tribes, although the Mosaic boundaries, and sometimes (as under David) even temporary occupation, extended beyond this point.

Nevertheless, whenever the history of Israel was rightly apprehended, in its properly spiritual character, the usurpation of Laish was never approved or justified. It was an arbitrary breaking in upon the given order, and upon the claims of another tribe; for the new Dan settled itself in districts which formed part of the original territories of the Northern tribes, particularly of Naphtali (who, it is true, had also failed to drive out the inhabitants of Beth-anath, i. e., Paneas, cf. ch. i. 33). The new possession was associated with no other memories than such as conflicted with the true service of God: it was dedicated with the idolatrous image of Micah, and it was destroyed with the Calf of Jeroboam.<sup>1</sup> The usurpation, it should be carefully observed, proceeded not from individuals, but from the common will of the whole tribe. The division of Manasseh was contemplated in the plan of the lawgiver; but the self-division of Dan was a sin against the organic constitution of the nation. Hence, when the emigrants, who speak of themselves as a "tribe" and "family" in Israel (ver. 19), succeed in grafting the tribe name, Dan,<sup>2</sup> on the conquered territory, although the larger part of the tribe remained behind, the result is, that, after the career of Samson, the name became wholly lost from its old home. Even in Samson's day, the Danites, as such, are no longer spoken of. The tribe Judah already attracts everything to itself. The very remembrance of the families of Dan perished, for which reason we find no lists of them in the Books of Chronicles, while the families of Simeon, whose possessions were also

inclosed by those of Judah, are nevertheless duly enumerated (1 Chron. iv. 24 ff.). By appropriating to himself that which did not belong to him, Dan lost even that which he had. It is on such spiritual grounds as these, that among the twelve tribes of the Apocalypse (ch. vii.), Dan finds no place. For of this tribe alone do we find such a notice as the following:

Vers. 30, 31. And the sons of Dan set up the graven image for themselves; and Jonathan, the son of Gershom, the son of Moses, he and his sons, were priests to the tribe. Even as late as the last century, expositors (as Lillenthal, *Commentar. Critica*, p. 192) have defended the reading Manasseh, despite its suspended  $\aleph$ , and found approval in so doing (cf. Ernesti, *Theol. Bibliothek*, 1771, p. 112). Whoever is able to form a conception of the exegetical scrupulousness of the Jewish transcribers, will readily perceive that if  $\aleph$  had not stood in the MSS., that reading could never have been introduced. The Talmudic teachers admit this (*Baba bathra*, 109 a), and ascribe the circumstance that Moses could have such a descendant, to his wife (cf. *Jalkut*, n. 72). Now, although it be touching to observe the reverential piety which could not bear to have the name of Moses connected with that of an idolatrous priest, and which, therefore, without altering the Hebrew text itself, as early as the time of the Talmudical

teachers, read the suspended  $\aleph$  in  $\aleph$ שדן, the proceeding stands nevertheless in striking contrast with the admirable frankness of Biblical writers, who without regard to men state facts as they are, and direct the confidence of the faithful people, away from mortals, to the living God alone. The priest would not have been named at all, but for the wish to point out the contrast between his descent from the lawgiver who, in the name of God, condemned all idolatry as mortal sin, and his official position as priest at the shrine of an image. To this contrast alone, Jonathan owes it that his name was not forgotten. Sad, undoubtedly, beyond most similar cases, is this instance of degeneracy. But Scripture, which does not conceal the human weakness of even Moses himself, humbles herewith all vanity based on ancestors and descent. It avails nothing to be a descendant of Moses, if there be no personal worth; and the incomparable greatness and legal purity of the ancestor, give no guaranty that his descendants shall not become apostates. The fate of Moses, in this respect, was equally that of Abraham and Jacob, from whom Dan was descended. Many have called themselves children of Christ, who acted as Micah did. It is, no doubt, remarkable, that while Micah's priest was a descendant of Moses, he himself was an Ephraimite, consequently of the same tribe with Joshua. The priest is called Jonathan, the son of Gershom, the son of Moses, not as if he were the immediate son of Gershom, but as being descended from Moses through Gershom. The significance of the statement lies in the contrast between descendant and ancestor. It is this also that is made prominent by the Talmudists, when in connection with the change of Moses into Manasseh, they associate the latter name with the idolatrous king of Judah. Since Manasseh, the progenitor of the tribe of the

<sup>1</sup> Cf. Amos viii. 14, and Talmud, *Sabbat*, 67 b.

<sup>2</sup> And that not with the prefix "New" with which, for instance, Carthago Nova took the name of the mother city.

same name, was not a Levite, they could not think of him, as but for this we might suppose.<sup>1</sup>

Until the day of the exile of the ark (land).

The words **עָרִיִּים גְּלוּת הָאָרֶץ** have acquired extraordinary importance for the criticism of the Book of Judges. Had the passage been found less peculiarly adapted to prove the late composition of our Book, bringing it down to a time after the exile under Shalmaneser, the attention of critics would doubtless have been arrested by the singularity of the expression **עָרִיִּים גְּלוּת הָאָרֶץ**, "unto the captivity of the land." For, properly speaking, there was no such thing as a "captivity of the land." A captivity of Jerusalem (Jer. i. 3), of Judah (Jer. xl. 1), of Samaria (cf. 2 Kgs. xvii. 28, **בְּשָׁמְרוֹן**), of Jehoiachin (2 Kgs. xxv. 27), of Cush (Isa. xx. 4), is indeed spoken of, for these are historical names, representative of historical nations that were carried into exile. But *erets*, land, is not an historical, but only a natural name. A "captivity of Canaan" would be intelligible, but not a "captivity of the land." Moreover, there were no other "captivities" than those of Israel and Judah. Now, since only the former could be intended, and since a definition of time is to be given, we should expect to find it definitely connected either with Samaria or Israel (cf. 2 Kgs. xvii. 23, **וַיִּגְלֵל יִשְׂרָאֵל**; cf. 2 Kgs. xv. 29; xviii. 11). Nor does the verb **לְקַח**, to take into exile or captivity, or its cognate nouns, ever occur in connection with **אֶרֶץ** (land) alone, while in 2 Kgs. xxiv. 15 we find the entirely intelligible expression: **וַיִּגְלֵל אֶת אֲרָמֵי**

**הָאָרֶץ**, "he carried away the nobles of the land."

The linguistic improbability of the assumption that the narrator wrote **הָאָרֶץ**, the land, is reinforced by even stronger historical considerations. In the first place, there would arise an irremovable contradiction between vers. 30 and 31, if according to the one the cultus of the image at Dan continued until the exile of Israel, while according to the other it endured only to—say the death of Eli. For Bertheau's endeavor to show that no such contradiction arises, cannot stand examination. The descendants of Jonathan are spoken of, not as having been priests in general, but most definitely as having served the **פֶּסֶל**, image, of the tribe of Dan. For this reason, the setting up of the image (**וַיִּקְרָא**) and the appointment to its priesthood, are first spoken of,

<sup>1</sup> [Kell has the following note on this subject: "The Talmud remarks, *Baba bathra*, f. 109 b: *An Gerson filius Menassis fuit, et non potius Mosier? sicut scriptum est: Filii Moysi fuerunt Gerson et Eliezer* (1 Chron. xxiii. 14), *sed propterea quod fecit opera Menassis* (the idolatrous son of Hesekiah. 2 Kgs. xxi.), *appendit eum scriptura familiae Menassis*. On this *Rabba bar Channa* observes: *prophetam* (i. e., the author of the Book of Judges) *studio noluisse Gersonem appellare filium Moysi quia ignominiosum fuisset id Mosi, habuisse filium impium, sed vocat eum filium Menassis, litera tamen* ] *sursum elevata, in signum eam adesse vel abesse posse, et sic filius מִנְשֶׁה*

*Menassis vel מִנְשֶׁה Moysi; Menassis, studio et imitatione imitatus, Moysi, prosapia.* Cf. Buxtorff, *Tiber.* p. 171. Later Rabbins say the same thing. R. Tanchum calls the writing מִנְשֶׁה with ] suspended, a סופרים, תוקן מִנְשֶׁה

in ver. 30, while its permanent preservation and maintenance (**וַיִּשְׁמְרוּ**) are set forth in ver. 31. This was already seen by Jewish expositors, who were not influenced by what Bertheau calls "pet ideas" of modern times. R. Jesaia says: The exile of Sanherib, cannot be meant; for the time during which the House of God was at Shiloh is spoken of. It must also be considered quite improbable that this separatistic idolatrous worship in Dan should have been allowed to exist unmolested during the time of Samuel, David, and Solomon. The story of Micah's image is introduced with the words, "in those days there was no king in Israel," in order to explain the possibility of such an occurrence. Could the author have written thus, if the history of the kings, from Jeroboam to Manasseh, had already been before him? And was not David just such a king as there was not in the time of Micah? Read the history of the first years of Solomon, the eighth chapter of the first Book of Kings among others, and consider whether it seem possible to receive the existence at that time of a separate idolatrous worship in Dan, with a priestly family of its own. And, certainly, if such a worship had still existed when Jeroboam cut himself loose from the house of David, he would not have found it necessary to institute in that very place the new cultus of the calf. Not upon him, would the burden of this sin have rested in that case (cf. 1 Kgs. xiv. 16). Nor, if in his time there had been a family of Levitical priests in Dan, would he have needed to look for others, "who were not of the sons of Levi" (1 Kgs. xii. 31).

If what has here been briefly<sup>2</sup> stated be duly considered, it will be felt to be necessary to substitute **וַיִּגְלֵל**, the ark of the covenant, for **הָאָרֶץ**, the land. This departure from the letter of Scripture is demanded by true reverence for its spirit. It is no wonder, therefore, that even the positive expositors among the Jews maintained that **הָאָרֶץ** must be explained as **וַיִּגְלֵל**, although naturally they do not speak of another reading. Thus Kimchi: **דָּוָם יום שְׁנֵי הָאָרֶץ**. Abarbanel takes it in a similar manner.<sup>3</sup> It was probably under the influence of similar considerations that Houbigant conjecturally read **וַיִּגְלֵל**, to which Bleek (*Einleitung*, p. 347) and Ewald (*Alterthümer*, p. 258, 2d ed.) are likewise strongly inclined. The conjecture is so clear and easy, that the refusal to entertain it may well be met with the saying, "the letter killeth." The statement intended to be

and speaks of **בֶּן מִנְשֶׁה** as *Kethibh*, and of **בֶּן מִנְשֶׁה** on the other hand, as *Keri*. According to this, *ben Mosheh* is certainly the original reading, albeit the reading *ben Menasseh* is also very old, seeing that it was read by the Targum, the Peshito, and the Septuagint, although in a few codices of the latter the reading *ben Mosse* is still found, cf. Kennic. *Dissert. Gener.* in V. T. § 21. Jerome also has *filius Moysi*. — Ta.]

<sup>2</sup> For much of it was long since strongly brought forward (cf. Kell in loco). [Kell, it may be proper to remark, does not propose to change the reading, but quotes approvingly Hengstenberg's explanation of it, as indicated in the following words: "The historian considers the whole land as carried away into captivity in its sanctuary, which, as it were, formed its kernel and essence" (*Pent.* i. 191. Ryland's edit.). — Ta.]

<sup>3</sup> אבל אֶרֶץ על חֹמֶן שְׁבוּ גֵלָה הָאָרֶץ, ed. Lips. p. 67.

made is, that the priests in Dan served at the shrine of the idol until the exile of the ark. It is precisely the Book of Samuel, in which the capture of the ark is related, that uses the word *גָּלָה* more frequently than any other historical book. The wife of the slain priest cries out, while she gives birth to a child, and dies: *גָּלָה קְבוֹרָהּ*, "gone is glory from Israel" (1 Sam. iv. 21); and hence, the son whom she bore was called "Ichabod: where is the glory." The very same word is here used. Now, the removal of the ark, and the death of the sons of Eli, were matters of extraordinary importance, not for the people only, but more especially for the priests. Their pride and sinfulness had been previously delineated by the narrative. They had thought, without repentance, to conquer with the sacred ark. The humiliation touched them with peculiar force. Eli dies from dismay; his sons are slain by the enemy; the ark of the covenant, the precious jewel of the priestly charge, falls into the hands of the heathen. The moral degeneracy of the priestly family is already indicated in the election of Samuel. He, too, was an Ephraimite, but one of a different stamp from Micah. Now, however, the whole fabric of priestly pride falls into ruins, and under the leadership of Samuel, the era of repentance begins. It is only when all this is taken into consideration, that the parallelism of vers. 30 and 31 stands out in unexpected light. Jonathan and his descendants, sons of Levi and of Moses, continued to officiate as priests in Dan, until the ark went into exile. After this great national calamity, a reformation ensued, including both the head and the members. The priests were terrified, and repented; their vainglorious assumption that wherever they were there the worship of God was also, was thoroughly overthrown, and they retired from the theatre of their evil doing. For this reason it is said of Jonathan and his successors, that "they were priests *עַד-גָּלוּת הָאָרֶץ*, until the exile of the ark." And as in ver. 30 the duration of their priestly activity corresponds with the time that intervened until the fall of the ark, so in ver. 31, the

idolatrous House of Micah stands in contrast with the House of the true God in Shiloh. The same point of time is indicated in both verses. For with the removal of the ark, the significance of Shiloh ceased. Where the ark was, there God could be inquired of.<sup>2</sup> With the fall of the ark, the priests in Dan ceased; when the true sanctuary in Shiloh was broken up, the spurious sanctuary of Micah also was no longer esteemed. The lesson conveyed is, that if the true spirit of devotion to Jehovah had been preserved in connection with Shiloh and the ark of the covenant, such things as were done by Micah and in Dan would have been morally impossible. The priesthood must suffer and repent, before idolatry could be removed. It is true, that while the House of Micah was formerly spoken of as a *Beth Elohim*, a term applicable to every heathen temple as well, the House at Shiloh is here called *Beth ha-Elohim*, House of the true and real God; but it is nevertheless very significant that it is not called *Beth Jehovah*. During Shiloh's existence, the glory of the Levites had become greatly tarnished. The descendants of Aaron — as witness the sons of Eli — had desecrated their office; the descendants of Moses served the idol in Dan. But when with the fall of the ark the time of repentance had come for the priests of Aaron's tribe, the sin of the children of Moses also came to an end. Repentance leads the children back to their fathers.

In this way, the necessity of finding in our text a reference to the removal of the ark demonstrates itself both externally and internally. The fact that this exposition is not found indicated in the Masora, is to be explained from the fidelity with which every letter was preserved, but especially from the circumstance that during the exile of the people, the minds of the writers and readers of the ancient manuscripts were naturally full of that sad event, while the historical fact of the exile of the ark of the covenant belonged to the hoary past. In exile, Israel read and found this fate on every page. To their thoughts, "the land," which they had left, was ever present. The banished reads "home," in every thing.

1 The great significance of the exile of the ark of the covenant, was still fully felt when Ps. lxxviii. was written, compare vers. 60 and 61: "He rejected the tabernacle of Shiloh," and "He delivered his strength (glory) into captivity." The whole bearing of the psalm forbids the supposi-

tion of a sanctuary in Shiloh until the Assyrian period (Deitzsch, on Ps. lxxviii. 60 ff.).

2 This is also clearly proved by ch. xx. 27: "And the sons of Israel inquired of Jehovah; for the ark of the covenant of God was there in those days."

## SECOND SECTION.

THE STORY OF THE INFAMOUS DEED PERPETRATED AT GIBEAH, AND ITS TERRIBLE CONSEQUENCES :  
ANOTHER ILLUSTRATION OF THE EVILS THAT RESULT WHEN "EVERY MAN DOES  
WHAT IS GOOD IN HIS OWN EYES."

*A Levite, whose concubine has left him, goes to her father's house, and persuades her to return. On their journey home, they enter Gibeah to pass the night there, but are inhospitably left in the market-place, until an Ephraimite resident of the city takes them home.*

## CHAPTER XIX. 1-21.

- 1 And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side [in the hinder parts] of mount Ephraim,
- 2 who took to him a concubine out of Beth-lehem-judah. And his concubine played the whore against him,<sup>1</sup> and went away from him unto her father's house to Beth-lehem-judah, and was there [some time (namely),] four whole [omit: whole]
- 3 months. And her husband arose, and went after her, to speak friendly unto her, and to bring her again,<sup>2</sup> having his servant with him, and a couple of asses : and she brought him into her father's house : and when the father of the damsel saw
- 4 him, he rejoiced to meet him. And his father-in-law, the damsel's father, retained him ; and he abode with him three days : so they did eat and drink, and lodged
- 5 there. And it came to pass on the fourth day, when [that] they arose early in the morning, that [and] he rose up to depart : and the damsel's father said unto his son-in-law, Comfort [Strengthen] thine heart with a morsel of bread, and afterward go
- 6 your way. And they sat down, and did eat and drink both of them together : for [and] the damsel's father had [omit: had] said unto the man, Be content, I pray
- 7 thee, and tarry all [pass the] night, and let thine heart be merry. And when the man rose up to depart, his father-in-law urged him : therefore he [turned and]
- 8 lodged there again. And he arose early in the morning on the fifth day to depart : and the damsel's father said, Comfort [Strengthen] thine heart, I pray thee. And they tarried<sup>4</sup> until afternoon [until the day declined], and they did eat both of
- 9 them. And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold now, the day draweth toward evening, I pray you tarry all [pass the] night : [and again:] behold, the day groweth to an end [declines], lodge here, that [and let] thine heart may [omit: may] be merry ; and to-morrow [you shall] get you early on your way,
- 10 that thou mayest go home [and thou shalt go to thy tent]. But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem : and *there were* with him two asses saddled, his concubine also *was*
- 11 with him. And when they *were* by Jebus, the day was far spent ; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the
- 12 Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither<sup>4</sup> into the city of a stranger, that is not of the children [sons] of Israel ;
- 13 we will pass over to [as far as] Gibeah. And he said unto his servant, Come,<sup>5</sup> [forward:] and let us draw near to one of these [the *ne. neighboring*] places [,] to lodge
- 14 all [and pass the] night, [omit: ,] in Gibeah, or in Ramah. And they passed on and went their way ; and the sun went down upon them *when they were* by Gibeah,
- 15 which *belongeth* to Benjamin. And they turned aside thither, to go in *and* to lodge in Gibeah : and when he went in, he sat him down in a street [the open space] of
- 16 the city : for [and] *there was* no man that took them into his house to lodging. And behold, there came an old man from his work out of the field at even, which *was* also [and the man *was*] of mount Ephraim ; and he sojourned in Gibeah ; but the



17 men of the place were Benjamites. And when [omit: when] he had [omit: had] lifted up his eyes, he [and] saw a [the] wayfaring man in the street [open space] of the city: and the old man said, Whither goest thou? and whence comest thou? 18 And he said unto him, We *are* passing from Beth-lehem-judah toward the [hinder] side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord [Jehovah];<sup>a</sup> and there is no man that 19 receiveth me to house. Yet there is [we have] both straw and provender for our asses; and there is [we have] bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing. 20 And the old man said, Peace *be* with thee; howsoever [only], *let* all thy wants *be* 21 upon me; only lodge not in the street [open space]. So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — וַתִּזְכֹּר עָלָיו. Dr. Cassel renders: *Und es geltete seinem Nebenweib über ihn hinaus*; which may possibly be good interpretation, but cannot be admitted as translation. The Sept. and Vulg. do not render the phrase at all, while the Chaldee softens it down to "she despised him." Hence, it has been thought that the present reading of the Hebrew text is wrong; but the fact that the Peshito has it, and that the other ancient versions do not agree in their reading, shows that the diversity arises from a sense of incongruity between what was affirmed of the woman and the efforts of the Levite to recover her. עָלָיו is "against him." — Ta.]

2 Ver. 3. — The *keri* לְחַשְׁבָּה is evidently the more appropriate reading, as Studer and Bertheau have conceded. [In the *kethibh*, לְחַשְׁבָּה, the suffix refers to the preceding לָב: "to cause her heart to return," i. e., to turn again to her husband. Compare Kell, who deems the *keri* a "needless correction." — Ta.]

3 Ver. 8. — וְתִתְּנוּ לָאָבִי. Older Jewish expositors, as Abarbanel and Meir Obernick, very properly take this, not as imperative, but as 3d per. perf. It is against the sense to make the father say: "Delay till it become evening." Ver. 9 also is against this. On the word, see ch. iii. 26. Bena has correctly: *cunctati sunt*.

[4 Ver. 12. — The "hither" of the E. V. seems to be intended as a rendering of הֵנָּה, which, however, belongs to the next clause. הֵנָּה must be taken with הַיָּשָׁר, in the sense שָׁם . . . הַיָּשָׁר, "where." "It is true" (says Bertheau), "that הֵנָּה does not elsewhere occur in this construction with הַיָּשָׁר, but this is the only suitable way of taking it here, for it cannot be the plur. fem. pronoun, and must therefore mean 'there.'" The proper rendering of the verse, then, would be: "We will not turn aside into the city of the stranger, where there are none of the sons of Israel." The E. V. leaves it doubtful whether "that" refers to "city" or to "stranger." Dr. Cassel refers it to the latter, and ignores the הֵנָּה altogether. — Ta.]

[5 Ver. 13. — הֵן is for הֵנָּה, the imperative of הֵנָּה, with He paragogic. — לָנֶפֶס is the 1st per. plur. perfect, contracted from לָנֶפְסֵנוּ. — Ta.]

[6 Ver. 18. — וְאֶת־בֵּית יְהוָה אֲנִי הֹלֵךְ. The meaning of this clause is obscure. The Sept. renders as if it read וְאֶת־בֵּית יְהוָה: I am going to my house. The Targum, Peshito, Vulgate, and among moderns, Bertheau, De Wette, Bunsen (the two latter in their versions), take וְאֶת־בֵּית יְהוָה as the accusative, and render as the E. V. Others, as Studer, Kell, and our author, take אֶת as a preposition, in the sense "with," "at," or "by:" "I walk by (or, in) the House of Jehovah," i. e., I perform priestly service in connection with the sanctuary. This gives a good sense (cf. the commentary below), but the mode of expressing it seems singular. On the other hand, there is no compulsory evidence in favor of this and against the other rendering. The sanctuary being at Shiloh, there is (so far as the site of this place is known) no conflict between the Levite's first statement that he is going to the "hinder parts" (a necessarily indefinite expression) of the mountains of Ephraim, and his subsequent supplementary statement that he is going to the "House of Jehovah." Kell's objection that אֶת הַיָּשָׁר does not mean to go to a place, but to pass through it (cf. Deut. i. 19; Isa. i. 10. etc.), cannot be considered decisive. Since the "through" does not lie in the אֶת, it proves only that the accusative may indicate either the place to which, or that through which, one goes. It is true, that the place to which one goes, is usually put in the accusative without אֶת, either with or without הַ local: but as אֶת was constantly used with the definite accusative, and had withal so entirely lost all meaning of its own, it is certainly quite conceivable that it might almost unconsciously slip from the pen in a place where ordinarily common usage did not employ it. And since, as already remarked, the idea of "through" does not lie in אֶת, it may well be asked whether the instances referred to by Kell are not exceptions to common usage quite as much as the present phrase. Upon the whole, we are inclined to adopt the rendering of the E. V. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. When there was no king in Israel. The following narrative has, indeed, as was al-

ready remarked, no special connection, either chronological or local, with the history related in chaps. xvii. and xviii.; but it none the less affords, in conjunction with that history, occasion for a

series of observations which testify, in a highly instructive manner, of the organic idea which pervades the whole Book. We shall attempt to indicate them at the close of the narrative. "There was no king in Israel:" this alone it was that made the occurrences of both chaps. xvii. and xviii., and chaps. xix.-xxi. possible. In the present history also, a Levite is involved. The decay of the priesthood is here also indicated. From the connection it is sufficiently clear that the conduct of the Levite who, living in the northern part of the mountains of Ephraim, procures himself a concubine out of Bethlehem—probably for no other reason than that, as Josephus rightly conjectures, he was smitten with her beauty,—is not approved. From the fact that the residence of the Levite is here spoken of as being in the "hinder parts" of the mountains, by which the northern parts are to be understood, no reliable inference can be drawn as to the locality of the writer; for the Levite himself uses the same expression (ver. 18). Since the Levite took a concubine (לְוִיִּיתָא שְׂכִמָּה), it must be assumed that he already had a wife. Else why did he not make this woman his wife? For other grounds, such as have been conjectured, find no support in the narrative. Precisely here lies the blot upon the character of the priest, which the narrative hints at. The word שְׂכִמָּה is both etymologically and in sense identical with the Greek and Roman *πάλλαξ*, *peller*, *παλλαξ*; but Benfey's derivation cannot be received. The sense "concubine," which the word

has, may perhaps be explained from שְׂכִמָּה. Among the ancient Greeks also the taking of a concubine was not considered exactly blameworthy, but Laertes refrained from touching Euryclia for "fear of the anger of his wife" (*Odys.* i. 434). The sequel shows that the Levite had done better if he had not taken a concubine. A concubine also was the ruin of Gideon's family (ch. viii. 31).

Ver. 2. **And the concubine lusted after others beside himself.** The concubine was unchastely disposed. This is only a stronger expression for what the moderns mean when with palliative extenuation they say: "She did not love her husband." Her sensuality was not satisfied with the Levite. In this way the narrator explains the ground of her leaving him. The correctness of לְוִיִּיתָא was frequently doubted in former days, but only because the connection of the entire narrative was misapprehended. לְוִיִּיתָא is to play the harlot, not only in act, but also in disposition and spirit (cf. *μοιχεύειν ἐν τῇ καρδίᾳ*, Matt. v. 28): hence used also of idolatry. In the added לְוִיִּיתָא, "over him,"<sup>1</sup> it is delicately indicated that she did not so act as to be put away by him, but that she was of such a disposition as to be unwilling to live with him. That she left him without his consent can have had its ground only in her concupiscent, which the narrator intentionally designates by the term לְוִיִּיתָא, in order to blame the Levite for yet running after such a woman.<sup>2</sup> For it is written, Lev. xxi. 7: "A לְוִיִּיתָא, harlot, and one pol-

luted, they shall not take to wife." Although this passage speaks only of the sons of Aaron, it applies nevertheless to all who, as the Levite says of himself, "walk in the house of Jehovah" (ver. 18). And she was there some time (about) four months. She had perhaps gone away under pretext of visiting her parents, and did not come back. The לְוִיִּיתָא before the more definite statement of time, expresses the Latin *circiter*. As she had already remained away some four months, it looked as if she would not return to her husband's house at all; wherefore the Levite set out to persuade her to come back. He should not have done this, since she was such as that it was said of her: לְוִיִּיתָא. Her father, for his part, ought to have sent her back; for the Levite had undoubtedly not failed to pay him a morning-gift (cf. Ex. xxii. 15), the remembrance of which, and the fear that if his daughter did not go back with her husband he might be called upon to return it, had probably no little influence in producing the friendliness with which he received him. Such was also the ancient Homeric custom, as illustrated in the instance of Hephaistos, who having proved the infidelity of his spouse, demands back the gifts with which he had presented her father (*Odys.* viii. 318).

Ver. 3. **And her husband arose and went after her.** The Levite, however, desires only the woman, not any money. Hence it is said that he went after her in order to speak "to her heart." And he shows it by bringing two asses with him,—one of them for her use. It never occurs to him to think that her father may perhaps provide her with one. Only after the daughter has again become friendly to him, does he allow her to lead him to her father. The uncommon hospitality which the latter extends to the Levite, has, it must be allowed, a peculiar by-taste to it. No doubt, it is apologetic in its design, and expressive of a wish for reconciliation. This is clearly enough expressed in the acts of eating and drinking together. But the urgency with which after three days he presses the Levite to remain, although the latter is desirous of returning home, is not sanctioned by the delicate laws of ancient hospitality. The incident illustrates the beauty of the words which Menelaus addresses to Telemachus who desires to go home (*Odys.* xv. 69): "I will not detain thee here; for I also am angry with a host who through troublesome friendship offers troublesome enmity; for order is best in everything. Equally bad are both he who hastens the guest who would stay, and he who detains him who would go" (cf. Nägelsbach, *Hom. Theol.* p. 256). The injuriousness of exaggerated hospitality is here also put in instructive contrast with the utter absence of it, which it fell to the lot of the Levite soon to experience.

Vers. 4-9. **And his father-in-law detained him.** The carnal nature of the Levite manifests itself here also. Soon after the reconciliation, he wished to depart again; but he yields, and spends three days in eating and drinking. On the fourth morning, he will go; but his host urges him first to take a "morsel of bread." He might nevertheless have set out on his journey; but "they also

was added to indicate this. But *Aeneas* our author conceives this to be indicated by the preposition and suffix, does not appear. — Tr.]

<sup>2</sup> Other views, as advanced by Starke and others, according to which this journey of the Levite redounds to his praise, do not appear to have any support in the text.

was added to indicate this. But *Aeneas* our author conceives this to be indicated by the preposition and suffix, does not appear. — Tr.]

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and drank," and it became evening. He proposed indeed to go, but turned about and remained. On the fifth morning, everything is ready for a start. But refreshments are first taken at the request of the host: they "both ate," and thus spent the day until the evening approached. No right-minded Levite manifests himself here. We hear of nothing but eating and drinking. It reflects no honor on a man who "walks in the house of God," that he runs after a concubine, and cannot resist a good table.

When, however, at last he sets out, late in the afternoon, his conscience appears to urge him forward, and to make him ashamed of having remained so long. Perhaps he has no time to spare, if with his servant and animals, he is to rest at home on the Sabbath. For if we may suppose that the reconciliation took place on the Sabbath, the first three days of feasting would fall on our Sunday, Monday, and Tuesday: the "fourth day" of ver. 5 would be Wednesday, and the "fifth day" our Thursday; and he might think it possible to reach home before the next evening. But in that case no time was to be lost. His experience is that of all weak and vacillating people: first, unnecessary delay, and then overstrained hurry.

The delineation of these scenes, which repeat themselves so frequently in life, is notwithstanding its brevity, full of vivacity and beauty. The guests continually rise at early daybreak (בִּבְרֹךְ); but the evening still finds them in the same place. The host is unwearied in encouragements "to refresh the heart" (וַיִּשֶׁבֶט לִבָּם, קָצֵר לִבָּם);<sup>1</sup> but the "refreshing" continues until "the day declines." Verses 8 and 9 especially give a striking picture of irresolution and dilatoriness. They permit us to follow the various stages of the day that were thus dissipated. With breakfast they lingered along (וַיִּשְׁבְּרוּ חֵיָם) until (וַיִּשְׁבְּרוּ חֵיָם) say after noon. While they prepare themselves anew to take their departure, time passes, and the host begs them to remain, "for the day draweth toward evening;" and after a little more lingering — for this idea must be interposed before וַיִּשְׁבְּרוּ חֵיָם — he is able to urge, "spend the night, for the day declines."

It is unmistakably clear that the father-in-law meant it well with the Levite, when, according to general popular usage, he overwhelmed him with food and drink and pressing invitations; but it is incumbent on Levites especially, not to be too much taken up with such matters. It is better that they make it evident, that in case of necessity they are quite content with a *path lechem*, a morsel of bread.

Vers. 10 ff. But the man would not tarry that

<sup>1</sup> קָצֵר. In this unusual form an imperative of courteous respect is probably indicated.

<sup>2</sup> It does not by any means follow from this, however, that the city at that time did not yet bear the name Jerusalem. The place was still a Jebusite city; and that fact is here made prominent in order to explain why the Levite would not turn in thither.

<sup>3</sup> [This identification of Gibeah with Jeba does not appear to be tenable; for it makes it incomprehensible how the Levite could come to Gibeah before he came to Ramah, as the narrative manifestly implies that he did. Kell also most strangely speaks here of Gibeah as being Jeba, although on Josh. xviii. 23, he identifies it with Tullei el Fûl, a high hill

night. At last — but now unseasonably, for the night is at hand — he is firm in his resolution to depart. The sun is already rapidly declining, when he comes past Jerusalem, at that time still called Jebus,<sup>2</sup> for the tribe of Benjamin had not yet conquered it (ch. i. 21). He will not turn in thither, although advised to do so by his servant, because he has "two saddled asses and his concubine with him," — the repetition of which statement is thus explained, — and the city belongs not to Israel. In other words, he fears lest in Jebus the rights of hospitality might be violated, and himself be plundered. He hastens forward, therefore, in order to reach one of the Israelitish cities farther on, Gibeah, perhaps, or Ramah. He succeeds only in reaching the former. Darkness had set in: it was unavoidably necessary to stay there over night. It will soon be seen that it would have been better if he had not suffered himself to be detained in the morning, and that he could not have done worse if he had turned into the heathen city.

Vers. 15-21. And no man took them to his house. Gibeah (the present Jeba, Geba),<sup>3</sup> lies an hour from Ramah (at present er-Râm), about two and a half hours from Jerusalem,<sup>4</sup> and towards four hours from Bethlehem. It belonged to Benjamin. Strangers disposed themselves on the open

space or square of the city (רֹחֹב, *platea*), whence according to ancient usage the residents took them to their own homes. *Alian* relates (*Var. Hist.* iv. 1), that the Lucanians went so far as to make the man who did not show hospitality to the stranger entering the city at sunset, liable to legal punishment. But here in Israel, where love toward the stranger was enjoined by the law (*Deut.* x. 19), and where Job exclaims: "The stranger did not lodge in the street" (*ch.* xxxi. 32), no one invited the traveller to the shelter of his roof.

This inhospitable disposition was characteristic only of the inhabitants of this city; for a man of Ephraim, who resided in Gibeah, did not share it. When he, an old man, came from the field, and saw that a stranger had already made preparations to pass the night in the open air, he went to him with hospitable intent. That he first asks, Whence art thou? and whither goest thou? is only the result of his astonishment that anybody should purpose to pass the night in Gibeah out of doors. For the city had probably a bad name in the neighboring region, so that, when possible, it was shunned by travellers. Hence the question, Whence comest thou, that thou hast turned in here for the night?

My walk in life is at the house of Jehovah. The narrator has hitherto spoken of the Levite only as "the man." The character of a Levite did not show itself in him. But now, in his answer to the aged Ephraimite, the Levite himself makes mention of his order. I come, he says,

about midway between Jerusalem and er-Râm. This place, fixed upon by Robinson (*B. R.* i. 577), and after him by Ritter (*cf.* Gage's transl. iv. 219), and many others, is undoubtedly the site of the ancient Gibeah (*cf.* Smith's *Exc. Dict.* s. v. "Gibeah"). The distance of Gibeah from Jerusalem given by Josephus (compare the next note) agrees with this; for the distance of Tullei el Fûl from Jerusalem is about two-thirds that of Bethlehem (while Jeba is much farther. *cf.* Dr. Cassel's "two hours and a half"). Jeba is the Geba of Scripture (*Rob.* i. 440; *Exc. Dict.* s. v. "Geba"). — *Ta.*]

<sup>4</sup> Josephus has stated the distance at twenty stadia, while from Bethlehem to Jerusalem he reckons thirty stadia.

from Bethlehem, but reside behind the mountains. The purpose for which he went to Bethlehem, he does not communicate; but, on the other hand, he does take occasion to state that he is a Levite (Josephus). He expresses this paraphrastically, by saying that "he walks in the house of God," namely, as a servant of God. He chooses this form of expression in order to invite hospitality, and to place the refusal of it in its worst light. A man who is at home in the House of God, no one here receives into his house. But one degeneracy follows in the wake of another. When Levites are so weak as he has shown himself, the virtues of others cannot continue strong. The dignity of which it now occurs to him to speak, he himself should have respected heretofore. The explanation of *וְאֵת־בֵּית יְהוָה אֵלַי הֹלֵךְ*, as if it meant, "and I am going to the house of Jeho-

vah," is not only philologically difficult, but on account of the sense, impossible.<sup>1</sup> Whither he goes, he has already said, namely, to the rear part of the mountains; he wishes now to say who he is; that he enjoys the dignity of walking "with (i. e., in) the house of Jehovah," as its servant. He is very anxious to obtain shelter, for the prospect of spending the night in an inhospitable city without a roof over him, could not but fill him with apprehensions. The same cause prevented him from continuing his journey. Hence the humble request to the aged householder to take him in. He has everything necessary with him, — his entertainer shall be at no expense. He speaks of himself as his "servant," and of the woman as "thy handmaid." The old man gladly complies with the ancient hospitable usage, according to which animals are fed *first*, and the wants of men are attended to afterwards.

<sup>1</sup> This also removes the supposition that the Levite was from Shiloh. This is not to be assumed, since it is not stated. The above words give no more information concerning the

birth-place of the Levite, than is conveyed in the general statement that he was a Levite.

*The wicked deed of the Gibeathites, and the measure taken by the Levite to invoke the judgment of the nation on the perpetrators.*

#### CHAPTER XIX. 22-30.

- 22 Now as they were making their hearts merry, behold, the men of the city, certain [omit: certain] sons of Belial [worthless fellows], beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.
- 23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is
- 24 come into mine house, do not this folly. Behold, *here is* my daughter, a maiden [virgin], and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing
- 25 [as the matter of this folly]. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they
- 26 let her go. Then came the woman in the dawning of the day, and fell down at
- 27 the door of the man's house where her lord was, [and lay there] till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door
- 28 of the house, and her hands were upon the threshold. And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an
- 29 [the] ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with [according to] her bones, into twelve pieces, and sent her into
- 30 all the coasts [country] of Israel. And it was so, that all that saw it, said,<sup>1</sup> There was no such deed done nor seen from the day that the children [sons] of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

#### TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 30. — "The perfects *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, ver. 30, do not stand for the imperfects with vav consecutive, *וַיִּשְׁלַח*, *וַיִּשְׁלַח*, as Hitzig, Bertheau, and others suppose, but are *perfects consequentia*, expressive of the result which

the Levite expects from his action. It is only necessary to supply a *לֵאמֹר* before *וַיִּהְיֶה*, which in lively narration or agitated discourse is frequently omitted (cf. e. g. Ex. viii. 5 with Judg. vii. 2). The narrator uses the perfects, instead of the imperfects with simple *וַ*, usual in clauses expressive of design, *quia quod futurum esse providebat tanquam factum animo suo observabatur* (Roennmüller). The Levite's expectation that the moral indignation of all the tribes will be roused against such wickedness, and will lead them to resolve on punishment, is thus represented not as a doubtful conjecture, but as the confident anticipation of a certainly ensuing fact" (Kell). It is impossible to imitate this exactly in English, but the better rendering of the passage would be: "sent her into all the territory of Israel, saying [or, as we would say, thinking] it shall be that all who see shall say, There was no such deed done or seen," etc. Chapter xx. shows, as Kell remarks, that the Levite was right in his anticipations. Dr. Cassel translates as the M. V. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Vers. 22 ff. The narrator is aware that he has to relate a history similar to the one that occurred in Sodom in the days of Lot; for at suitable points his language takes the same turns of expression (cf. Gen. xix. 5, 7, 8). Lot was only a resident in Sodom, just as here the aged Ephraimite is in Gibeah. He, like the latter, had invited the guests to his house. The Sodomites surrounded the house, and demanded the surrender of the strangers, as the Gibeathites do here. Lot proposes to bring forth his daughters, and the aged host of our history makes the same proposition. The dissimilarities, it is true, are equally conspicuous. The guests of Lot were angels, who frustrated all sinful designs: here, the entertainer receives but an imperfect Levite. Although the aged host cannot be compared with the hospitable nephew of Abraham, it must be admitted that he acts like a good Israelite. The men of Gibeah were personally sinners even beyond those of Sodom, for they had a God who does not tolerate such abominations. But their sin was the outbreaking of individual depravity; in Sodom it was the fruit of the national life. Hence, both were punished according to their guilt. Benjamin perished almost; Sodom was wholly destroyed. In Sodom all sinned, from the youth to the gray head (Gen. xix. 4): in Gibeah, the criminals were "sons of wickedness,"

who, however, by being called *אֲנָשֵׁי הָעִיר*, "men of the city," are shown to belong to the higher classes, which circumstance also accounts for their unchecked attainment of such great proficiency in evil. This nightly vagabondizing of wanton youth was but too well known to antiquity, even in Roman times, when Roman emperors took part in it. Here, however, unholy, idolatrous usages seem also to have come into play, according to which strangers were abused for purposes of sensuality, as, contrariwise, in the service of the Syrian Goddess natives were given up to the stranger. It was a night-riot, which began with sundown and ceased with the morning. Hence, the Levite probably remained unmolested until night had fully set in, and could depart unhindered when the day broke.

It was at all events a fearful crime in Israel. The Mosaic law punished it with death (Lev. xx. 13; cf. ch. xviii. 22, etc.). Even the infringement of the rights of hospitality was in Hesiod's opinion, which was followed by the later Greeks, a crime of equal magnitude with adultery or the defilement of a father's bed (Nägelsbach, *Nachhom. Theol.* 252 f.). The aged host was, therefore, right

in speaking of the matter as a *בְּקָלָהּ*, an abominable crime. But the savage Benjamites are no more willing to hear reason than the men of Sodom were. Their violent thundering at the door (*בְּתַנְתְּוֹתֵיהֶם*), and their language (cf. Gen. xix. 9), afforded sufficient occasion to the host to fear that they would soon break into the house itself. He is most especially concerned to shield the Levite, for in this direction lay the chief crime. Hence, no requisition is made upon the servant to give himself up for his master — for that would not have changed the nature of the crime, — but the host, like Lot, offers them women,<sup>1</sup> his own daughter being one. But he is not called upon to make this sacrifice: the Benjamites will not have his daughter; for she is no stranger, and belongs to their neighbor. It is especially to this offer of his daughter that the opening words of ver. 25 apply: "they would not hearken." Hereupon the Levite takes his resolution, and leads forth his concubine. Her beauty pacifies the violent wantons; but she herself falls a victim to their horrible lusts. The beastly treatment she receives deprives her of life. What an awful lesson! The same woman, whose sensuality was heretofore unsatisfied, is now killed by excess of illicit intercourse. The Levite who, notwithstanding her wanton disposition, runs after her, is now obliged to give her up to others.<sup>2</sup> She who would not live for him, must now die for him. — In Christendom, also, similar horrors have occurred. Who could bear to write the history of licentiousness! At the close of the fourteenth century a Thuringian knight abducted a maiden. Placing her on his horse behind himself, he intended to reach Erfurt the same evening before the closing of the city-gates. He failed, and was compelled to seek shelter with the maiden in the hospital situated outside of the city. The inmates, when they saw the beautiful woman, murdered the knight, and abused her until she died. The crime being discovered, the house was burned down, together with the criminals (Falkenstein, *Hist. von Erfurt*, p. 277).

Vers. 29 f. And he came into his house. It must have been a fearful night for the Levite, knowing that his concubine was in the power of the wanton mob, and it was a terrible morning when he found her dead on the threshold of the house. He had risen early, and made better haste to get away from the house of his host than he had done to leave that of his father-in-law, in order to avoid a meeting with the inhabitants.<sup>3</sup> His journey was a sad one; for his second ass carried

<sup>1</sup> He imitates the example of Lot. Therein lies his excuse. He seeks to prevent one sin, and commits another without knowing whether he can prevent the first.

<sup>2</sup> This act of his also testifies to the degeneracy of the Levitical body. He has not moral strength enough to die in order to preserve himself from defilement, and hence thinks himself obliged to surrender his concubine. His own head, therefore, shares in the guilt of the crime done on the woman.

<sup>3</sup> [He probably gave up all idea of recovering his concubine, as being hopeless. So Bertheau and Kell. He may have entertained plans for rescuing her in some more effective way. There is at all events nothing in the text that justifies us to suppose that he went on his way, "as if he did not once think what had become of his unhappy companion," and was "reminded of her only by stumbling upon her lifeless corpse," as Bush rather wildly comments — Ta.]

the lifeless body of the dishonored woman. Filled with these horrors, perpetrated against him in Israel, he appeals to all the people of Israel. He cuts the corpse into twelve pieces, and sends them out in every direction. Expositors have one after another spoken here of Lucian's narrative (in *Toraris*) of the Scythian custom of sitting on the hide: "if any man is injured by another, and is unable to revenge himself, he sacrifices an ox, cuts up the flesh, and dresses it; then spreading the skin on the ground, he sits down on it, etc. Whoever pleases then comes, takes a part of the flesh, and placing his right foot on the hide, makes a solemn promise to assist him to the utmost of his abilities." It must be said that there is no analogy whatever between this usage and the act of the Levite. The Scythian usage is the symbolical formula of an oath, by which all who take part in it promise to unite themselves into one body with the suppliant. But such is not the idea in our passage, nor yet in 1 Sam. xi. 7. Saul sends out the pieces of the divided oxen with the threatening message, that thus it shall be done to the oxen of every one who does not take the field after him. The Levite has no fight to do anything of this kind. He issues no threat which he himself can execute. Nor does he place Israel under oath<sup>1</sup> to avenge his wrong. But he shows the nation what is possible within its borders, and what may happen to any one in Israel as well as it has happened to himself. Hence, he sends not a divided ox, but

the divided woman. Saul threatens that the oxen of those who do not follow him, shall be cut to pieces. The Levite intimates that unless such practices are abolished in Israel, the same fate may befall any woman. He points to the anarchy which breaks out in Israel, when the rights of hospitality are no longer respected, and the rights of the householder no longer secure, and when heathen abominations like those of Sodom are practiced in the land.<sup>2</sup> The woman cut in pieces speaks more loudly than any other language could do. Of course, a message accompanied the pieces of the body, the contents of which are given in verse 30. Every one who saw must say that anything like this had not occurred in Israel since the nation dwelt in Canaan. It closed with the words: "Take the matter to heart, advise, and speak."

Doubtless, the divided body spake loudly to all the tribes of Israel. But it spoke not of repentance, but only of the necessity of taking prudent measures against the recurrence of similar outrages, of which any one might himself become the victim. And yet the thing needed was not merely the removal of the abomination which was manifest, but the conversion of the heart, whose hidden wickedness had produced the abomination. The Levite points to the sins that had been committed; but does he also confess the share he himself had in them, and in the guilt that attached to them? The same self-righteousness is revealed by the whole people, as is shown by ch. xx.

<sup>1</sup> It might be thought that an analogy is afforded by the singular oath on the sacrificial pieces of a boar, a ram, and a bull, which Demosthenes mentions as taken by the accuser

in cases of murder (*adv. Aristocratem*, p. 642); but here also none exists.

<sup>2</sup> This sense is also contained in the words of the Levite in ch. xx. 6.

*The tribes of Israel, convened at Mizpah, resolve to punish the outrage committed at Gibeah. They call on the tribe of Benjamin to deliver up the guilty, but are met with a refusal.*

#### CHAPTER XX. 1-18.

- 1 Then all the children [sons] of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with [and] the land of
- 2 Gilead, unto the Lord [Jehovah] in Mizpeh [Mizpah]. And the chief [chiefs] of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, [which assembly numbered] four hundred thousand footmen
- 3 that drew sword.<sup>1</sup> (Now the children [sons] of Benjamin heard that the children [sons] of Israel were gone up to Mizpeh). Then said the children [sons] of Israel,
- 4 Tell us, how was [happened] this wickedness? And [the man,] the Levite, the husband of the woman that was slain, answered and said, I came into [unto]
- 5 Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge. And the men [lords] of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they forced [humbled],
- 6 that she is dead [that she died]. And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have
- 7 committed lewdness and folly in Israel. Behold, ye *are* all children [sons] of Is-
- 8 rael; give here your advice and counsel. And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into
- 9 his house: But now this *shall be* the thing which we will do to Gibeah: *we will go*

- 10 up by lot against it;<sup>2</sup> And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.<sup>3</sup> So all the men of Israel were gathered against the city, knit together as one man. And the tribes of Israel sent men through [into] all the tribe [tribes] of Benjamin, saying, What wickedness is this that is [was] done among you? Now therefore deliver us the men, the children of Belial [worthless fellows], which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children [sons] of Benjamin would not hearken to the voice of their brethren the children [sons] of Israel.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — Dr. Cassel renders this verse as follows: "And the heads of the whole people, out of all the tribes of Israel, formed themselves into a Congregation of the People of God, which [sc. people] furnished four hundred thousand men (namely) footmen, practiced with the sword." The E. V. is better; only, to make it unequivocally clear, it needs some such interpolation as we have suggested in the text. — Ta.]

[2 Ver. 9. — Dr. Cassel translates: "And now in the matter which we do against Gibeah, (proceed we) against it according to the lot." This does not differ essentially from the E. V., but is noted here as explaining what the author means by saying that the words "which we do against Gibeah" are parenthetical (see below). Bertheau and Kell explain:

"This is the thing we will do against Gibeah: against it with the lot!" "The words *עָלֶיהָ בְּזָרִיז*," says Kell, "contain the resolution taken with reference to the sinful city, and are characterized by the enigmatical brevity of judicial sentences, and are to be explained by the proceedings prescribed by the Mosaic law against the Canaanites. The Canaanites were to be destroyed, and their land was then to be divided among the Israelites by lot. Accordingly, to proceed with the lot against Gibeah, is to proceed with it as with the cities of the Canaanites, to conquer and burn it, and to divide its territory by lot." One argument advanced in favor of this (the view of the Peshito: "we will cast the lot over it!") and against the current view (that of the LXX), that the latter leaves the judgment itself unexpressed, and passes at once to a subordinate point which has reference only to the execution of the judgment, has no great force. For is not the judgment sufficiently expressed in *עָלֶיהָ*, "against it!"? The other, however, that according to ver. 10, as ordinarily understood, the lot decides, not who shall go against Gibeah, but who shall act as purveyors for the army, it is difficult to meet, except by rendering ver. 10 as Dr. Cassel does. Compare the next note. — Ta.]

[3 Ver. 10. — Dr. Cassel's rendering is as follows: (ver. 9 b) "proceed we against it according to the lot; (ver. 10:) and take ten men of a hundred out of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to take to themselves provisions for the host, and when they come to Gibeah of Benjamin to do according to all the abomination which it wrought in Israel (i. e., to inflict just retribution)." The only difficulty in this rendering is the expression "to take provisions for the host" (lit. people), which strikes one as an unnatural way of saying, "to take provisions for themselves." But this difficulty is less serious than that which arises if we adopt the common rendering, and explain (as we must do in that case) ver. 9 as Bertheau and Kell do (cf. preceding note). For the fact that before proceeding to extremities, demand is made for the surrender of the guilty, is incompatible with a prior determination to "cast the lot" over Gibeah, to say nothing of the fact that such a confiscation of territory belonging to Benjamin, as this is supposed to imply, would have been in glaring conflict with one of the most important laws of the nation, that which rendered land an inalienable possession, first in the family, then in the tribe. On the other hand, it certainly seems as if 40,000 men must have been deemed sufficient to meet the 26,700 of Benjamin (ver. 15); and the statement of ver. 17, where the 400,000 of Israel are set over against the 26,700 of Benjamin, may be explained by supposing that the narrator, being about to relate the terrible losses on the national side in the first two engagements, wishes to remind the reader of the reserved strength from which the beaten army could draw reinforcements. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Vers. 1, 2. And the chiefs of all the people formed themselves into a congregation of the People of God. The consciousness of an organic community is as yet fully alive in Israel. All the tribes were horrified at the crime in Benjamin. The necessity of conferring together is felt everywhere, from the north to the south. The natural representatives of the people (cf. on ch. i. 1) hasten to Mizpah, "to Jehovah," that is to say, at the invitation of the high-priest in the name of Jehovah, against whose holy law the crime was directed. For it may be assumed that whenever a popular movement, which has Jehovah for its centre, is spoken of, while no human personage as that of a Judge, is named, the priesthood was still the leading spiritual power. An *עֵדָה*, congregation, assem-

bled itself, *נִתְקַבְּלָה*; or rather, was convoked, for *קָבַל* is the Greek *καλέω*, old Latin *calare* (i. e., *curia calabra*). It was formed of the heads<sup>1</sup> of the people who constituted themselves a "Congregation of the People of God."<sup>2</sup> *רִאשֵׁיבָנֵי*, from *בָּנָה* = *בָּנָה*, *constituere*). It is not by way of tautology that the narrator says: "the whole people, all the tribes"; for the fact is to be made prominent that, except Benjamin, not one tribe was wanting. The addition: "four hundred thousand men," explains why only the "heads" constitute the "congregation," namely, because the "People of God," as a whole, was too numerous. The number is mentioned with reference to ver. 10. Israel is still the warlike people which took possession of Canaan. The number of its sword-prac-

<sup>1</sup> *רִאשֵׁי*, the pinnacle, or highest point of a building, and thence transferred to the heads of the people, *summi*. The word is philologically identical with the Latin *pinna* as *caput propinquum*.

<sup>2</sup> The regular designation, for which modern nations have substituted the less spiritual and noble terms "parliament," "meeting," "chamber," "house." [How could they otherwise, seeing they are not theocracies? — Ta.]

ticed warriors is the measure of its greatness. Those who assemble themselves here about "Jehovah," are the heads of a community of warriors (*ecclesia militans*.)

Ver. 3. And the sons of Benjamin heard that an assembly of the tribes took place in Mizpah. This Mizpah is probably the same as that which in Samuel's time also was the national gathering place (1 Sam. vii. 5), and which is regarded as represented by the Neby Samwil of the present day,<sup>1</sup> in the western part of the Benjamite territory. The Levite, the narrator informed us, divided his unhappy concubine into twelve parts, and sent them throughout all Israel. We must agree, therefore, with the Jewish expositors, who maintain that he sent a part to Benjamin also. It must likewise be assumed that Benjamin was invited to the council at Mizpah, both on account of the sense of national community which characterized the period, and because the assembly was summoned at a place within the borders of Benjamin. The tribe already manifested its partisan feeling in favor of Gibeah, when it "heard," indeed, of what was going on, but neither sent representatives to the assembly, nor gave any token whatever of indignation at the deed, or of desire to exculpate itself.

Vers. 4-7. And the man, the Levite, made answer. When the assembly proceeded to investigate the facts, the accuser only appeared; the accused were wanting. The speech of the Levite is remarkable in more respects than one. Of the aged Ephraimite who took him into his house, he makes no mention; for in order to a right judgment of the matter it is not necessary to consider whose guest he was, but that his right to hospitality has been violated. Hence he says, "they rose against me" (*עלי*); and, "they surrounded the house, עלי, on my account." The men in Gibeah had no designs against his host: he alone was the object of their attack. Nor does he speak of individuals in Gibeah, but of the "lords of Gibeah," as if the whole city were guilty; which inasmuch as it had not prevented the excess, was indeed true. His accusation, "they thought to murder me," is not literally in accordance with their intentions, because he is ashamed to speak of the matter by its right name. Moreover, the crime intended was worse than death, and submission to it punishable with disgrace and death. But he does not say that he himself delivered his concubine up into their hands, that they

might treat her according to their lusts, instead of himself. And finally, he does not represent the violent deed as directed against an individual, but tells the assembled tribes that he cut the woman in pieces, and sent her throughout the whole country, because, as we already remarked above, it was a crime against all Israel. "Behold, all of you are sons of Israel." Without delay, he desires, that here and now, they consult, and that they separate not before they have formed a resolve. He fears lest otherwise the impression of the moment might wear off, and the crime be left unpunished.

Vers. 8 ff. And all the people arose. The people comprehend this, and unanimously proceed to action. Not one tribe shall be entrusted with the execution of the common resolve, but all shall take part in it, in order that the labor and odium may not fall on any one exclusively. The words

וְאֵלֶּיךָ נִשְׁמָרָה, ver. 9, are to be regarded as parenthetical. The sense is that the executive army is to be selected out of the tribes, not by votes, but according to the lot. It is thought that the tenth part of Israel, or forty thousand men, will suffice; for these, who belong to all Israel, since they were raised out of the whole, provisions and equipments are to be supplied. This is looked to, in order that Israel may need no sustenance from Benjamin, while desolating its territory in war.

The words לְמִשְׁפַּחַת בְּנֵי יִשְׂרָאֵל remind us of ch.

vii. 8, where we have וְיָהֲרֹאֲשׁוּ אֶת-בְּנֵי יִשְׂרָאֵל, and make it probable that there also לָעַם should be read.

The expression, ver. 11, "and all the men of Israel were gathered together as one man חֲכָרִים," is to be understood of the army, which, forty thousand men strong, was gathered from all Israel as if no tribe distinctions existed. It was precisely in this perfect national unity and unanimity, that Israel sought its right to take the step it had in view. From the consciousness of this national character of the army, proceeded the effort to induce Benjamin to surrender the guilty, before the final resort to extreme measures. In the statement that "they sent into all the tribes of Benjamin," the expression, "tribes of Benjamin," forming as it were an antithesis to the "tribes of Israel," is peculiar. Properly speaking, there could not be "tribes" within a "tribe"; but since Benjamin formed an opposition camp, his "families" might be so named.

<sup>1</sup> [So Dr. Robinson, B. R. i. 460. Dean Stanley (*Sin. and Pal.* p. 212), claims Nebi-Samuel for the "high place" of Gibeon, and transfers Mizpah to Seopus (p. 222). The difficulty arising from the fact that in either case the assembly was held within the territorial limits of Benjamin, who

nevertheless only "heard" of it, is met by Mr. Grove (*Smith's Bible Dict.*, s. v. "Mizpah") by the apparently no less difficult supposition that the Mizpah of the present passage is to be located beyond the Jordan. — Ta.]

*The war against Benjamin. The armies of Israel are twice smitten. The divine promise of victory.*

#### CHAPTER XX. 14-28.

14 But [And] the children [sons] of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against [with] the children [sons] of 15 Israel. And the children [sons] of Benjamin were numbered at that time out of



the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. Among all this people *there were* seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not miss.<sup>1</sup> And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war. And the children [sons] of Israel arose, and went up to the house of God [Beth-el], and asked counsel of God, and said, Which of us shall go up<sup>2</sup> first to the battle against [with] the children [sons] of Benjamin? And the Lord [Jehovah] said, Judah shall go up first. And the children [sons] of Israel rose up in the morning, and encamped against Gibeah. And the men of Israel went out to battle against [with] Benjamin; and the men of Israel put themselves in array to fight against [with] them at Gibeah. And the children [sons] of Benjamin came [went] forth out of Gibeah, and destroyed [slain] down to the ground of the Israelites that day twenty and two thousand men. And [But] the people, the men of Israel, encouraged themselves [took courage], and set their battle again in array in the place where they put themselves in array the first day. (And the children [sons] of Israel went up and wept before the Lord [Jehovah] until even, and asked counsel of the Lord [Jehovah], saying, Shall I go up [advance] again to battle against [with] the children [sons] of Benjamin my brother? And the Lord [Jehovah] said, Go up against him.) And the children [sons] of Israel came near against the children [sons] of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and destroyed [slain] down to the ground of the children [sons] of Israel again eighteen thousand men; all these drew the sword. Then all the children [sons] of Israel, and all the people, went up, and came unto the house of God [Beth-el], and wept, and sat there before the Lord [Jehovah], and fasted that day until even, and offered burnt-offerings and peace-offerings before the Lord [Jehovah]. And the children [sons] of Israel inquired of the Lord [Jehovah], (for the ark of the covenant of God *was* there in those days, And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against [with] the children [sons] of Benjamin my brother, or shall I cease? And the Lord [Jehovah] said, Go up; for to-morrow I will deliver them into thine hand.

## TEXTUAL AND GRAMMATICAL.

1 Ver. 16. — מִיָּמִין, from מִיָּמִין, to miss, whence מִיָּמִין, a miss, failure, sin. The Greek *ἀμαρτία* is explained in a similar way (cf. Ernesti, *die Theorie vom Ursprung der Sünde*, p. 10, where the reference to our passage, however, must not be suffered to mislead, as if the substantive מִיָּמִין were read).

2 Ver. 18. — יֵצֵא לָנוּ: "Who shall go up for us." Compare "Textual and Grammatical," note 2, on ch. i. 1. — Ta.]

## EXEGETICAL AND DOCTRINAL.

The tribe of Benjamin refuses to confess its guilt, and to surrender the guilty. Defiant and warlike of spirit, it prefers to run the risks of war. It builds its hopes on the unwieldiness of the national organization, on differences of opinion, on partisan sympathies in its favor, and on the lack of inclination to war, especially to a war waged against a brother-tribe. It hopes, therefore, notwithstanding the great preponderance of force on the other side, to maintain its ground. And it is certain that by reason of the divisions of great confederacies (like the German), many a small government has often maintained itself in defiance and resistance. Thus also in antiquity, the Phocian town of Crissa, having injured Delphi and therewith wronged the national sanctuary of the Greeks, and being charged with other moral delinquencies,<sup>1</sup> thought nevertheless to be able to de-

1 Compare Dunker, *Gesch. des Alterthums*, iv. 38, who however leans towards the side of Crissa as against the priesthood of Delphi.

fend itself against the executionary army of the Amphictyonic Council. And it succeeded in a degree. The war, waged against the unaided city by the Thessalians, Athenians, and Sicyonians, assisted by the wisdom of Solon, lasted ten years. It was ended at last by an oracular response and a stratagem of war, as in the case of the war with Benjamin (Paus. x. 37). John Frederick the Intermediate, of Gotha, likewise, expected to be able to maintain himself on his Gibeah, the Grimenstein, in order to protect Grumbach, despite all his sins, against the ban of the German Empire; but, like Benjamin, he had to succumb before his brethren (of Saxony. Cf. Beck, *Gesch. Joh. Fried. des Mittleren*, i. 518). A similar war was that waged by the States of North America, in which the South defended itself like Benjamin, and with even greater success, albeit that the motives of the conflict were less manifest than they were at Gibeah.

Benjamin, however, would certainly have given up all thought of resistance, if the singular exposition were correct, which makes all the 400,000

men of Israel to proceed against Gibeah of Benjamin. This tribe numbered 26,700 men fit for military service. That the whole of this force is at once brought into the field is a matter easily explained, seeing they are about to enter on a desperate war. But that all the 400,000 men of all Israel appeared within the limited district of Gibeah, is both in itself and strategically improbable. The renewed mention of this number in ver. 17, is only designed to point out the enormous superiority of Israel in the means of war; just as to indicate the superior strength of Prussia over Denmark, it has doubtless happened that persons have spoken of the 500,000 men at the command of the Prussian state. But it surely could not occur that those 500,000 should all be sent against Schleswig. Nor is there anything in our narrative to require a different conclusion with reference to the 400,000 of Israel. On the contrary, we have, as above explained, the definite statement that 40,000 men were chosen for the war against Benjamin, which still left the advantage of numbers with the national army. The expositors, in considering ver. 9, have overlooked the fact that the purpose for which the lot was used is fully described in ver. 10; that the mere business of procuring provisions was not of such a nature as to demand such exactness of statement; that further,

לְעֶשְׂרֵת (ver. 12) stands perfectly parallel with לְעֶשְׂרֵת (ver. 13), and that therefore the tenth part was levied for the purpose of executing judgment on Benjamin. It is also well known that the expression "sons of Israel," in ver. 19, stands not only for all the tribes, but is used in all the war narratives we have hitherto considered, of single tribes as well. Should it be objected, that especially according to Biblical narratives, the defeat of great armies by small ones is not an unheard of thing, it must be admitted that this is indeed true. But whenever this occurred in Biblical narratives, the victors had the cause of God and of truth on their side. And whenever that was the case—and it may perhaps be assumed to have been the case in the battle of Marathon also—the victory was of so decisive a character as to admit of no comparison with the ultimately useless successes of Benjamin. Gibeah means "height;" and victory remained with the Benjamites, as long as they kept their position on the elevated points. But what specially proves that the narrator views the army of Israel as composed of 40,000 men, is the circumstance that in the first engagement 22,000, and in the second, 18,000, together exactly 40,000, were put *hors de combat*. He mentions this to show that the assurance which Israel felt that a tenth part of its forces were enough to settle with Benjamin, was not justified in the event. Properly speaking, they are only ten tribes who confront Benjamin; and 40,000 are the tenth part of their available military strength: it costs, therefore, the military capacity of what, in a certain sense, is a tribe, before a tribe like Benjamin succumbs. The losses indicate, as we shall point out farther on, that Israel's cause in this war was by no means a perfectly pure one.

Vers. 14-17. And the sons of Benjamin gathered themselves together out of their districts unto Gibeah. Expositors have taken offense here at the word בְּנֵי־יִשְׂרָאֵל, as if the Benjamites had only lived in cities; but the narrator designs to state that the fighting men of Benjamin assembled themselves from all the regions assigned to

the tribe at Gibeah, as a fixed point of rendezvous, and at the same time for the purpose of protecting this city, as the special object of attack, against the other tribes. The number, also, here given of the tribe, 26,700, appeared to many not to harmonize with the subsequent enumeration of 25,700 men (vers. 35, 47). But it would have been surprising, indeed, if after two engagements, in which the enemy lost 40,000 men, none of Benjamin's men had been found wanting. Accordingly, the corrections suggested even as anciently as the Septuagint and Josephus, are less credible than this natural difference between the beginning and the end of the war. Of the 26,700, only 700 belonged to Gibeah,—a statement which is made for the purpose of testifying to the strong sense of community, through which the whole tribe takes up the cause of these few. The connection of ver. 16 with the preceding is perfectly clear. It states expressly that in the entire host (כָּל־הָעָם), there were 700 left-handed persons (cf. on these at ch. iii. 15), who were skillful slingers. This number has nothing to do with the 700 of ver. 15. Since the Benjamites defended themselves from the heights, the far-throwing slingers were of special value. They were slingers, perhaps, because they were left-handed. According to the *Cyropædia*, Cyrus caused all who were incapable of bearing other arms to exercise themselves in slinging. The Persians were fond of using slingers (Brisson, p. 658). The friend of the younger Cyrus, Mithridates, had four hundred slingers, "exceedingly light and active" (*Anab.* iii. 3, 6). The Rhodian slingers threw leaden plummets to a great distance. The Achæans struck any part of the body at which they aimed.<sup>1</sup> That skill in slinging was not confined to Benjamin, is evident from David's victory over Goliath. What a terrible weapon the sling could be, is demonstrated by the narrative of Livy concerning the Balearians, who hurled such a quantity of stones, like thickest hail showers, on the approaching Carthaginian fleet, as to prevent them from casting anchor (xxviii. 37).

Ver. 18. And the sons of Israel arose, and went up to Bethel, and inquired of God (יִשְׂרָאֵלִים). It is *Jehovah* who answers, but their inquiry was addressed to *Elohim*. It is no wonder that they suffered a defeat. For they approach God without sorrow because they are obliged to fight against a brother tribe, without repentance for their own sins, and without sacrifices. It is thus that heathen inquire of their *Elohim*, just as oracles were consulted from a desire to know the future. Nor do they ask whether they should advance, whether they shall conquer—that they regard as certain—but who shall first attack. The answer was: "Judah shall go up first." It conforms in scope to their inquiry. They have not inquired concerning victory; hence, the answer contains nothing to inform them on this head. Had any other tribe but Judah been named, that might have been interpreted into an assurance of victory; for Judah always marched at the head (cf. on ch. i. 2). Judah's leading on the present occasion is, therefore, only in accordance with the common rule. The divine response abstains from giving any information beyond what the inquiry called for. This circumstance might have been a warning to them, had they been less

<sup>1</sup> Livy (xxviii. 29) describes their slingers quite fully: *Non capita solum hostium vulnerabant, sed quem locum destituerant oris.*

certain. But does not the inquiry and its answer countenance the opinion that all the troops of all the tribes (400,000 men) were encamped before Gibeah? But in that case, we would have to suppose, in accordance with the analogy of ch. i. 2, that Judah began the conflict alone, which is against the whole narrative. On the contrary, the question rather serves to show that the 40,000 represented all Israel on a decimated scale; that they were not chosen according to tribes, but by the lot, out of the whole people. Consequently, the internal relations of this army differed from what they would have been, had the selection been according to tribes. Hence arose the question: Who shall take the lead in *this army*? God replies: "Judah, — as always"; and leaves every other question undetermined.

Vers. 19 ff. And the men of Israel arrayed themselves for battle with them at Gibeah

(גִּבְעָה), they formed a *מִצְעָקָה*, an *acies*, cf. on ch. vi. 26), but the untrustworthy character of their generalship demonstrates itself thereby. Without a definite plan of attack and of the war, they dispose themselves before the city, and hope thereby to terrify the threatened tribe. But the latter falls upon them, and institutes a great destruction among them. The text says: *וַיִּשְׁחָדוּם בְּיָשָׁרָאֵל*. The word *שָׁחַד* is not only to kill, but also to wound, and to disable for war.

It is to be assumed, as a matter of course, although it is not stated, that after this first engagement, and again, after the second, some time elapsed before a renewal of hostilities took place. It was unnecessary to state a fact that lay in the nature of the case. The troops were reinforced after the first defeat, although no thought was as yet entertained of adopting a different battle-plan, by which the enemy might be drawn away from his favorable position on the height. They determined, however, not to await an attack this time, as formerly, but to make one (וַיִּתְּקוּ, vers. 24);

for this is the meaning of *תָּקַח* (to advance at a rapid march), when used of movements in war. But, more important still, they begin to lose their self-righteous assurance. They go to Bethel, and weep there. They see how lamentable it is, to fight against their brethren, and lose thousands of lives in such a war. They begin to doubt whether their cause be a good one; and hence they inquire not now of an Elohim, after the manner of the heathen, but of their Elohim, Jehovah. The answer says: "Go up," but gives no promise of victory. In this way, the battle is renewed, — not on the next day after the former, but for the second time. They still fail to conquer Gibeah: the attack is repulsed, and the loss, though not as great as before, is yet terribly large.

The divine reply, "Go up," was not a deception of the people, but was grounded in the sad necessity of chastizing both parts of the warring nation.

1 (How came the ark to be at Bethel, if the one national sanctuary was at Shiloh? Hengstenberg (Kell) also replies that it was brought from Shiloh to Bethel during the war.

Had the answer been, "Go not up," Israel would have abandoned the war, and Benjamin would have been hardened in the pride of successful resistance. Israel, on the other hand, by going up and experiencing defeat, would again be brought nearer to the right spirit, which alone insures victory in Israel. Accordingly, in ver. 26 this spirit manifests itself. Proceeding to Bethel, they no longer merely weep there, and lament over the calamity of waging war on their brethren at such fearful sacrifices, but they abide in prayer and fasting. It is a sign of the penitence which they feel on account of their own sins. Hitherto, they had fought against Benjamin under a feeling of their own superior virtue, as if among their opponents there had been only sinners, among themselves none but Israelites without guile. Theirs was an exhibition of Pharisaism, which modern history also carries on all its pages, in which there is much to be read of "moral indignation," but very little of "righteous self-knowledge" and repentance. Through the command of Lev. xxiii. 26-32, concerning the day of atonement, on which all nourishment was to be withheld from the body, fasting became in Israel the sign of confession of sin and repentance. The word *צָוַם* occurs here for the first time: in the Books of Samuel it is the ordinary term. The great victory of Samuel over the Philistines is also preceded by a fast (1 Sam. vii. 6). The signification of the word resembles that of

(וַיִּצְוֶם), a fast, from *צָוַם* (Lev. xxiii. 27: *וַיִּצְוֶם*) *oppressit, domuit*, and is etymologically connected with the Sanskrit *dam, damāṣ, domare*, to tame. The Sanskrit *prāja*, to fast, is in like manner explained as meaning "to restrain one's self" (cf. Benfey, *Gr. Gram.* ii. 202). — Israel now performs what it had formerly neglected: it brings burnt-offerings and peace-offerings — the burnt-offerings as penitential offerings for the past, as in ch. vi. 26 ff; the peace-offerings as votive offerings with reference to the future (Lev. vii. 16). The Jewish expositors have a beautiful explanation. They derive *שָׁלָמִים* from *שָׁלוֹם*, peace. The last word of the law concerning sacrifices in Lev. vii. is *שָׁלָמִים* (ver. 37); and peace, say they, is the close of every holy life (cf. my *Irene*, p. 37.)

In vers. 27 and 28, the words: "for the ark . . . those days," form a parenthetical intercalation, which, as we shall point out below, is of importance in determining the time to which the events belong. After repentance and sacrifices, Israel inquires now for the third time of the Urim and Thummim; and now only, when they who inquire are in the right frame of mind, and receive a full and favorable reply, is the statement inserted that the ark of the covenant was at Bethel,<sup>1</sup> and that Phinehas, the grandson of Aaron, was the high-priest. And now the answer is not simply "Go up," but conveys the assurance, "to-morrow will I give victory into thine hand."

For his arguments, see *Pentateuch*, II. 37-39, Ryland's edition. For our author's explanation, see the "Concluding Note," on p. 259. — Tr.]

*The men of Israel recommence hostilities. By feigned flight they draw the Benjamites away from Gibeah, which thereupon falls into their hands and is destroyed, together with nearly the whole tribe.*

CHAPTER XX. 29-48.

- 29 30 And Israel set liers in wait round about Gibeah. And the children [sons] of Israel went up against the children [sons] of Benjamin on the third day, and put  
31 themselves in array against Gibeah, as at other times. And the children [sons] of Benjamin went out against the people, *and* were [thus] drawn away from the city; and they began to smite of the people, *and* kill,<sup>1</sup> as at other times, in the highways, of which one goeth up to the house of God [Beth-el], and the other to Gibeah in  
32 the field, about thirty men of Israel. And the children [sons] of Benjamin said, They *are* smitten down [omit: down] before us, as at the first. But the children [sons] of Israel said, Let us flee, and draw them from the city unto the highways.  
33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth [also] out of their places  
34 [place], *even* out of the meadows [naked fields]<sup>2</sup> of Gibeah. And there [they] came against<sup>3</sup> Gibeah ten thousand chosen men out of all Israel, and the battle  
35 [there] was sore: but they [*i. e.* the Benjamites] knew not that evil *was* near them. And the Lord [Jehovah] smote Benjamin before Israel: and the children [sons] of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.
- 36 So [Now] the children [sons] of Benjamin saw that they [the sons of Israel] were smitten:<sup>4</sup> for the men of Israel gave place to the Benjamites, because they trusted  
37 unto the liers in wait which they had set beside [against] Gibeah. And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew *themselves*  
38 along,<sup>5</sup> and smote all the city with the edge of the sword. Now there was [omit: there was] an [the] appointed sign between the men of Israel and the liers in wait [was], that they should make a great flame [cloud—*lit.* elevation, rising] with [of]  
39 smoke rise up<sup>6</sup> out of the city. But when [omit: when] the men of Israel retired in the battle, [and] Benjamin began to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down [omit: down]  
40 before us, as *in* the first battle. And when the flame [cloud—*cf. ver. 38*] began to arise up out of the city with [omit: with] a pillar of smoke, the Benjamites looked behind them, and behold, the flame [whole] of the city ascended up [in flames, or smoke]  
41 to heaven. And when [omit: when] the men of Israel turned again, [and] the men of Benjamin were amazed [confounded]: for they saw that evil was come  
42 upon them. Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook [or, pursued after] them; and *them*  
43 which *came* out of the cities they destroyed in the midst of them.<sup>7</sup> Thus [omit: Thus] they [They] inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease [at their place of rest,] over against [as far as before] Gibeah  
44 toward the sun-rising [on the east,]<sup>8</sup> And there fell of Benjamin eighteen thousand men; all these *were* men of valour. And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men [more] of them. So that all which fell that day of Benjamin were twenty  
47 and five thousand men that drew the sword; all these *were* men of valour. But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. And the men of Israel turned again upon [returned unto] the children [sons] of Benjamin, and smote them with the edge of the sword, as well the men of *every* city,<sup>9</sup> as the beast [cattle], and all that came to hand [was found]: also they set on fire all the cities that they came to [that were found].

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 31. — וַיִּחְלוּ לְהַפּוֹת מִהֶעָם חֲלָלִים: "and they began to smite of the people, slain;" i. e., they smote so that the smitten became slain. חֲלָלִים is the accusative of closer definition. Dr. Cassel takes it as nom. native: "They began to smite, (so that,) as at the former times, slain of the people were [i. e., lay] on the highways, of which one," etc. Similarly in ver. 39. — Tr.]

[2 Ver. 33. — מִצָּרָה. Dr. Cassel: *Beweis*, "nakedness"; cf. his remarks below. The Peshito read מִצָּרָה, a cave; the LXX. in Cod. Alex., and the Vulgate, מִצָּרָב, "from the west." Fürst (in his Lexicon) defines מִצָּרָה as "forest," and derives it from a conjectural root צָרַח III., to sprout thickly, to which he also assigns the participle in Pa. xxxvii. 35. Keil seeks to remove the difficulty of connecting the ambushade with an open, treeless plain, by remarking that "the words of the text do not require us to suppose that the forestless region was the place of hiding, but may be so understood as to affirm that the ambushade, having broken up from its hiding-place, advanced against the city from the forestless region." But he has failed to notice that the participle מִצָּרָה speaks precisely of the "breaking forth," and leaves the idea of "advancing on the city" entirely unexpressed. — Tr.]

[3 Ver. 34. — וַיִּבְאֵהוּ מִפְּנֵי גִבְעָה: "from before Gibeah." Dr. Cassel, like the E. V., has "against." Bertheau says: "The ambushade, consisting of ten thousand chosen men, came 'from straight before' Gibeah; whither they came, is not stated, but from the connection it appears that they attacked the Benjamites, who were fighting at some distance from the city, in the rear." Keil adopts the same explanation. But it is manifest from vers. 37, 38, and especially vers. 40 and 41, that Bertheau and Keil are wrong, and the E. V. and our author right. — Tr.]

[4 Ver. 36. — וַיִּירָא בְנֵי־בְנִימִן עַיִן נֶגְפָה. With this verse, a new and more detailed account of the conflict begins. So Bertheau, Keil, and Bunsen, as well as our author. To indicate this to the eye, we have introduced a new paragraph division into the text. Bertheau and Bunsen agree with our author that the subject of וַיִּירָא is "the sons of Israel." According to Keil, "the sons of Benjamin saw that they were smitten, and that the men of Israel only gave way before them because they depended on the ambushade which they had laid against Gibeah. They became aware of this when the ambushade fell on their rear." But this is inconsistent with ver. 37, and certainly with ver. 40. Ver. 36 is a restatement of ver. 32, introductory to the detailed account that now follows. — Tr.]

[5 Ver. 37. — וַיִּמְשֹׁךְ. Dr. Cassel translates: "and the ambushade overpowered and smote the whole city;" and adds in a foot-note: "In the sense of Job xiv. 22: מִשְׁחָה אֲבִירִים בְּכֹחוֹ." But there the word probably means "to hold fast, to preserve," cf. Delitzsch in *locum*. It seems better to take it here in the sense "to march, advance," cf. ch. iv. 6. — Tr.]

[6 Ver. 38. — חָרַב לְחַצְלוֹתָם. The first of these words being taken as the apocopated hiphil imperative, a mixture of the direct with the indirect address arises from the suffix of the third person in the second word. Dr. Cassel avoids this by declaring חָרַב to be an apocopated infinitive (see below); but it is better to admit the existence of a grammatical inaccuracy. — Tr.]

[7 Ver. 42. — וַאֲשֶׁר מִחֻצֹּתֵיהֶם מִשְׁחִיתֵיהֶם אוֹתוֹ בְּתוֹכֹה. Dr. Cassel translates: "and they of the cities (through which Benjamin came) destroyed them in the midst of them." Compare the exegetical remarks. Keil: "The words וַאֲשֶׁר מִחֻצֹּתֵיהֶם can only be an appositional explanation of the suffix in וַיִּמְשֹׁךְ, in the sense: Benjamin, namely, they who out of the cities of Benjamin had come to the aid of Gibeah (cf. vers. 14 f), i. e., all Benjamites. The following וַיִּמְשֹׁךְ is a circumstantial clause illustrative of the preceding חָרַב: 'in that they (the men of Israel) destroyed him (Benjamin) in the midst of it.' The singular suffix in בְּתוֹכֹה, refers not to Benjamin — for that yields no tolerable sense — but to the preceding חָרַב: 'in the midst of the way to the desert.'" ]

[8 Ver. 43. — This verse continues the description begun in ver. 42, by means of an animated *constructio asyndeta*. וַיִּתְּנוּ אֹתוֹ בְּיָמָיו, they surrounded Benjamin (by throwing out bodies of men on his flanks); וַיִּדְרִיכּוּהוּ, pursued after him; וַיִּפְּחוּהוּ, fell upon and trode him down at his resting-place (that is, when, exhausted, he halted to take breath — מִנְתַּחָה, accusative of place); and this pursuit and slaughter continued until the pursuers, who started from some distance north of Gibeah (ver. 31), had come south "as far as before Gibeah on its eastern side." There the remnant of the pursued found means to turn northward again, ver. 45; and were again pursued as far as Gidom (a place evidently somewhere between east of Gibeah and Rimmon). Compare our author's remarks below, which, however, indicate a slightly different conception on some points. — Tr.]

[9 Ver. 43. — מִכָּל מֵצָאָהּ. Dr. Cassel renders: "everything of the city, to the cattle and whatever else was found;" and adds the following note: "Many MSS., and the more recent expositors, point מֵצָאָהּ, men, and yet it cannot be said that with וַיִּפְּחוּהוּ, this forms an altogether suitable antithesis, inasmuch as it still fails to express the idea that everything was put under the ban of destruction. The pointing מֵצָאָהּ finds support in Josh. viii. 24; x. 20, where similar destructions עֲרִידָתָם are spoken of." — Tr.]

## EXEGETICAL AND DOCTRINAL.

Vers. 29 ff. From the determined purpose of the ten tribes to prosecute the war, Benjamin should have taken occasion to yield. Since Israel continued firm, notwithstanding severe losses, it might have concluded that it was impossible to resist permanently. It might also have observed that another spirit animated this second war, and that Israel had become thoroughly in earnest to complete the work it had taken in hand. Another interval of time had manifestly passed by. After the dissolution of the first army, Israel had to levy a new one (illustrative examples of this may be found in the North American Union war). Accordingly, the first engagements are spoken of together, as the "former" or the "first" war (vers. 32 and 39). The tribes of Israel now first conclude to use strategic arts. This circumstance incidentally affords data which enable us to obtain a somewhat clearer idea of the theatre of the war. Gibeah lay high; the attack of the Israelites came from the direction of Bethel, i. e., from the Northwest. Two highways are mentioned, along which the sons of Benjamin advanced to meet the assailants—one leading to Bethel, the other to "Gibeah-in-the-Field" (a Lower, or Field-Gibeah in contrast with the Higher, or Mountain-Gibeah). The Israelites allure the Benjamites, rendered unwary by former successes, farther and farther away from the heights and the city. It is expressly said that Benjamin went out "to meet them" (לִקְרַאתָם, ver. 31). They offer scarcely any resistance, but retreat, constantly followed by Benjamin, who already sees the triumphs of the first two battle days reenacted (ver. 32). Not until they have reached Baal Tamar,<sup>1</sup> doubtless at a suitable distance from Gibeah, do they halt, and wait for the prearranged signal from other divisions who lay in ambush, and who were to attack the city as soon as the Benjamites should leave it. The place from which the city is thus suddenly attacked, is called מַעְרֵה־בַּעַל (ver. 33).

The Masora has pointed מַעְרֵה, evidently deriving the word from מַעַרְה, to be naked, and intending to express by it, as Raschi also explains, the "nakedness" of Gibeah, i. e., its accessible part. The Targum renders it by מַיִשֶׁר; the same term by which it constantly renders מַעְרֵה, so that possibly it may have read מַעְרֵה־בַּעַל.<sup>2</sup> It might then be understood of the point where the hill slopes down to the plain, and thus becomes more accessible. The simplest way would be to point so as to read מַעְרֵה, a cave, as the Septuagint also seems to do: Μααργεβα (instead of Μαπαργεβί). North of the present Jeba, with which our Gibeah is held to be identical, runs the Wady es-Suweinit. It comes from Beitin and el-Birch, to the Northwest, and, after passing Jeba, runs between high precipices, in one of which is a large cavern called Jaiyah (Rob. i. 441).

Vers. 34, 35. And they came against Gibeah, ten thousand men. We now first learn the nu-

<sup>1</sup> Movers (*Phœnicier*, i. 861) proposes to explain this name of a place by means of the Phœnician Tannyrus, Zeus Demarus. Raschi, on the other hand, connected it with the district of Jericho.

<sup>2</sup> This is supported by the Syriac-Hexaplar version of Paul of Tella, which has בֵּין מַעְרֵהָ, which gives us a rendering of ἀνὰ δὲ πύλωνα (Rödm. p. 179).

merical strength of the ambushade, the placing of which was stated in ver. 29. It is scarcely necessary to point out that we have here another fact going to show the improbability of a besieging army of 400,000, who could have surrounded the whole of Gibeah on all sides. Verses 34 and 35, while telling about the ambushade, take occasion briefly to indicate the result of the whole war, according to what, as Keil justly observes, is a characteristic practice of Hebrew historiography. This is followed, vers. 36 ff., by the more detailed account derived from ancient notes. Nor is there any discrepancy between ver. 35, which states that there fell 25,100 men of Benjamin, and ver. 46, which gives the number at 25,000. The latter is only the sum total of the three round numbers of vers. 44 and 45, namely, 18,000 + 5,000 + 2,000; and the great fidelity of the report shows itself in the fact that since the hundred over 25,000 is not divided between the round sums, it is also not included in the sum total, although according to ver. 35 its inclusion was only a matter of course. The artifice employed by the Israelites against the Benjamites, was in a different way also used against Shechem by Abimelech. Similar stratagems, practiced by Scipio, Hannibal, and others, are collected by Frontinus (*Stratagematicon*, lib. iii. cap. 10). Scipio besieged a city in Sardinia, feigned to take to flight before the besieged, and when they thoughtlessly followed him, *per eos, quos in proximo occultaverat, oppidum invasit*.

Ver. 26. For the sons of Benjamin had thought that they were smitten. The "they" of this sentence refers to the Israelites, as appears from the succeeding words. The verse is a recapitulation of verso 32, and is therefore to be rendered by the pluperfect: "they had seen or thought." They actually had seen, that the sons of Israel allowed themselves to be smitten.

Ver. 38. And the appointed sign between the men of Israel and the liars in wait was, that they should cause a great cloud of smoke to rise up out of the city. The form הָרֶבֶב (הָרֶבֶב) is explained by the phrase הָרֶבֶב (הָרֶבֶב), Ps. li. 4, where the *keri* has הָרֶבֶב. For not the imperative only, but precisely the infinitive, which forms it (both הָרֶבֶב), is also apocopated into הָרֶבֶב, and takes in consequence the adverbial signification, "strongly," "very," "fully."

The word is quite essential to the full understanding of the sentence. The men of the ambushade are to cause a great pillar of smoke, like that of a burning city, to ascend, such as could not fail to be visible at a distance, and could not be mistaken. Bertheau must have overlooked this, when he proposed to remove the word out of the text.<sup>3</sup>

Vers. 42 ff. And the inhabitants of the cities destroyed them in the midst of them. The men of Benjamin fled; and in flight passed through the cities that lay in their course. Thereupon the inhabitants of these cities also arise, and slay the fugitives in their midst. The same thing occurs in all wars, when disorganized, fugitive troops must pass through the enemy's land.<sup>4</sup> Other expla-

<sup>3</sup> On the very ancient false reading כִּי, found in some Hebrew MSS. and in the LXX., cf. Keil. Paul of Tella has given a similar rendering in his Syriac version (Rödm. p. 180).

<sup>4</sup> (But on this occasion the fugitives do not pass through the enemy's land. From first to last, whether fighting or

nations, such as have been given from time immemorial, do not appear to harmonize with the connection and the language. The clause cannot refer to those who burned the city; for how could they be called "אֲשֶׁר מִחֲקָרִים"? Equally incomprehensible is the reason for using this expression, and the *בְּרוּכוֹ* connected with it, if Bertheau's explanation, which Keil has mostly followed, be adopted; for the pursuit and inclosure are first delineated in ver. 43. The explanation of Le Clerc appears to me to come nearest the sense: *Cum confugerunt Benjaminitæ ad urbes aliorum Israëlitarum, ab iis occidebantur*. Only, this must not be understood of a systematic application for refuge on the part of the Benjamites; but of the natural phenomenon that against a pursued and smitten foe everything rises up. The narrator evidently points in this way to the embittered feelings against Benjamin which everywhere prevailed. In proportion to Benjamin's former overbearing haughtiness, is his present experience of misery. Not only is the hostile army continually at his heels, but he meets with enemies everywhere. Only the wilderness, which he endeavors to reach by fleeing in an eastern and northeastern direction toward the Jordan, promises safety. But before he arrives there, divisions of his men are cut off and

surrounded (*בְּתִיבָה*, ver. 43). The pursuit is unceasing (this is the sense of *חֲרִידֵיהֶם מִנְּחָה*, "they chase his rest," hence probably the *hiphil*); he scarcely thinks to be able to take breath for a moment, before they are behind him again: in this way he is driven until he finds himself within the limits of the wilderness east of Gibeah. Finally, still pursued as far as an unknown place called Gidom, a remnant of his shattered hosts finds an asylum in the rock Rimmon, northeast of Gibeah and below Ophra, for the modern Rummôn, lying high, on a rocky Tell, on the north side of the great Wady el-'Asas, is held to be the rock Rimmon of our narrative (Rob. iii. 290; ii. 440).

Six hundred men of the whole tribe saved themselves on that rock. All the rest fell slain by the hands of brethren. They owed their safety to the eagerness of their pursuers to turn back, and destroy everything belonging to Benjamin, cities, houses, and herds. The cities are put under the ban and burned, like Jericho and other cities of the enemy. The Israelites are even more severe in their treatment of Benjamin, than the Pythia was toward the hostile Crissa, which was to be "warred on by day and by night and be made desolate, and whose inhabitants were to become slaves." But grief and regret did not fail to come.

fleeing, Benjamin moves on his own soil within his own boundaries; and this fact makes our author's explanation

of the last clause of ver. 42 impossible. Cf. note 7 under "Textual and Grammatical." — TL.]

*Israel bewails the desolation of Benjamin, and takes measures to preserve the tribe from extinction. Twelve thousand men are sent to punish Jabesh-Gilead for not joining in the war against Benjamin, and to take their daughters for wives for the remaining Benjamites.*

## CHAPTER XXI. 1-14.

- 1 Now the men of Israel had sworn in Mizpeh [Mizpah], saying, There shall not
- 2 any of us give his daughter unto Benjamin to wife. And the people came to the house of God [Beth-el], and abode [sat] there till even before God, and lifted up
- 3 their voices, and wept sore; And said, O Lord [Jehovah,] God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?
- 4 And it came to pass on the morrow, that the people rose early, and built there an
- 5 altar, and offered burnt-offerings, and peace-offerings. And the children [sons] of Israel said, Who *is there* among all the tribes of Israel that came not up with [in] the congregation unto the Lord [Jehovah]? For they had made a great oath concerning him that came not up to the Lord [Jehovah] to Mizpeh, saying, He shall
- 6 surely be put to death. And the children [sons] of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day. How shall we do for wives for them that remain, seeing we have sworn by the Lord [Jehovah], that we will not give them of our daughters to wives? And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the Lord [Jehovah]? and behold, there came none to the camp from Jabesh-gilead to the
- 9 assembly. For the people were numbered [mustered], and behold *there were none*
- 10 of the inhabitants of Jabesh-gilead there. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the
- 11 children. And this *is* the thing that ye shall do, Ye shall utterly destroy every
- 12 male, and every woman that hath lain by man. And they found among the inhab-

itants of Jabesh-gilead four hundred young [women,] virgins[,] that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan. And the whole congregation sent some to speak to the children [sons] of Benjamin that were in the rock Rimmon, and to call peaceably unto them [and offered (the called) peace to them]. And Benjamin came again [returned] at that time; and they gave them wives [the women] which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not [but they found not for them so many].<sup>1</sup>

## TEXTUAL AND GRAMMATICAL.

¶ Ver. 14. — וְלִי־תִזְכָּר לָהֶם כֵּן. Here, as in Ex. x. 14, כֵּן means *et*; and, in general, it answers to *tantum*, *tantus*, *tot*, where to "so" we add the appropriate adjective.

## EXEGETICAL AND DOCTRINAL.

Vers. 1-4. Now the men of Israel had sworn in Mizpah. Our author now informs us, by way of supplementing the preceding narrative, of two oaths taken by the congregation at the beginning of the war. All Israel promised, man by man (hence the expression יִשְׂרָאֵל יָדָא, that they would not give their daughters as wives to any men of Benjamin. They abrogated the *connubium* (the right of intermarriage) with the tribe. They determined to treat Benjamin as a heathen people, or as heathen nations, in the absence of special treaties (*strayaala*), were accustomed to look upon each other. There were instances of heathen tribes who did not at all intermix. Such cases were found among Germanic tribes also, until Christianity had fully conquered them. It was the church that brought East-Goths and West-Goths, Anglo-Saxons and Britons, Franks and Romans, to look upon each other as tribes of one Israel. Very great, therefore, must have been the indignation of the collective Israel, when they thus, as it were, cast Benjamin out of their marriage covenant. The Romans once (335 B. C.) punished certain rebellious Latin tribes by depriving them of the privileges of *connubia, commercia, et concilia* (Liv. viii. 14). The Latins were subject tribes: Benjamin, a brother-tribe with equal rights. It might be thought that such a resolve was of itself sufficient to punish Benjamin for its immorality. But is it not probable that in that case, the tribe, through its stubbornness, would have sunk altogether into heathenism? It must be admitted, however, that double punishment was too severe. For it was to punish the guilty, not to destroy a tribe, that Israel had taken the field. This they now perceive—but too late—after their passionate exasperation has subsided. They now sit before the altar of God in Bethel, weeping over the calamity that has taken place. The consequences of their unmeasured severity are now perceived. To what purpose this utter destruction by the sword of everything that pertained to the brother tribe? When Benjamin took to flight, would it not have sufficed then once more to demand of him the surrender of the guilty? Would he still have resisted, when, helpless, he sought the wilderness for refuge? To what purpose the slaughter of the flying? the indiscriminate use of sword and fagot in the cities? Israel has cause for weeping; for it feels the horrors of civil war. Humanity and kindness are frightened away when brethren war with brethren. The worst and most detestable crimes are committed against nations by themselves, under the influence of foolish self-deception,

when they fall victims to internal strife. The exasperation of the feelings puts moral causes entirely out of sight. Leaders, says Tacitus, are then less valued than soldiers (*Hist. ii. 29, 6*: "*civilibus bellis plus militibus, quam ducibus licere*"). Israel may bewail itself before God, but it cannot accuse its leaders. The Urim and Thummim approved the punishment of Benjamin, but not the oaths and cruelty with which it was accompanied. However, if Israel in this war furnishes an illustrative instance of the results to which defiant obstinacy (on the side of Benjamin), and fanatical, self-exasperating zeal (on the side of the ten tribes), may lead, it is also instructive to note that it knows that such doings must be repented of. It builds an altar, and, as before the war, brings burnt-offerings and peace-offerings, the first expressive of penitence for the past, the other of vows for the future.

Vers. 5 ff. For they had made a great oath concerning whoever came not up to Jehovah at Mizpah, saying, He shall surely be put to death. Israel here also again clearly shows in its history, what every man may observe in his own experience: that repentance and vows, with reference to past precipitate sin, have scarcely been expressed, before the same thing is done again, and frequently with the same blind zeal which was just before lamented. At that time, when indignation at the outrage in Gibeah filled all hearts, an oath was also taken that every city in Israel that did not send its messengers to the national assembly, consequently took no part in the general proceeding against Benjamin, which was the cause of God, should be devoted to destruction. Such a city was considered to make itself, to a certain extent, an ally of Benjamin, and to be not sufficiently disturbed by the outrageous misdeed, to give assurance that it did not half approve of it. Amid the terrible events of the war, it had been neglected to ascertain whether all cities had sent messengers; it is only now, when the question how to help Benjamin up again without violating the oath, is considered, that the absence of messengers from Jabesh-Gilead is brought to light. And what is it proposed to do? To deal with that city as they have just lamented to have dealt with Benjamin. In order to restore broken Benjamin, another and in any view far less guilty city is now to be crushed. The reconciliation of breaches made by wrath is to be made by means of wrath. The people lament that they have sworn an untimely oath, and instead of penitently seeking to be absolved from it before God, undertake to make it good by executing another, equally hard and severe, and that after "Jehovah" has smitten the rebellious (ch. xx. 35), and peace has been re-



stored. Jabesh-Gilead was a valiant city, full of men of courage, as all Gileadites were. According to Eusebius, it lay six miles from Pella. Robinson searched for its site along the Wady which still bears the name Yâbis, and thought it probably that now occupied by some ruins, and called ed-Deir (*Bibl. Res.* iii. 319). The city must have been one of importance in Gilead. This is indicated by the fact that the Ammonite king Nahash selects it as his point of attack (1 Sam. xi.). In the history of Jephthah its name does not occur. When king Saul hears of the danger threatened the city by Nahash, he cuts a yoke of oxen into pieces, which he sends throughout all Israel with a summons to march to the relief of Jabesh-Gilead, and obtains a splendid victory. These historical notices suggest some noteworthy connections. Against Jabesh the Israelites now undertake the execution of a severe vow, in order to assist Benjamin. At a later date, Saul of Benjamin collects Israel around him, in order to deliver Jabesh. Jabesh does not come when summoned against Benjamin, by the pieces of the slain woman. Under Saul, Benjamin summons the whole people for Jabesh, by the pieces of a sacrificial animal.

Israel sends 12,000 valiant warriors against Jabesh-Gilead—a duly proportioned number, if 40,000 proceeded against Benjamin. The commander of these troops is instructed to destroy everything in Jabesh, except the virgin women, who are to be brought away, in order to be given to Benjamin. It may be assumed, however, that these instructions are to be so taken as that the army was to compel Jabesh to deliver up its virgin daughters as an expiation for its guilt, under threat of being proceeded with, in case of refusal, according to its proper deserts.<sup>1</sup> For it is not stated that the destruction was carried out; and, on the other hand, under Saul, Jabesh is again, to all appearances, the chief city of Gilead. The four

hundred virgins are then, so to speak, the expiatory sacrifice for the guilty in Gilead. As such, and because the Gileadites were forced to surrender them, they could be given to Benjamin, notwithstanding the oath, which contemplated a voluntary giving. The words in ver. 14, "which they had saved alive of the women of Jabesh-Gilead," do not imply that the others were actually killed, but indicate that these were those who in any event were to be permitted to live for the sake of Benjamin, and who by their life—not as frequently among the heathen, by their death—helped to preserve the existence both of the Gileadites, from whom they were taken, and of the Benjamites, to whom they were given.<sup>2</sup> Inasmuch as they were preserved alive when it was possible to kill them, they were no longer considered to be such as ought not to be given to Benjamin. How instructive is all this! Israel will not break its oath, but evades it after all! If Gilead had deserved death, then its virgin women could not be allowed to live. If these may be saved alive, why should the children die? The Gileadites may not give their daughters voluntarily, but do not the Israelites give them for them? The surrender of these maidens is indeed a violent solution of the dilemma in which Israel finds itself, but the solution is only formal, not natural. The Greeks also, in cases of oaths thoughtlessly made, whose performance was maliciously insisted on, had recourse to formal exegesis, which avoided the real execution (cf. Herod. iv. 154; Nägelsbach, *Nachkom. Theol.*, p. 244). For the sake of kindness to Benjamin, Israel here thought itself justified in adopting a similar course; for in order not to weaken the sanctity of oaths, they evaded that which they had sworn by a formal compliance. They soon found occasion to repeat the process; for the four hundred Gileaditish maidens were not sufficient.

<sup>1</sup> The Athenian Ionians, according to Herodotus (i. 146), stole Carian women for themselves, and killed their fathers. Hence, he says, the Milesian custom which did not permit women to eat with their husbands, or to call them by their names.

<sup>2</sup> [Unfortunately, this exegesis has not a particle of support in the text. To use a favorite phrase of the Germans on such occasions, it is entirely *aus der Luft gegriffen*. — Tr.]

*A second expedient to supply the Benjamites with wives: they are instructed to carry off the maidens in attendance at one of the feasts held periodically in Shiloh.*

## CHAPTER XXI. 15-25.

15 And the people repented them for Benjamin, because that the Lord [Jehovah]  
 16 had made a breach in the tribes of Israel. Then [And] the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are  
 17 destroyed out of Benjamin? And they said, *There must be* an inheritance for them  
 18 that be escaped of Benjamin,<sup>1</sup> that a tribe be not destroyed out of Israel. Howbeit, we may not give them wives of our daughters: for the children [sons] of  
 19 Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin. Then they said, Behold, *there is* a feast of the Lord [Jehovah] in Shiloh yearly [.] *in a place*  
 [omit: in a place] which [namely, Shiloh] is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of  
 20 Lebonah. Therefore, they commanded the children [sons] of Benjamin, saying, Go,

- 21 and lie in wait in the vineyards; And see, and behold, if [when] the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.
- 22 And it shall be, when their fathers or their brethren come unto us to complain [contend], that we will say unto them, Be favourable unto them for our sakes [Give us them kindly]: because we reserved [took] not to [omit: to] each man his wife in the war;<sup>2</sup> for ye did not give unto them at this time,<sup>3</sup> that ye should be
- 23 guilty. And the children [sons] of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and
- 24 returned unto their inheritance, and repaired the cities, and dwelt in them. And the children [sons] of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.
- 25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 17. — יִרְשֶׁת פְּלִיטָה לְבִימָן. Dr. Cassel renders: "A portion of escape yet remains for Benjamin," i. e., a means of delivering the tribe from extinction. This agrees well with the context, but is expressed somewhat singularly. Kell: "'Possession of the saved shall be for Benjamin,' i. e., the territory of the tribe of Benjamin shall continue to be a separate possession for those Benjamites who have escaped the general slaughter." But this is not only incongruous with the context, but puts a meaning into the words which, as they stand, they cannot have. It seems to me that the better interpretation is as follows: In ver. 15, the people lament that a tribe is broken off. Thereupon the elders meet for consultation. It is agreed that the only thing needed to avert the catastrophe, lamented by the people as if it had already taken place, is a supply of wives. "There is a possession of escaped to Benjamin," say the elders (ver. 17), "and a tribe will not be destroyed out of Israel" (as the people lament). "We, it is true, cannot give them our daughters (ver. 18), but behold there is a feast in Shiloh" (ver. 19). — Ta.]

[2 Ver. 22. — נָפְצָה הַמִּלְחָמָה. Our author translates: *als Kriegsbeute*, i. e., as captives of war. cf. the exegetical remarks below. It seems better to refer the word to "the war" against Jabesh-Gilead. — Ta.]

[3 Ver. 22. — בְּעֵת הַהִיא. The word בְּעֵת, rendered "at this time" by the E. V., belongs to the last clause of the verse. The two clauses together are well rendered by Dr. Cassel: "for you have not given them to them, in which case (בְּעֵת) you would be guilty." He adds in a foot-note: "בְּעֵת" as in ch. xiii. 23; 'in which case he would not have caused us to hear things like these.' Bertheau refers also to Num. xxiii. 23. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 15 ff. The fact that the number of maidens obtained at Jabesh-Gilead proved insufficient, furnishes the occasion of another consultation, instituted by the "elders of the congregation" (ver. 16), in order not to let the tribe of Benjamin die out. Finally, they hit on one last piece of deliverance (יִרְשֶׁת פְּלִיטָה) that is yet left them: they conclude to point out to the Benjamites a method by which they may seize for themselves those wives, which Israel, by reason of its oath, cannot give them. The inhabitants of Jabesh, likewise, did not give their daughters; they were forcibly taken from them, and turned over as booty to the sons of Benjamin.

Shiloh was the scene of a periodically recurring feast, at which the maidens assembled from all regions, and executed dances in certain fixed places. For the sake of these places, and to enable the Benjamites to reach the proper locality without exciting particular attention, an exact description of the situation of Shiloh<sup>1</sup> is added.<sup>2</sup> For that it is not gone into for the sake of Shiloh itself, is evident from the fact that such descriptions are not elsewhere customary. The Benjamites are

told of the vine-hills that enclose the dancing-places. There they are to wait, concealed in the thickets, until the maidens come forth; when they are to rush upon them, seize each a wife, and return with them, along the well-known roads, southward over Rimmon, to their territory, now again peaceably held by them. The Benjamites appear to have directed attention to the consequences of such an exploit, and the ill-will of fathers and brothers likely to be engendered by it. But the elders of the congregation quiet their apprehensions, and say:—

Ver. 22 ff. When their fathers or their brethren come unto us to contend. Verse 22 also has experienced the most singular expositions. The Syriac and Arabic versions have substituted לְהִוָּחֵל for לְהִוָּחֵל, wherein Studer proposes to follow them. Others, as Bertheau, deem it necessary to leave out the words בְּמִלְחָמָה . . . בִּי לָהֶם. Keil thinks that the words express the sense of the Benjamites, as if they had uttered them. And yet the matter is clear. The Benjamites, having recent experience of the consequences of lawlessness, are apprehensive of new troubles, in consequence of the proposed seizure. The elders quiet

<sup>1</sup> The description may still be recognized, since Robinson seems to have discovered Shiloh in Selûn, and Lebanon in Lubban. The description of Shiloh as "Shiloh which is in the land of Canaan" (ver. 12), is more peculiar. This was only the full name of the place, cf. Josh. xxi. 2, and xxii. 9, where it is named in the same way. Cf. *Lugdunum Batavorum*.

<sup>2</sup> [Better Keil: "The exact description of the situation of Shiloh serves to show that it was peculiarly adapted for the execution of the advice given to the Benjamites, who, after seizing the maidens, could easily escape into their territory by the highway leading from Bethel to Shechem, without being apprehended by the citizens of Shiloh." — Ta.]

their fears, and say: No doubt, the fathers or brothers will come and contend warmly; and with us, for it will be manifest that we have given the occasion. Without this, you, the tribe of Benjamin, would not now have dared to do this thing. They will reproach us with having brought them under the curse of having violated their oath, inasmuch as you have obtained their daughters. Then shall we say to them (the fathers): Be quiet and gentle; give the maidens kindly to us. You know that we did not take them in war, as booty, as for instance, at Jabesh. We have indeed allowed them to be taken (for which no grudge is to be held against Benjamin); but in peace, not for injury: and as you did not give them, no guilt attaches to you. What else could we do to provide wives for Benjamin, without involving ourselves in the curse of a broken oath? We therefore allowed your daughters to be seized, but not as captives of war. Your daughters have gone to them involuntarily; and no curse can come on you, since you did not give them to them. The emphasis of the sentence

lies on this very word *לֹא־חָטְאוּ*. Since we permitted them to be taken, there can be no thought of disgrace and war, or of insult. Therefore, do not contend; for why should there be contention where there is no war. The "elders" will ask forgiveness for themselves, on the ground that they meant it well with the seizure (*לֹא־בְמַלְחָמָה*), not in war; and fathers and brothers, whose wrath against Benjamin has now subsided, will all be satisfied, as soon as they are convinced that what has been done does not render them liable to the curse which lights on oath-breakers. For the oath that had been taken was latterly the chief hindrance in the way of reconciliation with Benjamin.

The Benjamites, thus encouraged, and made to feel secure against bad consequences, actually execute the proposed exploit, and with the wives thus won return happy to their renovated inheritance. Roman history, it is well known, has a celebrated occurrence of a similar nature in the rape of the Sabine women. A few analogous features are undoubtedly observable therein. The tribes of Italy refuse to enter into marriage treaties with the Romans; and the latter feared the destruction of their scarcely founded state. The Sabine rape occurred in the fourth month of Rome (Plutarch, *Romulus*, 14); and four months Benjamin had been sitting in the rock Rimmon. Benjamin received only maidens (vers. 12, 21); and only maidens likewise did the Romans seize (Plut. *l. c.*; Schwegler, *Röm. Gesch.* i. 478). It was also a feast for which the Sabine women appeared in Rome, albeit not as active participants. In Israel, it has been thoughtfully conjectured, the dancing maidens perhaps celebrated the memory of Miriam's festive chorus of timbrel-striking maidens, when Israel had safely passed through the Red Sea. The Romans celebrated the consualia on the anniversary of the rape of the Sabine maidens, and conceived the observance sacred to the sea-god. In like manner, the animal that symbolized Mars, the god whom Romulus chiefly served at Rome, was the wolf, whom also his worshippers did not disgrace. Benjamin is compared with a wolf, and the word *יִלְדָּם*, used of the seizure of the virgins (ver. 21), is afterwards applied as characterizing the wolf.<sup>1</sup>

<sup>1</sup> Cf. the Targum on Ezek. xxii. 27, and my *Gold. Thron. Salomonis*, p. 184.

<sup>2</sup> The usages, also, of which he makes mention, as, for instance, the Spartan, have a different meaning. The

Schwegler (*Röm. Gesch.* i. 469) declares that the rape of the Sabines is a myth, sprung from the conception of marriage as a robbery.<sup>2</sup> But it is precisely in this story that the seizure of women is contrasted, as a thing improper in itself, with the regular marriages of the other tribes. The idea of the narrative is rather to show the impossibility of maintaining laws prohibiting intermarriage between different tribes. It contained the lesson that the marriage connections of men overleap the historical divisions of tribes and families, and that just as the ship converts the separating sea into an highway of fellowship (*Neptunus Equestris*, for the sea is a steed), so *connubium*, the practice of intermarriage, is the commingling of different tribes. *Consualia* are, therefore, *conjugalia*; *Consus* is *Conjux*; the veiling and concealment connected with his festivals, corresponds to the concealment of the married (*nubere, connubium*), and the sacrifice of a mule corresponded to the wish, that although the union was one of heterogeneous elements, analogous to that from which the animal sprang, it might nevertheless not be marked by the barrenness of which he was a symbol.

But all this is yet more clearly taught by Benjamin's seizure of the maidens of Shiloh. Israel is the type of an organic nationality with different tribes. Should it attempt to abolish the practice of intermarriage, the result must be, either the forcible taking of women, or the death of a member of the living whole. In peace the Benjamites regain what they had lost in war. An ambuscade almost annihilated them: by an ambuscade they now win new life. Then Israel lay breathing forth wrath, in desolate wadys, in order to inflict barrenness: now, Benjamin lies among fertile vine-hills, in order to procure a blessing. It is frightful to think of Benjamin dissolving in flames, and his women and maidens falling by the inexorable sword; so that it must be acknowledged a grateful change when we can picture to ourselves the Benjamites hurrying away with their kidnapped prizes. But the seeming act of war was yet not without its terrors and tears, as suddenly the timbrels ceased to sound, and daughters screamed, and mothers wept. It was an image of war sufficient of itself to mark the horribleness of civil war. The narrative is given for the purpose of pointing out into what irregularities a people naturally falls when it lacks the organic unity of one general regimen. It closes with the words, which might form the superscription of the entire Book: "There was no king in Israel, and every man could do what seemed right in his own eyes."

**CONCLUDING NOTE.**—The time in which the occurrence at Gibeah and the events that grew out of it took place, it is not difficult to ascertain. Everything points back to the time in which the memories and traditions of Israel's military fellowship under Joshua were yet living and fresh. It is the period concerning which it is said, Josh. xxiv. 31, and Judg. ii. 7: "And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of Jehovah, which he did for Israel."

It is also evident from the narrative that God was still zealously served. Counsel was sought from

mother must be robbed of her child because she loves it. The narrative in question exhibits the necessity of robbery, because the stranger does not meet with love.

the Urim and Thummim. The people wept and fasted before God. They brought burnt-sacrifices and peace-offerings. Of idolatry, there is not a trace. Union with heathen women is held inconceivable. All Israel still feels itself under a military organization such as obtained under Moses and Joshua. In all probability, no great length of time had elapsed since military operations for the conquest of the land had come to a stand-still. From Judg. i. 22-26, it may be seen what great importance was attached to the conquest of Bethel. When the house of Joseph, in whose territory Shiloh and the estate of the high-priest lay (Josh. xxiv. 33), went up against Bethel, "Jehovah was with them." It is probable that from that time until into the days of the events that have just been related, the ark of the covenant was at Bethel, and that that place was the centre of military actions. The ark must, however, have been removed before the end of the Benjamite war; for when peace is restored, it is found in Shiloh. Its stay at Bethel cannot have been long, for there is there no permanent altar (ch. xxi. 4). The maidens of Jabesh, also, are not brought to Bethel, but to Shiloh (ch. xxi. 12). The exodus from Egypt is still in living remembrance (ch. xix. 30). Just as after the death of Joshua, the order was, "Judah first" (ch. i. 1), so it is now (ch. xx. 18). Nothing is visible as yet of the partial efforts of single tribes. All this is most clearly deducible from the fact that Phinehas, the son of Eleazar, and the grandson of Aaron, stands at the head of the sanctuary (ch. xx. 28). He was yet one of those who had seen the great works of Jehovah. Eleazar, his father, had died after Joshua. Until he himself died, Israel's religious condition was doubtless such as is described in ch. ii. 7. Moreover, his name and character suggest the inference that the events just treated of, are immediately connected with the preceding great age. It was Phinehas whose moral zeal incited him to slay the sinning Israelite in the territory of Moab, for which act he was praised as having "turned away the wrath of God" (Num. xxv. 7-12). To him, therefore, the moral indignation of Israel over the criminal outrage of Benjamin, is doubtless to be especially attributed. He had been selected by Moses to accompany a hostile expedition against Midian by which Israel had been seduced into heathen practices (Num. xxxi. 6). This expedition numbered twelve thousand men, — one thousand from each tribe. The expedition against Jabesh-Gilead was organized in a similar manner. If this type of priestly zeal for faith and purity of morals stood at the head of Israel, the whole war against Benjamin, at least so far as its motives are concerned, becomes plain. Before this, a similar war against the two and a half transjordanic tribes had almost occurred. These tribes, as we are told in Josh. xxii., had built themselves an altar: the sons of Israel this side the Jordan thought that it was intended for idolatrous purposes. They came together in Shiloh, and resolved to proceed against the supposed apostates. But first an embassy was sent, at whose head Phinehas again stood (ver. 13). The address which he made to them is altogether in the spirit of the action determined on against Benjamin.

But it is precisely this last named occurrence that enables us to characterize yet more narrowly the catastrophe related in chaps. xx. and xxi., and to comprehend the design with which it stands, not at the beginning, but at the close of the Book, and alongside of the history of Micah. It is not

stated that a solemn embassy, like that in Josh. xxi. 19 ff., was sent to Benjamin, to set his sin before him in the spirit of kindness. Everything is indeed done according to the forms of the law and under priestly instruction, but with such assured consciousness of power, and with such carnal fanaticism, that the zeal is not pleasing, and is finally attended by lamentable consequences. The moral motive of the war against Benjamin is certainly to be praised; but the blind rage in victory is of the flesh. The crime of Benjamin was horrible; but the unity, determination, and perseverance which Israel manifests against this tribe, end in a fanaticism which at last forgot that the war was waged only because Benjamin was a brother, and that he was treated worse than national enemies had ever been. This is the lesson which the narrator designs to teach by placing this narrative at the close of his Book. He censures what his narrative contained, for both at its beginning and at its close he says: "there was no king in those days."

In the next place, he furnishes an opportunity to compare the tribes of Dan and Benjamin with each other, in their characters, their deeds, and their fortunes. Both were preëminently warlike. But this valor, to what did they turn it? Why was not Dan as bold against the Philistines as against peaceful Laish? or why did not Benjamin turn his martial spirit against Jebus, a place of such importance to him? Dan founds an idolatrous worship in order not to lose his tribe-consciousness; and Benjamin defends a crime by way of resenting the interference of other tribes. Dan's offense, however, is justly deemed more heinous than that of Benjamin; for it committed a *spiritual* sin against the Spirit of the eternal God, while Benjamin protected a terrible, indeed, but yet only *fleshy* crime. The difference shows itself also in the consequences. It is true that both Benjamin and Dan lose their proper importance. The cities and territories of both are taken by Judah. But the hero who comes out of Dan, Samson, is none of theirs who practice idolatry in the north. His fame did not redound to their honor. But out of Benjamin arose, after this, more than one glorious deliverer. When he was yet but a remnant, Ehud rose up in the midst of him to be a deliverer. Saul and Jonathan — the first king and his royal son — were Benjamites.

This being so, the narrator allows the reproach to fall on Israel of having acted so differently with respect to Dan and Benjamin. In the face of deeds like those of Micah and Dan, it remained inactive, neither warned nor took any other measure, although the sins were mortal in their nature; whereas it nearly destroyed Benjamin. And even before these occurrences in Benjamin, where was this united strength, when, in disregard of the law, heathen people, as the prophet tells them in ch. ii., were left to pursue their own modes of life and idol service?

It was this that drew the punishment after it. Had the external unity been in possession of its earlier internal strength, not only would the victory over Benjamin have been gained more quickly, but the servitude under foreign foes would not have come so soon. The observance of external forms, the customary prayer, the usual routine of worship in war and peace, are of no avail, unless animated by living faith.

Israel felt that one tribe was lacking to protect its eastern flank on the Jordan, when Moab invaded the country. True, it was a Benjamite,

Ehud, who delivered the country from the tyrant, but it was only by the help of Ephraim (ch. iii. 27) that he gained the complete victory. His own tribe were too few in numbers. Even Saul was still conscious that he came from the smallest tribe of Israel (1 Sam. ix. 21), although under him Israel already felt that "there was a king in the land."

#### HOMILETICAL AND PRACTICAL.

The Book closes with two highly significant narratives. In connection with what has gone before, they demonstrate the insufficiency of the existing national organization. Even under the great heroes, national unity, in the full sense of the word, did no longer exist. Deborah complains of the indifference of the tribes to the common weal. Gideon experiences the envy of Ephraim, which under Jephthah breaks out into bloody hostility. Samson stood alone, whom his own people themselves propose to hand over to the enemy. The Judgeship affords no guaranty of national unity. With this, there is wanting also concentrated discipline against sin. Sin, therefore, can do what it will. There is a lack of authority. Hence, the Book of Judges forms the introduction to the Books of the Kings. Both concluding narratives show what the consequences are when the law loses its force, when faith grows weak, when apostasy breaks loose, and subjective arbitrariness asserts itself. The first sketches more particularly the decay of nationality, as exhibited in the arbitrariness of the individual; the second, the discords that result from the passionate procedures of the whole nation. The arbitrariness revealed by the first, concerns spiritual matters; that by the second, is fleshly in its nature. The first shows that against the service of God anything may be done with impunity: the second, that for fleshly sins blood is made to flow in streams. In both cases, indeed, sin punishes itself; but it broke forth, because every one did what he would. Moral decay always shows itself first in the priestly order. In both narratives, the frivolity of a Levite is a principal cause of the lamentable results that ensue. This opens the way to subjective arbitrariness of every kind, which superstition uses to its own advantage. Micah builds a private sanctuary, and under priestly forms sets up idolatry. He was punished for his sin, by being made to experience the thing he had done. He committed a robbery on the spirit of Israelitish law, and he was robbed, by Dan, of all he had applied to this purpose. As he had done, so it was done to him. The arbitrariness which he had exercised, was pleasing to others also. The priest who had sold himself to him, departed when he found a better buyer. The insubordination allowed the individual, because there was no one vested with general authority, permitted also a tribe to leave its appointed territory. One tribe (Dan), strong enough to rob the weaker, but with not enough spirit to win the land assigned it from the Philistines, removes into a distant region, and destroys a peaceable city. Robbery and murder are followed by permanent idolatry under the priestly charge of a descendant of Moses.

From all this we may see what the consequences

1 [The following "Homiletical and Practical" paragraphs are based on the whole of "Part Third" of the Book, from chap. xvii. to xxi. inclusive. As will be seen, it was im-

would be were Christianity to become wholly inactive in the state. Persons, who deem themselves virtuous, suppose that the religion of a living God is by no means absolutely necessary for social life. But as soon as religion falls into decay, and before its influence ceases altogether, the moral supports of society fall to pieces. When the ministers of the Word begin to regard good positions more than truth, ruin is at hand. Venality is followed by its evil consequences, although he who is ready to sell himself know enough of the language of the day to conceal it. A Christian must serve no idols. The more surely, therefore, is it a sign of decay, when he makes a business of serving superstition.

STARKE: The creature is to be applied for God's honor, but not in honoring him. Arbitrariness in parts, leads to arbitrariness in the whole. If the foundation-stone, piety, be removed, then the tribes, like stones of a building, fall apart. The fear of God is the beginning of all wisdom, and also the protector of all peace.

ON CHAPS. XIX.-XXI. — When the command of God is no longer in the heart, priests become carnal, and their flocks lawless. As the Levite runs after a concubine, so the people of Gibeah seek the indulgence of bestial lusts. Who will imitate the morals of a master, who rejects God's sacred command. If in Gibeah the law of Jehovah is dishonored with impunity, how can it be expected that they will show obedience toward their brethren? Israel is indignant at the sins of Benjamin, but does it turn away from its own? Virtuous indignation is not difficult, but careful self-examination is more necessary. The rod may undertake to maintain supremacy, but only truth can succeed in doing it. Civil war arises not from political, but from moral dangers. The love of peace will begin as soon as self-righteousness ceases. Seb. Schmidt observes: "The best way of conciliating an enemy is to do him good." But kind deeds towards an enemy spring only from love, which is a daughter of repentance. The severest judges of morals often know least of this love. Love is most needed when it becomes necessary to punish. Israel began to grieve bitterly when Benjamin was almost destroyed. Men recognize only when too late, what the root was in the beginning. Lewdness strangles compassion. Carnal zeal consumes consideration. Self-righteousness irritates the minds of men. Only at the altar of God, through the pious priest, does peace come into being.

GERLACH: In all this it becomes manifest what Israel might have been and continued to be, if it had clung faithfully to the Lord and his commandments, and had preserved its covenant with the Lord, and by that very means its national purity, unimpaired. — THE SAME: The people, drawing near to God in the presentation of expiatory burnt-offerings, sought in these offerings to remove the breach between the holiness of the Lord and their own sinfulness; and in the sacred meals that followed the offering, to obtain the assurance of the assistance of divine grace as they went forth into the holy war.

Only where the gospel is heard and followed, is there peace. For that reason, the Lord, our Saviour, says to all his disciples: Peace be with you!

practicable to place them under the several parts of the text to which they refer, according to the plan pursued in the other parts of the volume (cf. the note on p. 19). — TR.]



THE  
BOOK OF RUTH.

BY  
PAULUS CASSEL, D. D.,  
PROFESSOR IN BERLIN.

*TRANSLATED FROM THE GERMAN, WITH ADDITIONS,*

BY  
P. H. STEENSTRA,  
PROFESSOR OF BIBLICAL LITERATURE IN THE PROTESTANT EPISCOPAL DIVINITY SCHOOL  
AT CAMBRIDGE, MASS.

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# THE BOOK OF RUTH.

## INTRODUCTION.

### § 1. *Contents and Aim.*

THE little Book of Ruth, the exposition of which usually follows that of the Book of Judges, consists of only eighty-five verses; but these inclose a garden of roses, as fragrant and full of mystic calyxes, as those which the modern traveller still finds blooming and twining about the solitary ruins of Israel and Moab, this side the Jordan and beyond. The significance and beauty of the brief narrative cannot be highly enough estimated, whether regard be had to the thought which fills it, the historical value which marks it, or the pure and charming form in which it is set forth. It will be necessary rightly to seize its fundamental idea, in order to treat to advantage the other historical questions which present themselves with reference to the time of its composition and place in the canon of the Old Covenant.

An ancient Israelitish family of Bethlehem fell into misery. They had left their native country in a time of distress, in order to save themselves from participating in it. But in the stranger's land, in Moab, a harder fate alights upon them. Death carries off father and sons; the mother remains behind, childless and widowed. True, she has daughters-in-law; but these are without offspring, and — Moabitesses, aliens, not without fault chosen to be wives of her sons. Naomi's situation is as bad as it can be. In Moab she cannot remain; sorrowfully she returns to Bethlehem. Her house is desolated; upon herself, rests the hand of God. But in the midst of despair, a consolation arises for her. Ruth, her Moabitish daughter-in-law, remains with her, — no dissuasion of her mother-in-law restrains her. She gives up everything, native land and paternal home, yea, even the hope of better fortunes, continues faithful to her love for Naomi, and goes with her to her God and her people, — but in tears, poverty, and bereavement.

Naomi arrives at Bethlehem, but no one helps, no one comforts her. Ruth alone becomes her support, — she labors, she begs for her. Her piety, however, does not remain unknown. The kindnesses done to these women by Boaz, on whose fields Ruth had been gleaning, originated solely in the man's admiration of the pious love of Ruth, although it is true that he was a kinsman of Naomi. Ruth the noble man blesses, because she has taken refuge under the wings of God in Israel. She reinstates her mother-in-law in the good-will of her relatives. She overcomes the prejudices of Israel against the stranger. The rights of an Israelitish wife fall to her lot. But it is only on account of her love and purity that the blessing of Boaz fulfills itself. For her mother's sake she enters once more on a hard and difficult road. But thereby the sorrow of Naomi is at last lifted away. Boaz fulfills to Ruth the law of Israel, and marries her. From the Moabitess springs the son, of whom David, the king of Israel, who rose from among the flocks of Bethlehem to be a hero and a prophet, is the celebrated grandson.

With good reason the book is not called "Naomi," or "Boaz," or "the Descent of David," but "Ruth." For she is the central point of the whole narrative. Her love is the groundwork of the history it relates. That she became the ancestress of David was only the reward of her virtue. The idea to be set forth, and which gives such great significance to the little book, is, the power of love, as conquering all national contrarieties, hostilities, and prejudices.

It is not a story of romantic love between man and woman, but of the reverential love of a widow for the mother of her deceased husband. The love portrayed in the character of Ruth is of the purest, most unselfish, most extraordinary kind. It is for the sake of this love, to

indicate its nature, that the strength which leaves father and mother, and accepts the God of Israel, is delineated. For Naomi can be thus loved of Ruth only because the latter has some intuitive perception of the higher life of the God of Israel in her mother-in-law.

The Jewish narrative, therefore, does not only, with unselfish uprightness, set forth the overpowering depth of affection of a Moabitess; it teaches also that such love is valid before God, without respect of race, that through it Ruth is more deeply implanted into the kingdom of the true Israel than are natural children — consequently the women say to Naomi, that Ruth is better for her than seven sons — and that the blessing of God was poured out in superabundant measure on Ruth, although a foreigner, because she had confessed the God of Israel in love and from love.

The narrative displays no hatred toward foreigners, gives no prominence to the keen discriminations of the Mosaic law against them notwithstanding that they form the background of the story; does not blame the really well-disposed Orpah, although she turns back; has not a word of reprehension for the anonymous relative who refuses to marry Ruth; but in contrast to these facts, it causes the brightness of the blessing that lights on Ruth to become known. Orpah is forgotten, the name of the superstitious kinsman unknown, but Ruth — is the grandmother of David.

The Book was not written for the glorification of the king; for how, according to human views, could he be flattered by such a descent! But the fact of David's descent from Ruth, demonstrates and glorifies the praise of such an act as she did. It is a book of praise of true love and virtue; a book of reconciliation for those alien nations who betake themselves under the wings of the living God. In Boaz and Ruth, Israel and the Gentiles are, as it were, personified. In order to come under the wings of Israel, nothing is needed but the love and faith of Ruth. From these, and not from legal descent according to the flesh, do the might and glory of the kingdom of God proceed. The Book, it is often said, with its contents, stands at the portal of the history of David; according to its spirit, it stands, like the Psalms, at the gates of the Gospel. And this not only on account of the genealogy of Christ in the latter, which carries us back to David and Boaz, but because of the spirit which informs the doctrine of our Book, that the greatest king of Israel sprang from the reconciliation of Israel and the Gentiles, from the marriage of Boaz and Ruth in the confession of Jehovah.

## § 2. *Time of Composition.*

It is precisely the free and loving spirit with which Ruth is depicted, the Moabitess set forth as the ancestress of David for the instruction and joy of the reader, that enables us, on somewhat closer inspection, to determine, with considerable definiteness, the time in which alone the book can have been written.<sup>1</sup> It is to be observed that the Books of Samuel say nothing of the descent of David from Ruth. Without the little book now under consideration, this fact would be entirely unknown to us. For the Book of Chronicles also, although it names Boaz as the ancestor of David in such a way that it were easy to believe that use was made of the last verses of Ruth, passes over the name of Ruth in utter silence.

That our Book cannot have been written after Solomon, is evident from 1 Kgs. xi. 1, where the king is blamed for having taken many foreign wives of Moab, Ammon, Edom, Zidon, and Heth, "nations concerning which Jehovah said to the sons of Israel, Ye shall not go in to them, neither shall they come in unto you." It is not for the honor of Rehoboam that the historian relates that his mother was Naamah, an Ammonitess (1 Kgs. xiv. 21). Nor is it without design that the (second) Book of Chronicles, ch. xxiv. 26 (the passage is wanting in Kings) informs us that the mother of one of the murderers of King Joash was a Moabitess, of the other an Ammonitess. Ezra says (ch. x. 10): "Ye have transgressed, and have taken strange wives;" and the names of those who were to separate from their wives were noted down. Nehemiah (ch. xiii. 1 ff.) went so far as to execute strictly the law that "no Ammonite or Moabite should come into the congregation of God forever." These negative data are sufficient of themselves to refute the opinion that the book written in praise of a Moabitess who did enter into the congregation of God, was perhaps composed in the times after Solomon, or during the exile, or when the spirit of Ezra or Nehemiah was in the ascendant. It is especially clear that it cannot have been written in the Exile, for in that situation Israel maintained the sharpest separation between itself and the Gentiles<sup>1</sup> (cf. Esth.

<sup>1</sup> The Mishna (*Jebamoth*, II. 5) decided that a Levirate marriage cannot be demanded by a brother-in-law, if he be the son of a slave woman or of a foreigner.

iii. 8). The Book, moreover, exhibits a homelike, peaceful coloring inconsistent with that time of expatriation and distress. It cannot even be assigned to the reign of Solomon; for in that case the genealogy at the close would hardly have failed to add: "And David begat Solomon."

But there are not wanting positive grounds which make it highly probable that the Book originated in the time of David, and while he occupied the throne, — circumstances which add their own instruction to that of the Book. It must indeed be admitted that our information concerning the great revolution brought about in Israel by the achievements, spirit, and reign of David, is very meagre and fragmentary. But it is also true that too little attention has been paid to the fact that the new occupant of the throne at Jerusalem was not merely a hero, but a creative genius, whom singular sufferings and experiences had thoroughly tried, and in whom the full heart of Israel beat powerfully and grandly, although he appears not without the human coloring of his age. From the very opening of his public career in the combat with Goliath, and ever after, he displays, as no one else did, the enthusiastic strength of faith and the immovable religious convictions of a true Israelite; and yet it was he, driven into exile through Saul's distrust, who more than any other hero or prince, before or after, came into peculiar contact with alien nations. It was doubtless due, in part at least, to the recollection that his great-grandmother was a Moabitess, that he went to the king of Moab and said, "Let my father and my mother, I pray thee, come forth and be with you, till I know what God will do to me" (1 Sam. xxii. 3). Accordingly, he causes his father and mother to emigrate to the same country whither Elimelech and his family had gone. And they remained in Moab until David was master of Jerusalem. So also, at a later time, he remembers that the king of Ammon had formerly shown him kindness (2 Sam. x. 2). While he was hiding in the cave of Adullam, all sorts of wild and warlike people collected about him, of whom he formed his band of heroes and afterwards his body-guard. Their names Kerethi and Pelethi (2 Sam. viii. 18, etc.) sufficiently indicate their foreign origin. He abode a long time in the Philistine city of Gath (1 Sam. xxvii.); and there bands of brave men attached themselves so entirely to him, that they continued faithful to him even in his last great distress, brought upon him by Absalom (2 Sam. xv. 18). But everywhere he bore aloft the banner of his God and people. Whoever followed him, entered not merely into his personal interests, but also into those of Israel (cf. 1 Sam. xxvi. 10, etc.). Through the glory and heroism of his history, aided by the preparatory influence of Saul's achievements, the heathen, who till then continued to reside among Israel, were undoubtedly for the most part amalgamated with Israel, so that the intellectual preponderance of Israel, reinforced by military superiority, suppressed idolatry and extended the acknowledgment of Jehovah.

We are reminded here especially of Uriah, who fell a victim to David's unlawful passions. This man, a hero and distinguished personage in Israel, was a Hittite or descendant of Heth (2 Sam. xi. 3). From his widow, that is, from an Israelitish woman once married to a Hittite, sprang king Solomon, just as David descended from a Moabitish woman, the widow of an Israelite. Nor is Uriah the only foreigner among David's distinguished warriors; the list includes also an Ammonite named Zelek (2 Sam. xxiii. 37). It is remarkable, also, that David deposits the ark of God in the house of a Gittite, that is, a man who originated in Gath, a city of the Philistines. He was called Obed Edom, thus bearing the same name with David's grandfather, the son of Ruth.<sup>1</sup> His surname Edom also betrays his alien origin. The ark of God was three months in his dwelling, and God blessed him and his house.

Yet more noteworthy is the fact that in the saddest hours of David's life, when his favorite son, Absalom, and the chief men of Israel fell away from him, only such as had turned from among alien nations to Israel and its God remained true to him. He himself had the same experience which Naomi had with Ruth; they who loved him dared everything for him and with him. An Ammonite supplies him with provisions in his flight (2 Sam. xvii. 27). Especially prominent is Hushai the Archite,<sup>2</sup> the companion of David, who in the hour of distress adheres to him, and renders him most important service at the court of Absalom, in

<sup>1</sup> In the Levirate marriage of Ruth the symbolism of the shoe was employed. Obed Edom was the son of such a marriage. It is precisely with reference to Edom that the figurative expression: "I cast my shoe upon it," twice occurs in the Psalms (ix. and cviii.). The Book of Chronicles first calls Obed Edom a Levite. Errors, however, such as those into which expositors fell concerning Kenas (cf. Com. on Judges, ch. i. 16), must here also be avoided.

<sup>2</sup> Of Arke, in Phenicia. Cf. Movers, *Palästina*, II. i. 115.

thwarting the intrigues of the apostate Abithophel (2 Sam. xv. 32 ff.). Touching is the fidelity of Ittai, the man of Gath. The king says to him (2 Sam. xv. 19 ff.): "Wherefore goest thou also with us? return to thy place, and abide with the king, for thou art a stranger. If thou art banished, go to thy native place.<sup>1</sup> Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may; return thou, and take back thy brethren: mercy and truth be with thee!" David, the fleeing king, who in his old age must leave his capital, speaks like Naomi. The answer of Ittai shows that he, like Ruth, has turned to the God of Israel: "As Jehovah liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." Never again, in the history of the ancient Israel, do such relations come to view. Under their influence, and therefore during the reign of David, the composition of a book which commemorates the truth and love of a Gentile, was perfectly natural. It is a signature of the spirit, more active in Israel than at any other time, which recognized faith in God as the kernel of the kingdom of God, and saw that not only natural, but also spiritual Israelites could become its children. It must not be overlooked that it is especially in the Psalms that the relations of the Gentiles to the kingdom of God are unfolded. Take as specimens of many similar passages, these two: "Thou makest me the head of the nations; a people that I knew not, serves me" (Ps. xviii. 43).<sup>2</sup> "All the families of the nations shall bow down before thee; for the kingdom is Jehovah's, and he rules among the nations" (Ps. xxii. 27, 28).<sup>3</sup>

To point out definitely the years of David's reign during which the Book was written, will hardly be possible. But it is not improbable that it was done when he stood on the summit of his glory and enjoyed peace on all sides. At that time, a contemplative view of the king's history, in which so many men of alien origin had distinguished themselves by wonderful fidelity, gave rise to our Book. It may be assumed that its narrative concerning David's excellent ancestress influenced the bearing of the king's faithful Gentile subjects, as manifested in the catastrophe of Absalom. It is a genuine historical characteristic of the reign of David, that it, and not the Psalter merely, is Messianic. It is informed by the idea of universality bounded only by the acknowledgment of Jehovah. It brought about closer connections between Israel and the Gentiles, which continued to exist in the reign of Solomon. The fall of this king, toward the close of his reign, consists in the very fact that he no longer subjected these connections to the domination of the God of Israel, but suffered his own faith and morals to be overcome by heathen influences. Solomon would not have been to blame for taking wives of Moab and Ammon, if these, like Ruth, had confessed Jehovah; his fall consisted in his taking heathen wives, who withdrew him from the pure service of God. The Messianic idea was distorted, consequently obliterated and for a long time lost, and only restored by the vision of the prophets.

Nothing of importance can be urged against assigning the origin of our Book to this period, almost the only time in which it can have been written. The arguments which Bertheau, after Ewald and other earlier critics, founds on linguistic peculiarities, are not at all conclusive, and are sufficiently met by Keil's counter-remarks (*Einleit.* § 137). The more unusual expressions are due to the peculiarities of the matter, and are also to be met with elsewhere. The narrative exhibits life in its popular aspect, and probably makes use of popular forms of speech which to us seem Chaldaizing. This very circumstance attests the antiquity of the Book. A book of similar character, written in the Exile, would no longer possess the manifold idioms peculiar to original forms and views of life. Considering the small number of literary productions that have come down to us from the several earlier centuries of Hebrew history, and our ignorance of the places of their composition and the dialect of their writers, it is manifest that any attempts to fix the time in which any work was written by means of a few grammatical peculiarities alone, must always be exceedingly problematical. In the present case, however, the contents of the Book itself contradict the conclusion to which such a method of argumentation has led. For these speak decidedly against an exile, and in favor of a Palestinian origin, in a peaceful, and indeed a definitely limited period. Critics have paid only too little continuous attention to these contents, and hence were led to overestimate sundry externalities of the Book.

1 [This is Dr. Cassel's own rendering of the difficult words אֶתָּה לְמִקְוֵיךָ. — Tr.]

2 This Psalm, at least, is admitted by Olshausen also to be Davidic. *Psalmen*, p. 98.

3 The history of this Psalm might alone testify to a higher antiquity than modern criticism will allow it. Delitzsch says (*Die Psalmen*, p. 194): "It is a Davidic Psalm, of the time during which its author was persecuted by Saul."

§ 3. *Position in the Canon.*

The position which Jewish tradition assigned to our Book in the Canon, may likewise be due to the spirit of its contents. The Septuagint, it is true, attached it closely to the Book of Judges, as if it were but an appendix of that work,<sup>1</sup> and was followed therein by Josephus and the Christian Fathers who were for the most part dependent on that version. Possibly, the desire to make the number of books equal to the number of letters in the alphabet may have contributed to this result; for even in later times the supposed coincidence was invested with symbolical significance. Ecclesiastes, Proverbs, and Canticles could not be so directly attached to another book, there being none specially devoted to the history of Solomon, while Ruth and Lamentations could readily be joined to other writings. But it cannot have been for liturgical purposes merely, that the Canon of the Palestinian Jews, as appears from the Talmud, corroborated by manuscripts and traditions, considers Ruth as well as Lamentations as a separate work, and never unites it with Judges. If the little work be viewed simply as a genealogical narrative introductory to the history of David, then, indeed, its proper place is between Judges' and the Books of Samuel. But since this is not its true character, since it sets forth a higher idea, of which the birth of David is but the crown and confirmation, an independent position was rightly assigned to it. The Messianic doctrine contained in it invested it with greater importance. Now, from the fact that the Jews continued the Book in this separate and independent position, although they saw that the followers of Christ viewed him as the descendant of Ruth, it may be inferred that in the Palestinian canon Ruth held, even before the birth of our Lord, the same position as at present. It harmonizes well with this, that from primitive times the Book was read during the Feast of Weeks. For this cannot have been done simply because a harvest scene occurs in it.<sup>2</sup> The practice must rather be connected with a belief that Ruth prefigures the entrance of the heathen into the kingdom of God, and with the idea that the Feast of Weeks was a celebration of the giving of the law on Sinai, which law, as the Midrash explains, was given to *all nations*, only it was not accepted by them. The Feast of Weeks, we know, corresponded to the Christian Pentecost, when the Holy Ghost was poured out, according to the words of Joel, on all flesh, and the Gospel was preached to all the world.

Undoubtedly, however, the Book of Ruth offers an interesting parallel to that of Judges. While the latter exhibits the military history of Israel, the former introduces us to the peaceful private life of the people. We hear no trumpet-blasts or peans of triumph, only the rustling of the sickles among the grain stalks salutes our ears. We find ourselves transported into the rural family life of Israel. Not the warrior or king, but the farmer and householder find their prototypes here.<sup>3</sup> The little book relates a narrative of social village life, and within its brief compass exhibits the profoundest sorrow, the noblest love, and all the attractiveness of an Israelitish life of faith. Naomi and Boaz are not painted in the same colors as Deborah and Gideon. But the love of Ruth and Orpah can only have grown up in the household of Naomi. Israel's fathers and husbands must have so lived as to enchain even after their death the hearts of foreign and childless widows. With what nobility and moral beauty the faithful in Israel were adorned, is seen in Boaz. The whole picture is surmounted by a calm, clear sky. The reader finds himself now in the open field, now on the road, and anon among the assembly of citizens at the gate. The unadorned narrative shows such art in grouping, preserves such moderation, causes the finest lessons to shine through so gently, and withal displays such great vivacity, that the æsthetics of the little work alone yield an important testimony to its origin. It can have arisen only under surroundings such as those it describes. It breathes an air of freedom and peace wholly inconsistent with the unrest

1 [Subjoined it without a separate title. The Jewish canon places it in the third class of O. T. books, the Kethubim or Hagiographa. Its place in this class is variable; the Talmud and some MSS. give it the first, but most MSS. the fifth place. Cf. Wright, *Book of Ruth*, introd. § xl. 4. — Tr.]

2 The reasons for this usage given by Raschi and others, are, in their final consequences, undoubtedly tantamount to the proclamation of the kingdom of God among the nations. Cf. Heldenheim, *Maachor Schebnath*, 1811, p. 106, note.

3 [WORDSWORTH (contrasting the Book of Ruth with that of Judges): The Book of Ruth is like some beautiful landscape of Claude, with its soft mellow hues of quiet eventide, and the peaceful expanse of its calm lake, placed side by side with some stern picture of Salvator Rosa, exhibiting the shock of armies and the storm of war; and receiving more beauty from the *chiaro-oscuro* of the contrast. Or, if we may adopt another comparison, derived from classical literature, the Book of Ruth, coming next after the Book of Judges [which he regards as its proper place], is like a transition from the dark, terrific scenes of a tragedy of Æschylus, to the fresh and beautiful landscapes of some pastoral Idyl of Theocritus, transporting us to the rural Thalyria, or harvest-home, under the shade of elms and poplars, on the banks of the Halls (*Idyl* vii. 1, 8), or to the flowery meadows and sheepwalks on those of the Arethusa or Anapus (*Idyl* i. 68, 117; vii. 151). — Tr.]

and servitude of the Exile. Indeed, one is tempted to believe that the author must have lived in Bethlehem itself. He loves to indicate, with untutored art, the peculiarities of speech which obtain among his *dramatis personæ*. He makes his rustics talk in rustic fashion,<sup>1</sup> while yet, when Boaz speaks on elevated subjects, the language rises to the level of the theme.

#### § 4. *Time of the History.*

The time in which the occurrences themselves took place, can hardly be more closely determined. Boaz was the great-grandfather of David. For it is not to be supposed that between Boaz and Obed, or Obed and Jesse, other names have fallen out. A wider remove of Ruth from David contradicts the thought and doctrine of the Book. The view that Boaz may have been a contemporary of Gideon<sup>2</sup> is without anything to support it. The Book suggests not a hint of war; and although it speaks of famine in the land, there is not the least indication that it was a result of hostile devastations. Much rather does ch. i. 6 (cf. the Comment.) suggest elemental causes. The ancient opinion, found in Josephus, which places the occurrences of our Book in the time of Eli, has certainly much greater probability in its favor, since the later years of Boaz and the life of Obed may be conceived as running parallel with the life of Eli, and that of Samuel with Jesse. It is also remarked below that an attitude of mutual hostility between Israel and the Philistines, may explain why Elimelech emigrated to Moab.

Some expositors (Ewald, Bertheau) have found that the author of our Book maintains a specially "learned bearing," because in ch. iv. he gives information concerning certain old customs, and have inferred from it that he must have written at a late period. But he has only done, in the simplest manner, what it is the duty of every narrator to do, namely, explain and give information on points in need of it. He gives a picture of popular life; in which he no more excuses himself from drawing the pursuit of the humble gleaner than the transactions at the gate of the city. Perhaps nothing testifies more clearly for the antiquity of the Book than ch. iv. The Mosaic law speaks of the pulling off of the shoe only in the particular case in which a widow, being refused marriage by her deceased husband's brother, is authorized to subject the offender to this action as a sign of disgrace. But this was only a special application of a more general symbolical idea connected with the shoe, and explanatory of its earlier use in transactions of exchange and redemption generally.<sup>3</sup> Now, it was just because the Mosaic law prescribed the use of the shoe only in the case just mentioned, that it ceased to be used on other occasions. Consequently, it was precisely during the better observance of the law under Samuel, Saul, and David, that its use as the general symbol of transfer of rights or property had become obsolete. That which takes place at the gate of Bethlehem is no such transaction as is described in Deut. xxv. 7 ff. The unknown kinsman does not regard it as such. It has reference solely to the redemption of the landed property. Nor is Ruth present. Had the Book been written in the Exile, when the letter of the law had become impressed upon the people, an explanation of this absence would not have been wanting, just as Josephus conceives it necessary to add, quite in opposition to the narrative, that Ruth having been sent for by Boaz, the whole levirate process was performed according to legal prescription. In our author's time the recollection of the usages he describes, was

<sup>1</sup> A fact which clearly manifests itself in the so-called Chaldaisms. Compare, for instance, the conversation of Naomi with her daughters, ch. i., that of Boaz with Ruth, ch. ii., etc. Cf. Kell, *Einleitung*, § 187, note 2.

<sup>2</sup> [Among later writers who favor this opinion, Hengstenberg may be mentioned, who urges that if the famine had resulted from bad harvests, it must also have extended to the neighboring land of Moab, and points out how well the ten years' sojourn in Moab agrees with the seven years' oppression by the Midianites, for "some years must necessarily have elapsed till the land could recover from its effects, and again present that flourishing state of cultivation in which Naomi found it on her return" (*Dissert. on Pent.*, ii. 92, note, Ryland's translation). Bertheau (*Com.* p. 234) replies that the time of Gideon is inconsistent with the genealogy of ch. iv. 21, 22, which affords the only certain data for determining the question. He places the history in the latter part of the time of the Judges, or somewhere in the earlier part of the Philistine domination over Israel. Kell in his *Einleitung*, § 187, note 1 (2d edit., 1859) agrees with Bertheau, and fixes on the time shortly before Eli; but in his commentary (publ. 1863) adopts the view of Hengstenberg, and although he thinks it not impossible that the genealogy is incomplete, so that Obed may have been the grandfather of Jesse, yet endeavors to show that even on the supposition that it is complete, Obed may have been born in the last years of Gideon. But he appears to forget that the combination of the famine with the Midianite devastations requires Obed to be born, not in the last, but in the earlier years of Gideon; for the impression left by the narrative is that the union of Ruth with Boaz took place not very long after the return from Moab (cf. ch. i. 22 b). Now, supposing that the emigration occurred in the fifth year of the Midianite oppression, the return, ten years afterwards, would fall in the 8th year of Gideon. But from say the 10th year of Gideon to the birth of David is according to Kell's own reckoning, a period of 127 years, somewhat too long to be spanned by means of one intervening birth. According to Dr. Cassel's chronology (cf. *Introd.* to Judges, § 4) the interval would be thirty years longer. — *Tr.*]

<sup>3</sup> Cf. the Commentary on chs. iii. and iv.

fresher; the usages themselves having disappeared but a few generations before. Nor is this notice of obsolete customs peculiar to the Book of Ruth. Other O. T. books make similar explanations. Thus, the author of the Books of Samuel observes that "formerly" prophets were called "seers" (1 Sam. ix. 9); and the author of the Book of Judges frequently gives the earlier names of cities of which he has occasion to speak.

### § 5. *Translations and Commentaries.*

The translation of our Book in the Septuagint bears a verbal character. The relation of Josephus (*Ant.* v. 9) evinces his efforts to bring the statements of the Biblical accounts into harmony with the prescription of the law as observed in his time, and not to allow the virtues of Israel to be too much eclipsed by those of foreigners. The Chaldee translation, the Targum, being intended for the public instruction of the people, follows the same course yet more decidedly. It carries back into the ancient times of Ruth a good deal of later apprehension and exposition. Its interpolations may be found collected, for the most part, in the Midrash *Ruth Rabba*,<sup>1</sup> which, on its part, has chiefly drawn from the Gemara of Jerusalem and older Midrashim. The Babylonian Talmud gives expositions of detached passages of Ruth: *Berachoth*, 7; *Sabbat*, 113; *Jebamoth*, 47; *Nasir*, 23; *Babakama*, 30; *Bababathra*, 91; *Sanhedrin*, 19. There is another collection of Rabbinical interpretations in *Jalkut Simeoni*, tom. ii. ed. Venez. n. 596 ff.

Interesting philological explanations on the Chaldee version of the Targum are given in the rare book: *Perush hamiloth*, Krakau, 1540-44. The most important commentaries of mediæval Jewish scholars, are those of Raschi and Ibn Esra. The commentary of Solomon ben Melech was published by Joh. Ben. Carpsov, in the *Collegium Rabbunico Biblicum in librum Ruth*, Lips. 1703, and republished by Reland.

The earlier Christian theology accorded little special treatment to the Book of Ruth. Casiodorus (*De Divinis Lectionibus*, cap. 1) says: "Ancient expositions I have nowhere been able to find. I have however persuaded the pious presbyter Bellator to write explanations, and he has said much in praise of this woman and others in two books." But of the work of this Bellator nothing is known, cf. Serarius, p. 680, ch. 8. In later ages, the expositors, older and more recent, of the Book of Judges, are also to be consulted on Ruth. Most prominent among these are the commentaries of RUPERT V. DEUTZ, SANCTIUS, Serarius, Grotius, Clericus, Rosenmüller, Maurer, Bertheau, and Keil.<sup>2</sup>

For special treatment of the Book of Ruth, the following are to be named: Christ. Aug. Heumann, *Poecile*, tom. i. 180, and ii. 383; J. W. Weinrich, *Hist. und theol. Betrachtungen gelehrter Dinge*, p. 237, etc.; Joh. Jac. Rambach, *Notæ liberiores in libellum Ruthæ ex. rec. J. H. Michaelis in liberior. adnot. in Hagiographos*, tom. ii. Halæ, 1720. The *Collegium* of Carpsov has already been mentioned.

The Book was translated [into German] and explained by Dereser, Frankfort, 1806, and by von Riegler, Würzburg, 1812. Compare Umbreit on the spirit and design of the Book, in the *Studien und Kritiken*, 1834, ii. In 1856 appeared: Metzger, *Liber Ruth ex hebr. in lat. versus perpetuæque interpret. illustr.* Tüb. 4.

Useful especially for teachers of Hebrew is: *The Book of Ruth in Hebrew, with a critically revised Text, various Readings, including a new collation of twenty-eight Hebrew MSS., and a grammatical and critical Commentary; to which is appended the Chaldee Targum, etc.*, by Charles H. H. Wright, M. A., British Chaplain at Dresden. Leipzig, 1864.

[Wordsworth's Commentary mentioned in the Introduction to Judges contains notes on Ruth also. *A Comment on Ruth*, by Thomas Fuller, D. D., London, 1868 (originally published in 1654), is a homiletical production, abounding in striking thoughts quaintly expressed. It only extends, however, to the end of ch. ii. *The Rich Kinsman, or History of Ruth*, by S. H. Tyng, D. D., N. Y. — Tr.]

### § 6. *Homiletical Introduction.*<sup>3</sup>

The Book of Ruth is one of the smallest in the O. T., but abounds in material for homiletical instruction. It was admitted into the canon of Holy Scriptures not merely on

<sup>1</sup> Cf. Zuns, *Gottesdienstliche Vorträge*, p. 265.

<sup>2</sup> Cf. also Wolff, *Bibliotheca Hebræa*, ii. 78; iv. 18.

<sup>3</sup> [Here, as in Judges, the author appended his "Homiletical Hints" in a body at the close of the Commentary. For the sake of convenience as well as uniformity, they have here also been distributed and placed in immediate connection

account of its ultimate aim and issue, but also for the instructiveness of the narrative in itself. The O. T. points everywhere through *history* to completion, even as Christ himself says: I am the *Way* and the Truth, the Alpha and Omega.

The Book of Ruth does not preach by means of mighty deeds of war inspired by faith, like those of Gideon and Samson, but by acts of love, which demand no less strength of soul. God can be praised not only with timbrels and trumpets, but also in quietness and silence. There is a heroism of faith in the family, at the sick-bed, and in grief for those we love, which is not inferior to that of Barak. Jephthah found it easier to triumph over Ammon than to subdue his sorrow on account of his daughter. It is often easier to die for the faith, than in the midst of men to live for it.

The Book tells of no prophetic woman like Deborah. But it tells of women whose hearts were capable of pure love, and such love is always prophetic. The fires which rouse a nation to enthusiasm glowed in Deborah; but in the women of our book burned the gentle flames of the household hearth, which distress and desertion cannot quench. The Book of Judges tells of a prophetess who was strong as a man; the Book of Ruth of a man who was tender as a woman.

No psalms lift up their lofty strains in the Book of Ruth. The scene of its history is not laid in the temple where the harp of God resounds, — its central figure is neither king nor poet. But the whole Psalter was born of suffering and love in God, like as David, the psalmist, descended from Ruth. A people must first have families in whom God is manifested forth by love and truth, before inspired singers can rise up from it to tune their harps with power. By the side of Sarah and Rebecca stands the retiring woman, who as Dante says (*Parad. xxxii. 11*), was

"Ancestress of the singer, who for dole  
Of the misdeed said, *Miserere mei*."

Our Book contains no stern denunciations nor sorrowing lamentations over Israel, its people, princes, and priests; but deeply impressive, penetrating to the heart, is the instance it gives of suffering, love, and victory. It proposes not, like Daniel, to unveil the destinies of nations and the world; but at its close appears the Son of David into whose Godhood all history empties as the rivers into the ocean. No miracles occur in it like that of the three men in the fiery oven; but it tells of three believing ones, who in the glowing heat of suffering and temptation, were found strong and true.

with the sections of the text out of which they grow. The opening paragraphs, as applying to the whole Book, are here inserted. The "Hints" proper are arranged by Dr. Cassel under heads which, being suggestive in themselves, are here subjoined: I. Naomi the Beloved. II. Ruth the Loving: 1. The confessor of the true religion; 2. The woman of action; 3. The difficult suit. III. Boaz the Well-doer: 1. The landed proprietor; 2. The professor of religion; 3. The man of action; 4. The blessing. — Ta.]



# THE BOOK OF RUTH.

## CHAPTER FIRST.

### VERSES 1-6.

#### *Distress in a Foreign Land.*

- 1 Now [And] it came to pass in the days when the judges ruled [judged], that there was a famine in the land. And a certain [omit: certain] man of Beth-lehem-judah went to sojourn in the country [territories<sup>1</sup>] of Moab, he, and his wife, and  
2 his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi [Noomi],<sup>2</sup> and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country [territories] of Moab, and con-  
3 tinued [lit. were, i. e., abode] there. And Elimelech Naomi's husband died; and she  
4 was left, and her two sons. And they took them wives of the women of Moab [Moabitish wives]; the name of the one *was* Orpah, and the name of the other  
5 Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; <sup>3</sup> and the woman was left [behind]<sup>4</sup> of her two sons and her husband.  
6 Then she arose with her daughters-in-law, that she might return [and returned] from the country [territories] of Moab: for she had heard in the country [territory] of Moab how [omit: how] that the Lord [Jehovah] had visited his people in giving [to give] them bread.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — Prop. fields, plains. The form  $\text{שָׂדֵי}$  is variously explained. Bertheau regards it as another mode of writing  $\text{שָׂדֵי}$ , which occurs in ver. 6 of this chapter, and in ch. iv. 8, and according to Wright is in many MSS. found here also. The original  $\text{ש}$  of nouns derived from  $\text{שָׂדֵי}$  stems frequently reappears before suffixes (Ges. Gr. 93, 9, Rem.), and Berth. thinks that the same change is occasioned by the close connection of the word with the following genitive (cf. Ges. 89, 1). Ewald also takes  $\text{שָׂדֵי}$  to be singular, but derives it from the ancient form  $\text{שָׂדֵי}$ , the construct of which might be  $\text{שָׂדֵי}$  after the analogy of  $\text{בֵּית}$  const.  $\text{בֵּית}$ ,  $\text{בֵּית}$  const.  $\text{בֵּית}$ , etc. But  $\text{שָׂדֵי}$  is not found in Ruth, unless it be in the disguise of the construct, while  $\text{שָׂדֵי}$  occurs not less than nine times. Better, therefore, with Gesenius, Fürst, and others, take  $\text{שָׂדֵי}$  as plural construct of  $\text{שָׂדֵי}$ . Kell proposes to make  $\text{שָׂדֵי}$  plural const. of  $\text{שָׂדֵי}$ , pl.  $\text{שָׂדֵי}$  (which however is not found anywhere); for what reason does not appear, unless it be that the plural of  $\text{שָׂדֵי}$  is usually feminine, whereas  $\text{שָׂדֵי}$  is masc. But such irregularities are not uncommon; see Green, Gr. 200, c. The interchange of the singular and plural is readily accounted for from the meaning of the word, which, according to the more or less definite conception in the mind of the writer at the moment, may represent the territory as one great field or as made up of many smaller fields. — Tr.]

[2 Ver. 2. —  $\text{נוֹמִי}$ : Noomi, as the name should be written. Sept. *Nœmiv*; Vulg. Noemi. — Tr.]

[3 Ver. 5. — Better: "Then died they two also, Mahlon and Chilion." — Tr.]

[4 Ver. 5. —  $\text{שָׁרְיָה}$ : not, "was left from, i. e. was bereaved of," as Wright (with the Vulgate) interprets, — on the ground that the  $\text{בֵּן}$  changes the simple meaning of the verb as found in ver. 3.  $\text{בֵּן}$  has its proper partitive meaning, and points out the whole of which Naomi is now the only part left, cf. Deut. iii. 11; Neh. i. 2, 3. The enumeration of the whole is so far incomplete that it does not expressly include Naomi herself. In ver. 3 the verb is used without  $\text{בֵּן}$  because there is there no direct reference to the whole, but only the statement that at the death of her husband, she and her sons were left behind. — Tr.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 1. And it came to pass in the days when the judges judged. Nothing more defi-

nite is hereby expressed than that the occurrence about to be related took place in the time when there was yet no king in Israel. In those days there was no governor armed with imperative

authority, who could help and discipline the whole people. Everybody did what he would, and helped himself in whatever way he thought best. Part of the tribe of Dan forsook the land in a body, because they were no longer pleased with it, and had no mind to overcome the remaining enemies; and Elimelech, an individual citizen, abandoned his home when the times became bad.

**There was a famine in the land.** No rain fell, and the crops did not prosper. Notwithstanding good and diligent cultivation, with which that at present observed in those parts is not to be compared, no harvests were reaped from those extensive grain-bearing plains which in good years produce abundant supplies.<sup>1</sup> In such seasons of scarcity, southern Palestine naturally resorted to importations from Egypt, as the history of Joseph has already shown. The increased prices, however, necessarily resulting from a failure of the home crops, pressed with two-fold weight on the less affluent among the people. And if, by hostilities on the part of the Philistines, or for any other reason, they were also cut off from the granaries of Egypt, nothing remained but to look for supplies in eastern countries. Even ancient Rome suffered famine whenever its connections with Egypt were interrupted, an occurrence which sometimes, as under Vespasian (Tacit. iii. 48, 5), involved serious political consequences.

The famine extended to the most fertile parts of the land, for it visited Bethlehem. The very name, "House of Bread," bespeaks a good and fertile district. Even yet, notwithstanding poor cultivation, its soil is fruitful in olives, pomegranates, almonds, figs, and grapes (Ritter, xvi. 287 [Gage's transl. iii. 341]). The region was "remarkably well watered in comparison with other parts of Palestine."<sup>2</sup> On this account, the name Ephrathah, applied to Bethlehem and the country around it, is perhaps to be explained as referring to the fruitfulness insured by its waters.<sup>3</sup>

**And a man went.** The man left Bethlehem with his family in the time of famine, in order, during its continuance, to sojourn in the fertile territories of Moab, on the eastern side of the Dead Sea, whither the calamity did not extend. For this the Jewish expositors rightly blame him. He left his neighbors and relatives in distress, in order to live in the land of the enemy; forsook his home, in order to reside as a stranger in Moab. If what he did was right, all Bethlehem should have done the same! The case stood very different, when Abraham for a like reason went to Egypt (Gen. xii. 10); for Abraham went with all his house, left no one behind, and was everywhere a stranger. But Isaac is already forbidden from adopting the same method of relief (Gen. xxvi. 2), and Jacob removes to Egypt, not on account of the famine, but because his lost Joseph has been found again. But this man undertakes, by his own strength and in selfish segregation from his fellows, to change the orderings of divine providence. The famine was ordained as a chastening discipline; but instead of repenting, he seeks to evade it by

going to a foreign land. Whether this can be done, the ensuing narrative is about to show.

**Ver. 2. And the name of the man was Elimelech.** His family was of importance in the tribe of Judah (cf. chaps. ii. and iii.), well known in Bethlehem (ch. i. 19 ff.; iv. 1 ff.), and by no means poor (ch. i. 21). The names of its members may be held to testify to the same effect. In accordance with the spirit of Israelitish life, they may be supposed to reflect those obvious peculiarities which popular discernment remarked in the persons of those who bore them. The man is named Elimelech, "my God is King." All names compounded with "melech," king, with which we are acquainted, Abimelech, Ahimelech, etc., are borne by distinguished persons. Now, it was precisely in contest with a king of Moab, Eglon, that Israel had experienced that God is king; and yet, here an Elimelech withdraws himself from the favor of God in order to live in Moab! His wife's name was Naomi, "the lovely, gracious one." The name unquestionably corresponded to the character. Whoever is loved as she was, and that by daughters-in-law, is most certainly worthy of love. As to the names of the sons, Mahlon and Chilion, the derivations which make them signify "sickly" and "pining," suggested perhaps by their subsequent fate, are undoubtedly erroneous. For, surely, they bore them already when in Bethlehem, after leaving which they continued in life over ten years in Moab. It is much more likely that by these names, bestowed at birth, the parents expressed the feeling that these sons were their "joy" and "ornament." Mahlon (properly Machlon) may then be derived from מַחֲלוֹן, *machol*, "circle-dance," Greek *choros*. Comp. 1 Kgs. iv. 31, where Heman, Chalcol, and Darda, are called sons of Machol; and in Greek, *Choregis* or *Chorokles*, from *choros*. In like manner, Chilion<sup>4</sup> (or rather

Kilion), may, like כַּלָּה, *kallah*, a bride, be referred to כֶּלֶל, to crown. The name would thus signify *coronatus*, just as *kallah* (bride) signifies a *coronata*. It is particularly stated that they are "Ephrathites" of Bethlehem-judah. Ephrathah was the ancient name of Bethlehem and the region around it. Accordingly, Ephrathites are *natives* of the city, persons properly belonging to the tribe of Judah, not mere residents in Bethlehem from other tribes (cf. Judg. xvii. 7).<sup>5</sup> So David also, by a use of the word in obvious accord with this passage, is spoken of as the son of an Ephrathite of Bethlehem-judah (1 Sam. xvii. 12); and the prophet, when he announces Him who in the future is to come out of Bethlehem, expressly speaks of Bethlehem-Ephrathah (Micah v. 1). For the same reason, the full name Bethlehem-judah is constantly used, in order to prevent any confusion with Bethlehem in Zebulun (Josh. xix. 15; cf. Com. on Judg. xii. 8), and also to make it impossible to think of Ephrathites of the tribe of Ephraim.

**Vers. 3-5. And Elimelech died.** Probably not long after his arrival in Moab. This appears

<sup>1</sup> Ritter (*Erdkunde*, xiii. 458) states, on the authority of Burkhardt, that in Nejd, in Arabia, similar famines recur at intervals of from ten to fifteen years.

<sup>2</sup> Which even Benjamin of Tudela (Asher's edit. p. 40) particularly notices.

<sup>3</sup> אֶפְרַתָּה, אֶפְרַתָּה, from פָּרָה to bear, sc. fruit, cf. פָּרָה, Phrath, in its Greek form Euphrates, as אֶפְרַתָּה as it were.

<sup>4</sup> Sept. Χαλειών, Josephus Καλλίων. The magnificence of the names might rather seem to contrast with the unhappy issue. For Elimelech Josephus puts Abimelech, probably also in consequence of some allegorical exposition.

<sup>5</sup> Some of the older Jewish teachers not inappropriately render "Ephratim" by עֲיִשְׁתֵּימֵלֶךְ, high-born, or *Palestini* (Ruth Rabba, 29, etc.).

not only from the connecting "and": "they came to Moab, where there, and Elimelech died" (cf. the Com. on Judg. i. 1), but may also be inferred from the circumstance that the sons did not marry while he was yet living.

The death of the father is the beginning of the sad catastrophe; but notwithstanding its occurrence the sons are unwilling to return. On the contrary, they proceed, in violation of the Mosaic law, to take Moabitish wives (cf. Com. on Judg. iii. 6 f.). That such marriages fall within the prohibition of Deut. vii. 3 is not to be doubted. The restrictions of that passage apply to all who serve false gods, and the idolatry of Ammon and Moab is as strongly abominated as any other. That Moab and Ammon are not expressly named in the passage, is owing to the fact that it speaks with reference to the country on this side of the Jordan. In other passages, the worship and fellowship of Moab are rejected in the same way as those of the other nations (cf. Judg. x. 6). The question is not what name a people bears, but what its religion and worship are. No doubt, however, the old Jewish expositors are right when they maintain that the law which forbids the entrance of an Ammonite or Moabite into the congregation of Jehovah, even to the tenth generation (Deut. xxiii. 3), does not bear on the case of Ruth. For this can apply only to men, who from their sex are enabled to act independently, not to women, who are selected and taken. A woman founded no family in Israel, but was taken into one. For that reason, also, there is no connection whatever between this law and that in Deut. vii. 2 ff. Israel was forbidden to take wives for their sons from among the neighboring nations, not because these entered into the congregation or founded strange families, but because marriage is a covenant, and involves the danger of becoming mixed up with idolatry.

Inapplicable, likewise, to the present case is the passage in Deut. xxi. 10 ff., adduced by Le Clerc in defense of Naomi's sons. Doubtless, the fact that a woman was a captive taken in war gave marriage with her an altogether different character. In that case all the presuppositions which underlie the enactment in Deut. vii. were wanting. The woman, moreover, must first bewail her kindred as dead, before she is allowed to be married. But Ruth and Orpah were not captives. Marriage with them was in all respects such as Deut. vii. provided against. Nor does the narrative seek to hide the sin of the young men.<sup>1</sup> It is precisely, as we shall see, the most striking beauty of the thought of our Book, that the wrong which has been done is overcome, and turned into a stepping-stone to a great end. The Midrash makes a daughter of king Egion out of Ruth. Her heart at least is noble and royal as any king's daughter could be, and her exterior was doubtless such as to correspond with it.

The name of the one was Orpah, and the name of the other Ruth. The designation of girls by names borrowed from pleasing animals or

flowers is common to all nations. The conjecture that Orpah, or Orpha, as the LXX. pronounce it, like Ophra, signifies a hind, is therefore undoubtedly in accordance with Moabitish usage. A comparison might apparently be made with *cerva*, Celtic *caru* (cf. Benfey, ii. 174). The name of Ruth would gain in interest, if the derivation which I propose, were approved. Singularly enough the name of the rose is not mentioned in the Scriptures, although this flower to this day adorns the ruins of the holy land with wondrous beauty. The Mishna and Talmud speak of it under its Greek name, *ρόδον* (cf. my *Rose und Nachtigall*, p. 19). Now it seems to me that in *רוּת* we have the ancient form of the word *ρόδον*, *rosa*, undoubtedly derived from the redness of the flower, *ῥοδός*, *rutilus*, Sanskrit *rudh-ira*, Gothic *rauds* (Benfey, ii. 125). That even the so called Semitic and classical languages have many words and roots in common, especially such as denote common objects, as colors, animals, plants, is manifest from numerous instances, as *ε. γ. ἀλφός*, *albus*, *לָבָן*.

At all events, the thought of Ruth as the Moabitish Rose is in itself, apart from the philological probability, too attractive to refrain from giving expression to the conjecture.<sup>2</sup>

And they dwelt there about ten years. The selection of such maidens as the sequel shows Ruth and Orpah to be, and the peaceful relations which must have existed between all parties concerned, may perhaps be allowed to reduce the offense of Naomi's sons against the marriage law to its mildest form. But the distance at which they keep themselves from their native land and people when these are in distress, in order to find happiness and rest for themselves elsewhere, does not prove productive of blessings. The lot that befalls them is very sad. The father, who feared lest he should not be able to live at home, had scarcely reached the strangers' land before he died. The sons founded their houses in Moab, and Moab became their grave. They were probably determined not to return home before the famine was over; and when it was over, they themselves were no more. The father had emigrated in order to have more and to secure his family; and now his widow had neither husband, nor sons, nor property. Mahlon and Chilion had died childless; "joy" and "ornament" had given way to mourning and the signs of bereavement—Naomi stood alone in a foreign land. Then she arose with her daughters-in-law.

Ver. 6. For Jehovah had visited his people to give them bread. Believing Israel sees the government of God in everything. Everything comes from Him and is designed to discipline and instruct mankind. In Deut. xxviii. 47, 48, it is written that in case Israel shall apostatize from God and cease to serve Him, it shall serve its enemies, and that in hunger and thirst, in nakedness and want. That the famine which had at this time befallen Bethlehem was the consequence of one of those military tyrannies which, as the Book

*רוּת*, vision, appearance, or better, of *רַעֲוָה* female friend. The explanation of *עֶרְבָה* as *hind*, rests on the supposition that it is the same with *עֶרְבָה*, the two middle letters being transposed. Gesenius derives it from the Arabic *'Orphus*, a mane; cf. the Heb. *עֶרְבָה*, neck. "It may, however, be more suitable," says Wright, "as the name of a female, to regard it as identical with the Arabic *'Orphus* in the sense of *liberality*." — Tr.]

<sup>1</sup> The Targum justly brings it into full relief. [It paraphrases: "and they transgressed the command of the Lord, and took foreign wives from among the daughters of Moab."] The answers of Le Clerc are misunderstandings, which have been repeated down to Bertheau. Rambach's excuses for the brothers are already offered by older Roman Catholic expositors. "But," says one of these (cf. Serarius, p. 680), "why make excuses for them? for Scripture does in no way represent them as holy men."

<sup>2</sup> *רוּת* is usually regarded as a contraction either of

of Judges relates, chastised the people, there is not the least indication. But a chastisement it certainly was, even though this is not asserted. And doubtless, the people, as it usually did under such circumstances, turned with penitence and prayer to its God. Then the years of famine came to an end. God remembered his people. It is a judgment of God when He allows men to go their own ways and help themselves in their necessities and sufferings (cf. the *ἡμετέρας*, Acts, xvii. 30); but in his mercy He remembers them, as he remembered Israel in Egypt (Ex. ii. 24). The word *נָסָה* here used, occurs repeatedly for such a return of divine remembrance. God remembered (*נָסָה*) Sarah, silently mourning over her childlessness (Gen. xxi. 1). After Moses had performed wonders before Israel in Egypt, the people believed, and when they heard that God had observed (*נָסָה*) the sufferings of the people, and had looked upon their affliction, they bowed down and worshipped (Ex. iv. 31).

From the turn of the language that God "remembered" to "give bread" to his people, more particularly to Bethlehem, the "House of Bread," it may properly be inferred that the famine was not the result of war, but of drought.

**NOTE ON BETHLEHEM AND THE GRAVE OF RACHEL.** "No one," says Robinson (*Bibl. Res.* i. 471), has ever doubted, I believe, that the present Beit Lahm, 'House of Flesh,' of the Arabs, is identical with the ancient Bethlehem, 'House of Bread,' of the Jews. The present distance of two hours from Jerusalem corresponds very exactly to the six Roman miles of antiquity." Schubert justly calls it the most attractive and significant of all the world's birthplaces.

This Bethlehem, where Rachel died, where Boaz married Ruth, where David was born, and Jesus Christ entered the world, is to-day, as Ritter remarks, a little city or village "hardly worthy of mention on its own account, having scarcely a single noteworthy characteristic, except the unchanging carpet of green, and the beautiful sky from which once the glory of the Lord shone round about the shepherds."

Bethlehem lies two short hours south of Jerusalem, on two moderate-sized hills, on whose northern and eastern declivities the dwelling-houses of the place are built. It is bounded on the south by the Wady et Taamirah. During the reign of the emperor Justinian it flourished greatly for a season, which, however, did not prove long. Its present inhabitants are mostly Christians. They are a strong and energetic race. During the Middle Ages, warlike feuds seem to have given the place a better title to be called Bethlachem, House of War, than Bethlehem.

Toward the west, there is a succession of irregular hills and valleys as far as the chapel over Rachel's sepulchre. The Jews considered this as an especially sacred spot.<sup>1</sup> The monument is described by Benjamin of Tudela, who visited Palestine somewhere between A. D. 1160 and 1173, as consisting of "eleven stones, according to the number of the sons of Jacob, with a cupola resting

on four pillars over them; and all passing Jews write their names on the stones of the monument" (ed. Asher, p. 40). The Jewish traveller Petachia (circa A. D. 1175-80), writes as follows: "Eleven stones lie on the grave of Rachel, according to the eleven tribes, for Benjamin was only born as his mother died. The stones are of marble; and the stone of Jacob, also marble, covers all the others, and is very large, so that it requires many persons to move it." This induces the author to add the following legend: "The monks who live a mile away, once took the stone from the grave, and deposited it by their church; but the next morning they saw it again at the grave as before" (ed. Carmoly, p. 97).

The author of *Jichus ha Abot* gives a description of the cupola as it was in his time (cf. Hottinger, *Cippi Hebraici*, p. 33, Carmoly, *Itinéraires*, etc., p. 436). The Arabian traveller Edrisi (about A. D. 1150; ed. Jaubert, i. 345) and another anonymous writer (*Fundgruben des Orients*, ii. 135; Carmoly, p. 457) also speak of it.

Buckingham's description (A. D. 1816) is as follows: "We entered it on the south side by an aperture through which it was difficult to crawl, as it has no doorway, and found on the inside a square mass of masonry in the centre, built up from the floor nearly to the roof, and of such a size as to leave barely a narrow passage for walking around it. It is plastered with white stucco on the outer surface, and is sufficiently large and high to enclose within it any ancient pillar that might have been found on the grave of Rachel. Around the interior face of the walls is an arched recess on each side, and over every part of the stucco are written and engraved a profusion of names, in Hebrew, Arabic, and Roman characters." (Cf. *Palestine*, i. 336.)

#### HOMILETICAL AND PRACTICAL.

"A man of Bethlehem-judah went to sojourn in Moab." Because there is famine at home, the family of Elimelech migrate to a foreign country. They alone think that the distress cannot be borne. Instead of crying to God and trusting in Him, along with their brethren, in Bethlehem, they proceed to an enemy's land, where heathen worship false gods. Their emigration testifies to a decrease in their faith. Here it is not, as in the case of Abraham, Go to a land that I will show thee; but it must rather be said, They went to a land that God had rejected. The result was such as might have been expected. God did not bless their departure, and therefore their entrance brought no joy. They sought to avoid one affliction, and fell into a heavier. The men escaped famine, but death overtook them. They had not trusted God's love at home, and so his judgments smote them abroad.

Results like these should also be contemplated by many who undertake to emigrate in our days. Not many go as Abraham went to Canaan, or as Jacob went to Egypt; the majority follow in the steps of Elimelech.

Continue in thy land, and support thyself honestly. "To marry" — says a book called *Sabbatliche Erinnerungen*, — "it may be a necessity to leave their native land, for the relations of life are

<sup>1</sup> [They do still. Dr. Hackett, who visited the tomb in 1862, says: "The Jews, as would be expected, regard the spot with peculiar interest. One of them filled a bag with earth collected near the tomb, and gave it to one of my travelling companions to bring home with him to this country, as a present to a brother of the Jew residing here."]

See *Scripture Illustrations*, Boston, 1855, p. 102, where a small engraving of the present exterior of the sepulchre is also given — Tr.]

<sup>2</sup> [Compare the Introduction, Sect. 6, for some general Homiletical Hints on the whole Book. — Tr.]

manifold and often strange; but most of those who in these days seize the pilgrim-staff, are not driven by distress. It is not hunger after bread, or want of work that urges them, but hunger after gain, and the want of life in God."<sup>1</sup>

STARKE: Dearth and famine are a great plague, and we have good reason to pray with reference to them, "Good Lord, deliver us!"

It is true, indeed, that Elimelech emigrated to a heathen land, where the living God was not acknowledged, while emigrants of the present day go for the most part to lands where churches are already in existence. But, on the other hand, Elimelech, notwithstanding his unbelieving flight, became after all no Moabite. The emigrant's grand concern should be not to have the spirit of a Moabite when he leaves his native land. Many have ended much more sadly than Elimelech, and have left no name behind. Elimelech's kindred was yet visited with blessings, because the faithful, believing spirit of an Israelitish woman, Naomi, worked in his household.

STARKE: Husband and wife should continue true to each other, in love and in sorrow, in good and evil days.

"*And the name of his wife was Naomi.*" Naomi means, "pleasant, lovely." As her name, so her character. Her name was the mirror of her nature. And truly, names ought not to be borne in vain. [FULLER: Names are given to men and women, not only to distinguish them from each other, but also, — 1. To stir them up to verify the meanings and significations of their names. Wherefore let every Obadiah strive to be a "servant of God," every Nathaniel to be "a gift of God," Onesimus to be "profitable," every Roger "quiet and peaceable" (?) Robert "famous for counsel" (?), and William "a help and defense" to many. 2. To incite them to imitate the virtues of those worthy persons who formerly have been bearers and owners of their names. Let all Abrahams be faithful, Isaacs quiet, Jacobs painful, Josephs chaste; every Lewis, pious; Edward, confessor of the true faith; William, conqueror over his own corruptions. Let them also carefully avoid those sins for which the bearers of the names stand branded to posterity. Let every Jonah beware of frowardness, Thomas of distrustfulness, etc. If there be two of our names, one exceedingly good, the other notoriously evil, let us decline the vices of the one, and practice the virtues of the other. Let every Judas not follow Judas Iscariot, who betrayed our Saviour,

but Judas the brother of James, the writer of the General Epistle; each Demetrius not follow him in the Acts who made silver shrines for Diana, but Demetrius, 3 John, ver. 12, who had "a good report of all men;" every Ignatius not imitate Ignatius Loyola, the lame father of blind obedience, but Ignatius, the worthy martyr in the primitive church. And if it should chance, through the indiscretion of parents and godfathers, that a bad name should be imposed on any, O let not "folly" be "with" them, because Nabal is their name. . . . In the days of Queen Elizabeth, there was a royal ship called "The Revenge," which, having maintained a long fight against a fleet of Spaniards (wherein eight hundred great shot were discharged against her), was at last fain to yield; but no sooner were her men gone out of her, and two hundred fresh Spaniards come into her, but she suddenly sunk them and herself; and so "The Revenge" was revenged. Shall lifeless pieces of wood answer the names which men impose upon them, and shall not reasonable souls do the same? — Tr.]

[Br. HALL: Betwixt the reign of the judges, Israel was plagued with tyranny; and while some of them reigned, with famine. Seldom did that rebellious people want somewhat to humble them. One rod is not enough for a stubborn child.

FULLER: The prodigal child complained, "How many hired servants of my father have bread enough, and I die for hunger!" So here we see that the uncircumcized Moabites, God's slaves and vassals, had plenty of store, whilst Israel, God's children (but his prodigal children, which by their sins had displeased their Heavenly Father), were pinched with penury.

THE SAME: Let us not abuse strangers, and make a prey of them, but rather let us be courteous unto them, lest the barbarians condemn us, who so courteously entreated St. Paul, with his shipwrecked companions, and the Moabites in my text, who suffered Elimelech, when he came into the land, to continue there.

THE SAME: "*And Elimelech died.*" I have seldom seen a tree thrive that hath been transplanted when it was old.

THE SAME: "*And she was left, and her two sons.*" Here we see how mercifully God dealt with Naomi, in that He quenched not all the sparks of her comfort at once, but though He took away the stock, He left her the stems. Indeed, afterwards He took them away also; but first He provided her with a gracious daughter-in-law. — Tr.]

<sup>1</sup> [Without questioning the correctness of the foregoing remarks, it may nevertheless serve a good purpose to call attention to the following sentences from Dr. Thos. Fuller (1664), which read to-day suggest the great need of that caution in "application" which they also exemplify: "Now if any do demand of me my opinion concerning our brethren which of late left this kingdom to advance a plantation in New England; surely I think, as St. Paul said concerning virgins, he had 'received no commendment from the Lord'; so I cannot find any just warrant to encourage men to undertake this removal; but think rather the counsel

best that king Joash prescribed to Amaziah. 'Tarry at home.' Yet as for those that are already gone, far be it from us to conceive them to be such to whom we may not say, 'God speed,' as it is in 2 John verse 10: but let us pity them, and pray for them; for sure they have no need of our mocks, which I am afraid have too much of their own miseries. I conclude therefore of the two Englands, what our Saviour saith of the two wines, Luke v. 39: 'No man having tasted of the old presently desireth the new: for he saith, The old is better.' — Tr.]

## VERSES 7-18.

*Faithfulness until Death.*

7. Wherefore [And] she went forth out of the place where she was, and her two daughters-in-law with her;<sup>1</sup> and they [already] went on the way to return unto the land of Judah. And Naomi said [Then said Naomi] unto her two daughters-in-law, Go, return each to her mother's house: the Lord [Jehovah] deal kindly with you.<sup>2</sup> 8 as ye have dealt with the dead, and with me. The Lord [Jehovah] grant you that ye may find<sup>3</sup> rest [a resting-place], each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, 11 Surely<sup>4</sup> we will return with thee unto thy people. And Naomi said, Turn again [Return], my daughters: why will ye go with me? are there yet any more sons in 12 my womb, that they may be your husbands? Turn again [Return], my daughters, go your way [omit: your way]; for I am too old to have [to belong (again) to] an husband. If [Even if] I should say,<sup>5</sup> I have hope, if I should have [should belong to] an husband also to-night, and should also bear sons; would ye [then]<sup>6</sup> tarry for them [omit: for them] till they were grown? would ye stay for them [would you then shut yourselves up] from having husbands [in order<sup>7</sup> (after all) not to belong to a husband]? nay, my daughters; for it grieveth me much for your sakes [it is much more bitter to me than to you],<sup>8</sup> that [since] the hand of the Lord [Jehovah] 14 is gone out against me. And they lifted up their voice, and wept again.<sup>9</sup> And 15 Orpah kissed her mother-in-law [and turned back]; but Ruth clave unto her. And she [Naomi] said, Behold, thy sister-in-law is gone back unto her people, and unto her 16 gods [God]:<sup>10</sup> return thou [also] after thy sister-in-law. And Ruth said, Entreat [Urge] me not to leave thee, or [and] to return from following after thee: for whither thou goest, I will go; and where thou lodgest [abidest], I will lodge 17 [abide]: thy people shall be [is] my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord [Jehovah] do so to me, and 18 more also, if<sup>11</sup> *ought* but death part thee and me. When [And when] she saw that she was steadfastly minded to go with her, then she left speaking unto [ceased to dissuade] her.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 7. — From this verse, and the preceding (cf. also ver. 10), it appears plain, as Bertheau remarks, that not only Naomi, but also both her daughters-in-law, set out with the intention of going to Judah. It may be true that Naomi, determined from the start that they must not carry out this intention, "looked upon them as only bearing her company for a while before parting" (Dr. Cassel, below); but it seems at least as likely that in the struggle between duty and inclination, she did not finally reach this conclusion until the moment that she attempted to give it effect. The *לְשׁוֹבָהּ* is of course strictly applicable only to Naomi. — Tr.]

[2 Ver. 8. — *יְיָ יֵעָשֶׂה יְהוָה עִמָּךְ חֲסֵד*: lit. Jehovah do kindness with you. On the form *יְעָשֶׂה* as optative, cf. Ges. 127, 3, b. Although the shortened form *יַעַשׂ* is more usual, its substitution by the Keri is unnecessary.

In *עִמָּךְ* the suffix is masc., although referring to women, cf. also *עִשְׂתֶּיכֶם* in the next member of the clause. Similar departures from strict grammatical propriety occur in vers. 9, 11, 13, 19, 22, ch. iv. 11. Gesenius regards them as originally colloquial inaccuracies, which afterwards passed into books, § 121, 6, Rem. 1. All but two (vers. 19, 22) of those in our Book are actually found in conversations.

[3 Ver. 9. — *וְיָשָׁבְנָה*, imperat. *scriptio defect.* for *וְיָשָׁבְנָה*. On the construction, cf. Ges. 130, 1. The imperat. is only a stronger jussive, hence easily connected with it. — Tr.]

[4 Ver. 10. — *וְ*: Dr. Cassel first supplies: "We will not turn back," and then renders *וְ* by *dena*, "for," cf. Ges. Lex. s. v. *וְ*, B. 3, b. In that case, however (after the implied negation), *sondera*, "but," would be better than "for." But it is best taken like *וְ* in N. T. before words directly quoted, cf. Ges. l. c. B. 1, b. Kell's remark, that "*וְ* before words in direct discourse serves to strengthen, being almost equal to an assurance," is certainly not true in all cases, cf. 1 Sam. x. 19; 1 Kgs. xi. 22. — Tr.]

[5 Ver. 12. — *וְ* *אִם* *יִהְיֶה*: *וְ* is causal, and introduces another but closely connected reason (the first, also introduced by *וְ*, being given in the preceding clause) why they should return, cf. Isa. vi. 5; Ps. xxii. 12. In English, we should represent this *וְ* — *וְ* by "for—and." *וְיָשָׁבְנָה*, *וְיָשָׁבְנָה*, and *וְיָשָׁבְנָה* are all conditional perfects,

with the conditional particle omitted, as in Ps. lxi. 83; ciii. 16; Amos iii. 8, etc. Cf. Ew. 367 b. In English we might imitate the sentence thus: "For (let us suppose) I say, I have hope; I have a husband; I have children; will you," etc.]

[6 Ver. 13. — **הִלָּחֵן** is the fem. suffix **הֵן**, used as a neuter (cf. Ges. 107, 8), with prep. **לְ** and the interrogative **לָּ**: "under these circumstances," or briefly "then," as inserted in the text after Dr. Cassel. The word in this sense is not unusual in Chaldee, cf. Dan. ii. 6, 9, 24; Ezra v. 12. In Hebrew it is found again at Job xxx. 24. As it occurs here in the colloquy of Naomi with her daughters, it is probably to be regarded as a word current in the language of daily life. See Kell, *Introd.* to O. T. § 137, 2. The rendering of the E. V. (after Sept., Vulg., etc.), "for them," is very improbable, both on account of the position of the word, the emphasis being clearly on "wait," and also because of its fem. suffix. — Ta.]

[7 Ver. 13. — **לְבִלְתִּי**, lit. "to not," Dr. Cassel, *sm.* **לְבִלְתִּי** expresses negative design, as **לְמַעַן** positive. The necessary result is here represented as designed, cf. the use of *ita*, Win. 53, 10, 6. — Ta.]

[8 Ver. 13. — **כִּי־מְרִירִי מְאֹד מִנִּי**: Dr. Cassel interprets rather than renders: "for I am much worse off than you, since against me," etc. Substantially the same rendering is given by Kell, De Wette, Wright, Wordsworth, etc. "So Sept., which has **καὶ ὑπὲρ μου**, not **καὶ ὑπὲρ σου**, and so Syr. and Arabic" (Wordsworth). Berthieu, like E. V. takes **מִנִּי** = on your account, for your sake. The objection that this would require **עָלַיְכֶם** instead of **מִנִּי** (cf. 2 Sam. i. 26), does not hold, cf. Prov. v. 18; Eccles. ii. 10, etc. But the other rendering yields a better sense. **מִנִּי** may be adjective, noun, or verb, viz. 3 sing. perf. of **מָרַר**, used impersonally. — Tr.]

[9 Ver. 14. — **עוֹד**: Dr. Cassel — "exceedingly." But there is no good reason to change the English "again," referring to ver. 9. — Ta.]

[10 Ver. 15. — **אֱלֹהֵיהֶן**: Sept. and Vulg. render by the plural, "gods." Luther has the sing., and so Dr. Cassel. The reference is apparently to the national deity — "her people and her god" — namely, Chemosh (Num. xxi. 29): hence, the sing. is to be preferred. It seems almost superfluous to observe that Naomi's words do not necessarily contain any recognition of the Moabitish deity, or indicate (as Wright suggests) that "she was possibly led astray by the false idea that Jehovah was only the God of Israel." Was Jephthah, then, similarly led astray (cf. Judg. xi. 24, 27)? — Tr.]

[11 Ver. 17. — **כִּי** is not "if" (**אִם**, 1 Sam. iii. 17, etc.), but "that," cf. 1 Sam. xiv. 44; 1 Kgs. ii. 28. **אֲשָׁפְתִּי**, "I swear," or some such expression, is understood, cf. Gen. xxii. 15. The E. V. might be corrected by leaving **כִּי** untranslated, and rendering: "only death shall part thee and me." The Hebrew, instead of invoking a definite judgment or calamity on himself, in case he breaks his oath, simply says **פָּרוּחַ**, which with the addition "and more too," is perhaps more awful to the imagination because it is not definite. — On the article with "death," cf. Ges. 109, Rem. 1. c. — Ta.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 7. **And she went forth out of the place.** The place is not named, nor is it necessary. The Israelitish family had after all not become naturalized in it. No one asks Naomi to stay. No one accompanies her, save her two daughters-in-law, the youthful widows of her too early faded sons.

**And they already went on the way.** Until then Naomi had looked on her daughters-in-law as only bearing her company for a while before parting. But being now far from their place of residence, on the highway from Moab to Judah, she stops, and bids them return.

Ver. 8. **Jehovah deal kindly with you, as ye have dealt with the dead and with me.** A scene now begins of unequalled tenderness and amiableness. We get a look into a family-life that may serve as a model for all. It is an honor to the deceased sons, Mahlon and Chilion, that they made such a selection of wives; but they must also have been worthy of the enduring love they awakened, notwithstanding that there were no children to strengthen the bonds of affection. The attachment of the Moabitish women, Ruth and Orpah, to their new family, must be grounded in psychological facts, with a knowledge of which exegesis cannot dispense. The Moabitish women had entered into an Israelitish house, and had breathed the beneficent atmosphere of a family of Judah. Marriage and family life form the real mirror of religious belief and worship. Hence, the apostle, in his sublime manner, arranges the relations of husband and wife by referring to the love of Christ for his church (Ephes. v. 22 ff.). Ancient Israel,

therefore, distinguished itself from the inhabitants of Canaan, not merely by the name of its God, but by its life at home in the family, by faithfulness and love to wife and child. Purity and morality in marriage were the necessary results of faith in the only, living God, as much as a life of unchaste and sensual pleasures belonged to the abominations of idolatry among the Ammonites and Moabites. Among the worst sins into which Israel fell in the desert, was the whoredom with the daughters of Moab in the service of Baal-Peor (Num. xxv.); by executing summary and terrible punishment on which, Phinehas the priest won for himself an enduring blessing. The Mosaic law does not contain special and extended instructions as to the treatment of wife and child. But the command, "thou shalt not commit adultery," stands among the Sinaitic Ten as the reflection of that other which says, "thou shalt have no other gods." An affectionate, moral family life had become an Israelitish characteristic through the influence of the Israelitish faith, as is evident already in patriarchal times from the instances of Sarah, Rebecca, Rachel and Leah. But it showed itself still more brightly in Israel as a nation, living by the side of other tribes in Canaan, since monogamy had become its natural and prevailing practice. Every profounder apprehension of domestic relations, brought about by man's consciousness of God, affects the wife especially. She experiences most deeply the beneficence of a life sanctified by the law of God. Her happiness and her love, indissolubly connected, depend upon the moral education of the man she follows. Ruth and Orpah felt the impression of the higher moral-

ity which, in contrast with the Moabitish home, pervaded every Israelitish household. It is not necessary to conceive of Mahlon and Chilion as men of eminence in this respect; but they held fast to their family traditions, according to which the wife occupied a position of tenderness, protected by love and solicitude. They did not act in entire accordance with the law when they married Moabitish wives; but neither did they unite with them in the idolatry of Baal-Peor. Although they may not have been specially pious and god-fearing men, their national mode of home and married life nevertheless contrasted with that of Moab, and all the more strongly because they lived in the midst of Moab. Both the young women, acquainted with the fate of Moabitish marriages, felt themselves gratefully attracted to the Israelitish house into which they entered. They had not accepted the law and the God of Israel; but they requited the kind and tender treatment they received with equally self-sacrificing love. That Naomi can acknowledge this, after having observed them through ten years of married life, what a picture of peace and happiness does it suggest! The women had not only heard the religion of Jehovah confessed in Moab (cf. the expression: *Jehovah deal kindly with you*, etc.), but they had seen the expression of it in the life. What they have done and are yet ready to do, is the consequence thereof. For national divisions, we here see, are overcome rather by the preaching of the life than by the verbal proclamation of doctrine.

Naomi praises not only the love which Ruth and Orpah have manifested toward their husbands, but also that which they have shown towards herself, the mother-in-law. And this is yet more noteworthy. Ancients and moderns unite in complaints of the unhappy relations between daughters and mothers-in-law. Plutarch, treating of the duties of married persons, relates that in Leptis, in Africa, it was customary for the bride on the day after the wedding to send to the bridegroom's mother to ask for a pot, which the latter refuses, pretending that she has none, in order that the young wife may speedily become acquainted with the stepmotherly disposition of her mother-in-law, and be less easily provoked when subsequently more serious troubles arise.<sup>1</sup> In Terence (*Hecyra*, ii. 1, 4), Laches laments "that all mothers-in-law have ever hated their daughters-in-law" (*uno animo omnes socrus oderunt nurus*).<sup>2</sup> Juvenal, in his satire against women (vi. 231), says, in a rather coarse way, that matrimonial peace is inconceivable so long as the mother-in-law lives (*desperanda salva concordia socru*). Old German popular sayings faithfully reproduce the ancient maxims: "*Die Swiger ne weiss, dass sie Snur gewesen*" (the mother-in-law has forgotten that she was ever a daughter-in-law);<sup>3</sup> "*Die beste Swiger ist die, auf deren Rock die Gänse weiden*" (the best mother-in-law is one on whose gown the geese feed, i. e. who is dead).

The family life of Naomi with her daughters-in-law affords no trace whatever of such sad experiences. They mutually love each other—both during the lives of the husbands and after their decease,—although they belong to different tribes. The praise for this naturally belongs largely to

the mother, whose kind and genial soul evidently answered to her beautiful name. Thus much may also be gathered from her further conversation with her daughters. But the unhappy relations between daughter and mother-in-law, elsewhere usual, must in general have been unknown in Israel. Otherwise the prophet could not represent it as a sign of the extremest social ruin that, as the son against the father, and the daughter against the mother, so the daughter-in-law rises up against the mother-in-law (Mic. vii. 6); a passage to which Christ alludes when he speaks of the effects to be brought about in social life by his gospel (Matt. x. 35).

Vers. 9, 10. *Jehovah grant you that you may find a safe place.* If he be truly worthy of love who amid his own sorrow still thinks of the welfare of others, then, surely, Naomi is worthy of love. She has been called upon to part with all that was dear to her, with husband and children. She stands quite alone in her advanced age. But even yet all partings are not over. She thinks that now also she must no longer allow herself to be accompanied by Orpah and Ruth. Both the daughters-in-law are yet young; should she take them with her into her uncertain lot! She has not the presumption to forget their future in thoughts about her own; nor the vanity to think that the widows of her sons should not marry again. The position of a single woman in antiquity was an unhappy one. It was altogether customary for youthful widows to marry again. Only a husband's house is the true asylum for a woman. There she finds protection, safety, and honor. That is the idea of the *menuchah*, the rest, which Naomi wishes that Jehovah may give each of them in the house of another husband. It is impossible to imagine a more beautiful expression of the end of marriage to a woman. The possession of a *menuchah*, an asylum of honor and freedom, is the highest happiness; the want of it, a terrible misfortune. Among other evils, Israel is told that in the event of disobedience it shall have no *menuchah* (Deut. xxviii. 65).<sup>4</sup> The holy land, if it be possessed in faith, is, as it were, the earthly house to which Israel has come, like a wife to the house of her husband. "Hitherto," says Moses, Deut. xii. 9, "you have not yet come unto the *menuchah* which Jehovah your God gives you." The desert had no place of rest, properly speaking: it was only the way, not the goal. Solomon was the first who could praise God for the complete gift of *menuchah* to his people (1 Kgs. viii. 56). It is true, Israel's highest *menuchah* is God, Jehovah himself and his redemption. He is the true goal of life. Says the prophet (Isa. xi. 10): "And it shall come to pass in that day: the Root of Jesse—to him shall the nations repair, and his *menuchah* is glory." And, hence, Christ also says, Matth. xi. 29: "I learn of me, that I am meek and lowly in heart, and you shall find rest (*ἀνάπαυσις*, *menuchah*) for your souls."

Such a *menuchah* Orpah and Ruth had enjoyed in the homes of their husbands; and they are, as it were, vocationless, if they find not another. It was in the natural course of ancient social life that they should marry again among the people to whom they belonged. Naomi thinks it wrong for

<sup>1</sup> Cf. Jerome, *adv. Jovinian*, lib. i. 48, p. 317, and *Comment. ad Michæam*, on ch. vii. p. 519 (ed. Migne, vi. p. 1221).

<sup>2</sup> Pliny, in his *Panegy. Trajani*, cap. 84, says: "quo quidem admirabilis existimandum est, quod mulieribus

<sup>3</sup> Similar ideas are treated of in his peculiar way, by Abraham a Sancta Clara, in *Judas, der Bräutigam*, v. p. 15.

<sup>4</sup> [The word in the passage referred to is *menachah*, which, however, differs only in form, cf. ch. iii. 1.—Ta.]



her to take them away from that people. Turn back, she says; may the blessing of the God of Israel be with you even in the midst of Moab! May He grant you rest in the house of a new husband! And she kisses them, as the signal of parting (cf. ver. 14),—but a loud weeping arises. Naomi finds it hard to be obliged to leave these last dear friends whom she has become accustomed to regard as daughters. Orpah and Ruth are unwilling to turn back, unwilling to let the loved Naomi proceed alone on her solitary way through life. "We go with thee," they say, "to thy people."

Vers. 11-13. **And Naomi said: Have I then yet sons in my womb?** It is by means of two considerations that Naomi seeks to persuade her daughters-in-law to return: first, she holds out to them the prospect of new family connections in Moab; and, secondly, she shows them that all hope of renewed married happiness is ended if they go with her. The surprising delicacy with which this is done, is such as to show clearly how truly a religious love educates and refines. The ultimate cause of the grief occasioned by the necessity of impending separation, lies after all solely in the fact that Ruth and Orpah are Moabitesses. Naomi could not bear to tell them that if they, as daughters of Moab, went with her to Israel, they would find themselves in a less hospitable situation than they had hitherto enjoyed. She is too tender to remind these good children of the fact that Israel does not sanction connections with Moab. On this account, she had already suggested (ver. 8), with special emphasis, that they should return to Moab, each to her mother's house, thus putting the natural Moabitish mother over against herself, the Israelitish mother-in-law. She would thereby intimate to them, as delicately and indirectly as possible, that they could hope for nothing in Israel except what she herself could give; that they could enter into her house, indeed, but not into Israel's national life. Naomi's speech in vers. 12, 13, is a climactic utterance of grief,<sup>1</sup> which often says so many really unnecessary things, in order to conceal others which it dares not say. Orpah and Ruth are themselves aware of all that Naomi says to them in these verses. In wishing to go with her, they cannot possibly have a thought of building hopes on sons yet to be born to Naomi by another marriage. But—and this is what Naomi would make them feel—any other hope than this vain one, they as Moabitish women could not have in Israel. If I myself—she gives them to understand—could yet have sons, I would take you with me. My home would then be your home too. To me you are dear as daughters-in-law, whether in

1 The climax of grief shows itself in the climax of impossibilities adduced to show that she can have no other sons for Ruth and Orpah. In the first place she says, I am too old; but if I were not, I have no husband. But even if I had a husband, and brought forth children this very night, two of them, and they sons, would you wait till they were grown up, and shut yourselves in until they were marriageable! The word  $\text{שָׁטַח}$ , here used in the sense of shutting one's self in, does not occur again in Scripture, and receives its explanation only from its use in this sense in the later Hebrew. This meaning, however, is evidently very ancient. It is connected with  $\text{גֵּן}$ , garden, the  $\text{קָדֵשׁ}$ , which was closed in, hedged in. Ruth and Orpah would have had to look upon themselves as brides of the supposed sons of Naomi, and must therefore have been shut in. With this the explanation of the word  $\text{שָׁטַח}$  itself stands connected. *Kallah* means bride and daughter-in-law (as newly-married wife), in the same way as the Greek

Israel or in Moab, but other prospect have you none. Here where everything turns on love, the fulfiller of every law, Naomi does not think of the legal provisions with respect to levirate marriages; but she heaps up the improbabilities against her being able to furnish husbands to her daughters-in-law in Israel, in order in this veiled manner to indicate that this was nevertheless the only possible ground of hope for them in Israel.

**For I am worse off than you are.** It is very painful for Naomi to let them go, for she is entirely alone. But she cannot answer it to take them with her, seeing she can offer them no new home. Undoubtedly, she is in a worse situation than that of the young women. For them there is yet a possible future among their people. Naomi has buried her happiness in a distant grave. For her there is no future. The last of those dear to her, she herself must tear away from her heart. "Jehovah's hand," she says, "went forth against me." She is soon to experience that his mercy is not yet exhausted.

Ver. 14. **But Ruth clave unto her.** Orpah suffers herself to be persuaded, and goes; but Ruth remains, and will not leave her. The result of Naomi's tears is, that Orpah takes leave of her, and that Ruth clings to her only the more closely. The hopelessness of the future, on which the mother had dilated, leads Orpah back to Moab, but suffers Ruth to go with her to Israel. All that Naomi had said, her solitariness, poverty, sorrow, only served to attach her more firmly. Orpah too was attached and well disposed; but still, with eyes of love, although she had them, she yet saw herself, while Ruth saw only the beloved one. It might be said with a certain degree of truth, that the same cause induced Orpah to go and Ruth to remain, the fact, namely, that Naomi had no longer either son or husband. The one wished to become a wife again, the other to remain a daughter. Few among the natural children of men are as kind and good as Orpah; but a love like that of Ruth has scarcely entered the thoughts of poets. Antigone dies for love of her brother; but the life which awaited Ruth was more painful than death. Alcestis sacrifices herself for her husband, and Sigune (in the *Parzival* of Wolfram v. Eschenbach) persistently continues in a solitary cell, with the corpse of her lover whom she had driven into battle, until she dies; but Ruth goes to a foreign land and chooses poverty, not for a husband or a lover, but for the mother of him who long since was torn away from her. She refuses to leave her for the very reason that she is poor, old, and childless. Naomi, having lost her sons, shall not on

$\nu\mu\phi\eta$  (cf. Matt. x. 35, as also the rendering of the LXX. and the German *Brant*, Grimm, *Wörterb.* II. 832). The Greek  $\nu\mu\phi\eta$  explains itself from the Latin *nubere*, to cover, to veil. The bride already covered herself, like the wife, withdrew herself from the eyes of men, and was shut up. The goddesses themselves were originally called  $\nu\mu\phi\alpha\iota$  probably because they were conceived of as rendered invisible by the nature-covering of tree and fountain. The use of  $\sigma\upsilon\nu\nu\mu\phi\eta$ , for sister-in-law, by the LXX. in ver. 15, is peculiar, and doubtless intended to mean "the other, second, the sister-daughter-in-law," rather than "the sister-in-law." In classic authors it does not occur; for in  $\sigma\upsilon\nu\nu\mu\phi\eta$ , the  $\sigma\upsilon\nu$  refers to  $\kappa\acute{o}\mu\omicron\varsigma$ . The Hebrew bride derives her name from the garland with which it was customary to crown both bride and bridegroom (cf. Mader, *de Coronis*, Helms. 1862, p. 85, etc.). The symbolism of the word contains profound poetical ideas. It represents a shutting in, it is true; but by flowers,—a shutting up unto perfection and coronation.

that account lose her daughters also. Rather than leave her to suffer alone, Ruth will starve with, or beg for her. Here is love for the dead and the living, surpassing that of Alcestis and Sigure. That Ruth does for her mother-in-law, what as the highest filial love the poet invents for Antigone, when he represents her as not leaving her blind father, is in actual life almost unexampled. Nor would it be easy to find an instance of a deeper conflict than that which love had to sustain on this occasion. The foundation of it was laid when Elimelech left his people in order not to share their woes. It was rendered inevitable, when, against the law of Israel, his sons took wives of the daughters of Moab. It broke out when the men died. Their love for their Israelitish husbands had made the women strangers in their native land; and the love of Naomi for her Moabitish daughters made her doubly childless in Israel. Nationality, laws, and custom, were about to separate mother- and daughters-in-law. But as love had united them, so also love alone has power to solve the conflict, but only such a love as Ruth's. Orpah escapes the struggle by returning to Moab; Ruth ends it by going with Naomi.

Ver. 15. **Thy sister-in-law returned home to her people and to her God.** In these remarkable words lies the key to the understanding of vers. 11-13. Her daughters had said to her (ver. 10), "We will go with thee to *thy people*." It grieves Naomi to be obliged to tell them, with all possible tenderness, that in the sense in which they mean it, this is altogether impossible. It was necessary to intimate to them that a deeper than merely national distinction compels their present parting: that what her sons had done in Moab, was not customary in Israel; that her personal love for them was indeed so great, that she would gladly give them other sons, if she had them, but that the *people* of Israel was separated from all other nations by the God of Israel. Orpah understood this. Strong as her affection for Naomi was, her natural desire for another resting-place in a husband's house was yet stronger; and as she could not hope for this in Israel, she took leave and went back. For the same reason, Naomi now speaks more plainly to Ruth: thy sister-in-law returned home to her people and to *her God*. It is not that we belong to different nations, but that we worship different Gods, that separates us here at the gates of Israel.

Vers. 16, 17. **And Ruth said, Thy people is my people, and thy God my God.** Naomi's house, her character and life, have won for her the love of her daughters-in-law. Ruth cleaves to her and will not leave her, although poverty and misery await her. For love to her she proposes to give up not only home and family, but also all the heart-joys that might there yet be hers. She cleaves to her thus, although she is of Israel. Naomi and her house have made Israel also appear lovely in the eyes of Ruth. Who would not wish to go to a people whose sole known representatives were so amiable as Naomi and her family! In Moab, the young women had not been made aware that one cannot be united to Israel without acknowledging Israel's God, for they had entered the marriage relation with sons of Israel without entering into covenant with their God. Now, however, they learn, from Naomi's intimations, that that which Mahlon and Chilion had done, was against the custom of Israel. The discovery instantly manifests itself in different effects on Orpah and Ruth. Orpah is repelled, because she thinks

only of the bridal she might lose. Ruth is attracted; for if that which distinguishes this people which she already loves be its God, then she loves that God also. In Naomi she loves both people and God. Ruth's love is true love: it cleaves to Naomi not for advantages, but on account of her virtues and amiability. Ruth desires to be one with her for life. She will not let her be alone, wherever she may be. What Naomi has, she also will have, her people and her God. And this she expresses at once, so clearly and decidedly, that in ver. 17 she swears by Jehovah, the God of Israel. The Jewish expositors, after the example of the Targum, suppose a dialogue to have taken place in which Naomi has first explained to Ruth the difficulties connected with faith in the God of Israel. All this, however, should be considered merely as a didactic anticipation of her subsequent experiences. In our narrative, the confession of Ruth, "thy God is my God," is the highest stage of that devotion which she yields to Naomi for life. She has vowed that nothing shall separate her love from its object; for whatever could separate it, would make it imperfect. But since the God of Israel is the true ground of all the love which she felt for her Israelitish friends, it follows that her confession of Him is the keystone of her vow. It is at the same time the true solution of the conflict into which persons who mutually loved each other had fallen. It rectifies the error committed by her husband when he took the Moabitish woman notwithstanding her relation to the idol of Moab. The unity of the spirit has been attained, which not only shows true love, but even in memory reconciles what was amiss in the past. For Naomi's grief was so great, not only because she had lost her sons, but also because the daughters-in-law which she had must be given up, and she be left alone. And as love enforced the separation, so love also became the cord drawing to a yet closer union. If Naomi believed herself fallen out of the favor of God on Moab's account, she could derive comfort from Ruth who for her sake entered into the people of God.

Ver. 18. **And when she saw that she was firmly resolved.** Older expositors have imagined that Naomi's efforts to persuade her daughters-in-law to return homeward, were not altogether seriously meant. She only wished to test them. They take this view in order to free Naomi from the reproach of being too little anxious to introduce her daughters into Israel and the true faith (Rambach: *Querunt hic Interpretes an recte fecerit Noomia*, etc.).<sup>1</sup> But this whole exposition is a dogmatic anachronism. Naomi could entertain no thoughts of missionary work as understood in modern times, and for that she is not to be reproached. The great love on which the blessing of the whole narrative rests, shows itself precisely in this, that Naomi and her daughters-in-law were persons of different nationality and religion. This contrast — which a marriage of ten years has only affectionately covered up — it is, that also engenders the conflict of separation. During more than ten years the marriage of Naomi's sons to Moabitesses was and continued to be wrong in principle, although, in the happy issue of their choice, its unlawfulness was lost sight of. What she had not done then in the spring-tide of their happiness, Naomi could not think of doing now. Her generous love shows itself now rather in dissuading her daughters-in-law

<sup>1</sup> "Sed aliis tamen Hebræi pariter ac Christiani interpretes Noomiam a reatu liberant, et non serio sed tentandi animo id egisse statuunt." — Rambach, p. 743.

from going with her to Israel. For they surely would have gone along, if their deceased husbands, instead of remaining in Moab, had returned to Israel. But their death had in reality dissolved every external bond with Naomi. No doubt, Naomi now feels the grief which the unlawful actions of her husband and sons have entailed. Had her daughters-in-law been of Israel, there would naturally be no necessity of her returning solitary and forsaken. She feels that "the hand of Jehovah is against her." How indelicate would it be now, nay how unbecoming the sacredness of the relations involved, if Naomi, at this moment, when she is herself poor, and with no prospect in the future, were to propose to her daughters-in-law to leave not merely the land but also the god of Moab, that thus they might accompany her. If she had ever wished, at this moment she would scarcely dare, to do it. It is one of the symptoms of the conflict, that she could not do it. The appearance of self interest would have cast a blot on the purity of their mutual love. Naomi might now feel or believe what she had never before thought of, — she could do nothing but dissuade. Anything else would have rudely destroyed the grace and elevation of the whole beautiful scene. The great difference between Orpah and Ruth shows itself in the very fact that the one yields to the dissuasion, the other withstands. Ruth had the tenderly sensitive heart to understand that Naomi must dissuade; and to all Naomi's unuttered reasons for feeling obliged to dissuade, she answers with her vow. Naomi dissuades on the ground that she is poor, — "where thou abidest, I will abide," is the answer; that she is about to live among another people, — "thy people is my people;" that she worships another God, — "thy God is my God;" that she has no husband for her, — "only death shall part me from thee." Under no other circumstances could the conflict have found an end so beautiful. Naomi must dissuade in order that Ruth might freely, under no pressure but that of her own love, accept Israel's God and people. Only after this is done, and she holds firmly to her decision, does Naomi consent and "cease to dissuade her."

NOTE TO VERSE 8: "*Jehovah deal kindly with you, as ye have dealt with the dead and with me.*" The love which unites husband and wife in marriage, reconciles the contrasts inherent in difference of nationality, makes peace, gives a good conscience, and leaves a blessed memory. Christian families, too, will do well to look upon the good understanding existing between Naomi and her daughters-in-law as an example to be followed. It originated in the right love of the wives for their husbands, and of the mother for her sons. A right love rejoices in the happiness of its objects, even though derived through others. The jealousy of mothers toward their children-in-law, and of wives toward their husbands' parents does not spring from love.

A pleasing instance of right relations with a mother-in-law comes to light in the gospel history. Jesus enters into the house of Peter, whose mother-in-law lies sick of a fever. Request is immediately made in her behalf, and He, always full of love ready to flow forth in miracles wherever He sees love, heals her (Matth. viii. 14 ff. and paral.). The term *ἰατρεύειν*, used in this account by the gospels, is also employed by the Sept. with reference to Naomi.

Origen has a remarkable passage, thoroughly worthy of his noble spirit (cf. on Job, Lib. i.):

"Blessed is Ruth who so clung to her aged mother-in-law that she would not leave her until death. For this reason, Scripture indeed has justly extolled her; but God has beatified her forever. But He will judge, and in the resurrection condemn, all those wicked and ungodly daughters-in-law who deal out abuse and wrong to their parents-in-law, unmindful of the fact that they gave life and sustenance to their husbands. . . . If, therefore, thou lovest thy husband, O wife, then love them also who gave him being, and thus brought up a son for themselves and a husband for thee. Seek not to divide the son from his father or mother! Seek not to bring the son to despise or father or mother, lest thou fall into the condemnation of the Lord in the day of awful inquest and judgment."

But these excellent words never found the right echo. Even Jerome says: *prope modum naturale est, ut nurus socrum et socrus oderit nurum*. And yet it never was the case where Christian virtue was actually alive.

Monica, the mother of Augustine, had to endure not a little from her mother-in-law. The latter supported Monica's disobedient maid-servants against their mistress. She allowed them to bring her all sorts of evil reports about her. Her daughter-in-law she daily chided and provoked. But Monica met her with such complaisant love, quiet obedience, and amiable patience, as to conquer the irritable mother-in-law, so that she became, and continued to be to the last, the friend and protectress of her daughter-in-law. No wonder that from such a heart there sprang the faith and spirit of a man like Augustine (cf. Barthel, *Monica*, p. 31).

Not only the history, but also the traditions and the poetry, of the Middle Ages, frequently depict the sufferings of daughters-in-law, inflicted on them by the mothers of their husbands. As part of the "swan-legends" of the lower Rhine, we have the peculiar story of Matabruna, the bad wife of the king of Lilliefort, who persecuted and tormented her pious and believing daughter-in-law Beatrix, until at last the latter, by God's help, came off victorious (cf. Wolf, *Niederländische Sagen*, p. 175; also my treatise on the *Schwan*, p. 24).

Hermann Boerhaave's step-mother having died, the universally celebrated physician wrote as follows: "All the skill with which God has endowed me I applied, and spent whole half-nights in considering her disease, in order to prolong her life, — but all in vain. . . . But I weep too, as often as the thought occurs to me that now I shall have no more opportunity to show her my love, veneration, and gratitude; and I should be altogether inconsolable, if, since my coming of age, I had been even once guilty of disrespect or ingratitude toward her."

It may hence be seen how deeply grounded in the nature of things it is, that in German [and if in German, then in English too. — Tr.] *glauben* [to believe] and *lieben* [to love] are really of the same root. In Gothic, *liubs* means, "dear, beloved"; *lu ban*, "to be beloved." With this, the likewise Gothic *laubjan*, *galaubjan*, "to believe," is connected. In the version of Ulfilas, even *ἀπισ*, hope, is at Rom. xv. 13 translated by *lubains*. And in truth: Faith, Love, Hope, these three are one; but the greatest of them is Love.

#### HOMILETICAL AND PRACTICAL.

"*Jehovah deal kindly with you, as ye have dealt with the dead and with me.*" Naomi's husband

was dead. Her sons had married Moabitesses, and had died childless. Usually, and sometimes even in "believing" families, mothers-in-law and daughters-in-law are not on the best of terms. But Naomi, although in Moab, enjoyed such love in the house of her sons, that her daughters-in-law did not leave her, but went with her, and that Ruth, for her sake, left native land, parents, and property. She won love because she was Naomi, "pleasant." She cherished no vanity, sought no strife, and did not wish to rule; hence she had peace and love.

STARKE: "Piety, wherever found, has the power to win the hearts of people. It is able to diffuse joy even among those who do not believe."

Naomi was pleasant and pious. She illustrated the saying of the apostle Peter (1 Epis. iii. 1): "that, if any obey not the word, they may also without the word be won by the conversation of the wives." By her conduct she preached the God of Israel, "in a meek and quiet spirit," in the midst of Moab; and hence the love which she won redounded to the praise of Israel, and became a silent preaching of the truth to unbelievers.

STARKE: "As long as the Church is called Naomi, there is no lack of adherents; but when she appears as Mara, and is signed with the cross of Christ, many go back."

"And Ruth said, *Thy people is my people, and thy God my God.*" Ruth is a prophecy, than which none could be more beautiful and engaging, of the entrance of the heathen world into the kingdom of God. She comes forth out of Moab, an idolatrous people, full of wantonness and sin, and is herself so tender and pure. In a land where dissolute sensuality formed one of the elements of idol worship, a woman appears, as wife and daughter, chaste as the rose of spring, and unsurpassed in these relations by any other character in Holy Writ. Without living in Israel, she is first elevated, then won, by the life of Israel, as displayed in a foreign land. Amid surrounding enmity and jealousy toward Israel, she is capable of being formed and attracted through love.

It is an undeniable fact that women have at all times entered more deeply than men into the higher moral spirit of the fellowship with God mediated by Christ. Women, especially, feel that marriage is a divinely instituted and sacred union. Their hearts teach them to know the value of the great treasure and consolation which faith in the living God gives to them especially. Ruth's confession of God and his people originated in the home of her married life. It sprang from the love with which she was permitted to embrace Israelites. It was because in these persons she loved the confessors of Jehovah, that her feelings had a moral power which never decays.

An ancient church teacher says: "Had she not been inspired, she had not said what she said, or done what she did. For what is she chiefly praised? For her love to the people of Israel or her innocence, for her obedience or her faith? For her love to the people of Israel. For had she desired marriage only as a means of pleasure, she would rather have sought to obtain one of the young men. But as she sought not sensual gratification, but the satisfaction of conscience, she chose a holy family rather than youthful age."

How great a lesson is here for the church considered in its missionary character! The conduct

of one Israelitish woman in a foreign land, was able to cast forth a love and a confession of God, like that of Ruth. How imperative, then, the duty of Christians at home, and how easy of execution, to win Jews and other unbelievers. For love is the fountain of faith. It is written, *Thou shalt love thy God with all thy heart.* The Jews must learn to love Christ in the Christian, and the Christian in Christ. Love removes all prejudices, divisions, and sad remembrances. Ruth loves a woman, and is thereby led to the God whom that woman confesses. Must not men love, if they would be loved? Only love opens the fountain of faith, but faith sanctifies and confirms love.

PASCAL: "The heart has reasons which the reason does not comprehend. This is seen in a thousand things. It is the heart that feels God, not the reason. Hence, that is the more perfect faith which feels God in the heart."

Ruth is not only the type of a convert, but also a teacher of those who seek to convert others. For she shows that converts are made, not by words, but by the life, not by disputations, but by love, not by the legerdemain of a sentimental sermon, but by the faithful discharge of the duties of life. She teaches also by what she gives up,—people, home, parents, customs,—and all from love. She has had a taste of an Israelitish heart and household. Whoever has tasted Christ, can never again live without him,—can never leave him who loves all, suffered for all, weeps with all, and redeems all. If Jews and heathen taste him, this is effected, not through external institutions, through dead works, but through prayer, which fills the lives of Christians with its sweetness. To the fanatical, the disputations, the canting, the selfish, the avaricious,—and also to the characterless and slavish,—who would say: *thy people is my people, thy God is my God?*

"*Where thou abidest, I will abide; where thou diest, I will die.*" Ruth is not only enrolled among the feminine worthies of Israel, with Sarah, Rebecca, Leah and Rachel, but heathenism itself throughout its vast extent cannot show a single woman who is her equal in love. For hers is a love outliving the grave, and sustained by no fleshly relationship, for when her husband was dead no living person, mutually dear, existed to connect her with Naomi. Neither self-interest, nor hope, nor vanity, mix themselves up with this love. It is a purely moral and spiritual love, of which no other instance is on record. It is in fact the love of those whom God by his mercy has won for himself, and who love God in their brethren. It is the evangelical love of the Apostles, who loved Greeks and Franks, Persians and Scythians, as their own flesh and blood. Such love as this followed the steps of our Lord, and tarried where he was. Confession, martyrdom, prayer, and every brotherly thought or deed, spring from the love of the converted heart. The more heartily the soul cries out to Christ himself, *Thy people is my people, and thy God my God*, the more fervently burns this love.

ZINZENDORF: I speak because I believe; I love, because many sins are forgiven me.

SAILER: Lead men through love to love. For love cultivates and preserves the true and the good by doctrine, life, prayer, watchfulness, and by a thousand other inventions of its inexhaustible genius.

## VERSES 19-22.

*Sorrow and Repentance.*

- 19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved<sup>1</sup> about them, and they said,<sup>2</sup>  
 20 *Is this Naomi?* And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me [Lath inflicted bitter sorrow upon me].  
 21 I went out full, and the Lord [Jehovah] hath brought me home again empty: why *then* call ye me Naomi, seeing the Lord [Jehovah] hath testified against me, and the  
 22 Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, which returned out of the country [territories] of Moab:<sup>3</sup> and they came to Beth-lehem in the beginning of barley-harvest.

## TEXTUAL AND GRAMMATICAL.

[<sup>1</sup> Ver. 19. — **וְהָיָה** Niphal imperf. of **הָיָה**, cf. Ges. 67, Rem. 5; 22, 1. So Ges., Berth., Ewald, etc. Kell, Fürst, etc., consider it Niph. imperf. of **הָיָה**. — Ta.]

[<sup>2</sup> Ver. 19. — **וְהָיָה**: fem. plural (cf. **וְהָיָה**, etc. in ver. 20). Not exactly, *dicebantque mulieres*, as the Vulg. has it; the population of the city are the subject of the verb, but in a matter of this kind women would naturally be so prominent as to lead the narrator insensibly to use the feminine. Perhaps Naomi arrived at an hour of the day when the labors of the field left none but women in the city. — Ta.]

[<sup>3</sup> Ver. 22. — **וְהָיָה**: Dr. Cassel translates the whole clause thus: "And so Naomi was returned home, and Ruth, the Moabitess, her daughter-in-law, with her, [who accompanied her] after [or on, cf. the Com. below] her departure from the fields of Moab." This rendering, is, of course, intentionally free, and is designed to indicate that what seems an unnecessary remark, really adds to the sense, namely, that Ruth was the (only) one that came to Naomi, that came with her from Moab. But this seems rather forced. As the same expression occurs, at ch. iv. 8, in connection with Naomi, it may be supposed that it became customary to speak of Naomi and Ruth as "the returned from Moab," or as we should say, popularly, "the returned Moabites." In that case, it would be best (with Berth.) to take **וְהָיָה** (accented in the text as 3d fem. perf., with the art. as relative, cf. Ges. 109, 2d paragr.), as the fem. participle. The epithet would be applied to Ruth by virtue of her connection with Naomi, cf. ver. 7. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 19. **So they two went.** Naomi said nothing more. She ceased to dissuade. She allowed Ruth to go with her, and the latter was as good as her words. She actually accompanied her mother-in-law; and so it came to pass, that Naomi did not return home alone, that is to say, entirely forsaken and helpless.

**The whole city was moved about them.** Naomi's return was an uncommon occurrence. The city, and especially the women, were thrown into a peaceable uproar. Everybody ran, told the news, and wondered. For more than ten years had passed since she had left Bethlehem. Then there had doubtless been talk enough, as Naomi went away with her husband, in far different and better circumstances. It may be taken for granted that even then her character had awakened sympathy and affection in Bethlehem. Her husband, we know, belonged to a prominent family of the city. All this renders it natural that the news that Naomi had returned to Bethlehem, poor and sorrowful, spread like wildfire, and created what to her was an unpleasant sensation.<sup>1</sup> "Is that Naomi!" is the universal exclamation.

Ver. 20. **Call me not Naomi, call me Mara.** Undoubtedly, the general astonishment over such a return, gave rise to many reflections which a woman especially would feel deeply. Not merely the external comparison of "then" and "now," but also the motives of the former departure are

brought to mind. Then, Naomi's life and circumstances corresponded with the amiable and joyous name she bore. Now, she was better named Mara, the bitter, sorrowful one. It is evident that names were still preserved with conscious reference to their meaning. Naomi manifestly intends, by these and the following words, to inform the inhabitants of Bethlehem of her fortunes. I am no longer the old Naomi; for what of happiness I possessed, I have lost. I have no more anything that is pleasant about me: my life, like a salty, bitter spring, is without flavor or relish.

**For the Almighty (Shaddai) hath inflicted bitter sorrow upon me. Why Shaddai?** The use of this divine surname must here also be connected with its pregnant, proper signification. The explanation which must necessarily be given to it, is not consistent with its derivation from **שָׁדַד**, which always appears in a bad sense. What this explanation is, will become apparent when the passages are considered in which the name is first, and with emphasis, employed. We select, therefore, those of Genesis, in which book the name Shaddai occurs more frequently than in any other except Job, and always as designative of the gracious, fertile God, by whom the propagation of mankind is guaranteed. Thus, it is assumed by God in Gen. xvii. 1 ff. where he says to Abram, "I make thee exceedingly fruitful, — to a father of a multitude of nations," etc. So likewise, it occurs Gen. xxviii. 3: "El Shaddai will bless thee and

<sup>1</sup> The Midrash makes the scene still more dramatic by the explanation, that the concourse of the inhabitants was

occasioned by the fact that the first wife of Boaz had that very day been carried to her grave (cf. *Ruth Rabba*, 81, d).

make thee fruitful." Gen. xxxv. 11: "I am El Shaddai, be fruitful, and multiply." Gen. xlviii. 3: "El Shaddai appeared unto me—and said, Behold, I make thee fruitful and multiply thee." Gen. xlix. 25: "Shaddai shall bless thee—with blessings of the breasts (שְׁדֵי) and of the womb." For the same reason it is used at Gen. xliii. 14, where the fate of the children of Jacob is in question. This gracious God, the source of fruitfulness and life, gives his blessing to his chosen saints, but from sinners, and from those whom He tries, He takes away what to others He gives. Hence the frequent use of the name in Job, who is chastened in his children, cf. chap. viii. 3: "Will Shaddai pervert justice? If thy children sinned against Him, He gave them over into the hand of their transgressors." And in this sense Naomi also uses the name Shaddai, in speaking of her misery. For the death of her husband and her sons has rendered her family desolate and unfruitful. The word must therefore unquestionably be referred to a root

שָׁדַד, still in use in Arabic, in the sense "to water, to fertilize." For that all fertility comes from water, by which aridity is removed and thirst assuaged, is a deeply rooted conception, especially in oriental antiquity. Numerous mythical pictures of heathenism represent their heroes as conquering drought and unfruitfulness by liberating the rain and the streams. The name of the Indian god Indra is derived from *Ind = und*, to flow, and is therefore equivalent to "the rain-giver," who frees the clouds so that they can dispense their showers (cf. E. Meier, *Ind. Liederb.*, p. 147 f.). The true Rain-giver, the dispenser and increaser of fertility, of the earth and among beasts and men, is the living, personal God, as Shaddai. The root שָׁדַד must also explain שֶׁד, *mamma*, properly the fountain of rain and blessings for man and beast, as Gellius (xii. 1) calls it, *fontem sanctissimum corporis*, and the bringer up of the human race. Hence we are enabled to recognize the wide-spread philological root to which *shadah*, to water, *shad* (Aram *tad*), *mamma*, belong; for it is connected with the Sanskrit *dhe*, Greek *θησθαι*, Gothic *dad-djan* (Old German, *tutta*, etc., cf. Bensley, *Gr. Gram.* ii. 270), in all which forms the idea of giving drink, suckling, is present. From the Greek word, the name of the goddess Thetis is derived, as "Nurse of the Human Race" (cf. Welcker, *Gr. Mythol.*, i. 618). That Artemis of Ephesus was represented as a *multimamma*, is known not only from antique sculptures, but also from the writings of the church fathers; cf. the words of Jerome (in *Proem Ep. Pauli ad Ephes.*): *omnium bestiarum et viventium esse nutricem mentiuntur*. Naomi was rightly named when, with a flourishing family, she went to Moab—but now Shaddai, who gave the blessing, has taken it away.

Ver. 21. I went out full, and Jehovah hath brought me home again empty. Full of family happiness, of joy in her sons, and of hope of a cheerful old age surrounded by children and children's children; but empty now of all these, without possessions and without hope. A penitent feeling pervades her lamentation. I went away

notwithstanding my fullness, and because I went full, do I return empty. For this reason she says: "I went away, and Jehovah has brought me home again." I went because it was my will to go, not God's; now, God's judgment has sent me back. With that one word she gives vent to her sorrow that in those times of famine she forsook her people, although she herself was happy. What an evil thing it is to follow one's own will, when that will is not directed by the commandments of God! Man goes, but God brings home. But beside this penitential feeling, there is another feature indicative of Naomi's beautiful character, which must not be overlooked. She says, I went, *me* hath God afflicted; not, We went—my husband took me with him,—after all, I only followed as in duty bound. She utters not a breath of accusation against Elimelech or of excuse for herself. Properly speaking, the fault did lay with her husband and sons. They were the originators of the undertaking that ended so disastrously; but of this she has no memory. She neither accuses, nor yet does she commiserate and bewail them. Of the evils which they experienced, she does not speak. I went, and *me* has God brought home again, empty and bereft of husband and child. Therefore, she repeats, call me not Naomi! That name, when she hears it, suggests the entire contrast between what she was and what she now is.

For Jehovah hath testified against me,

יָעִקָּה בִּי. The internal connection with the preceding thoughts confirms the correctness of the Masoretic pointing. The reading of the LXX., "he humbled me," was justly departed from, for it is only a paraphrase of the sense.<sup>1</sup> That which Bertheau considers to be the difficulty of the passage, that it makes God to testify against a person, while elsewhere only men bear testimony, is precisely the special thought of Naomi: "I went," she says, "and God has testified that this going was a sin. Through the issue of my emigration God has testified that its inception was not rooted in Him, but in ourselves." It is a peculiarity of piety that it ascribes the issue of all the affairs of life to God. "Was it right or not, that I (namely, Elimelech and she) went away to Moab?" Men might be in doubt about it. But the end, she says, bears witness against us, who followed our own inclinations. God testified against her, for "Shaddai hath afflicted me." In other words, in that God, as Shaddai, made sorrow my portion, He testified against me. The two clauses, יָעִקָּה בִּי

וְשָׁדַי הִרְעִילֵנִי, are not so much parallel as mutually explanatory. In the loss of my children and family, says Naomi, I perceive that He "declares me guilty," as the Targum also excellently renders יָעִקָּה בִּי. At the same time, the meaning of Shaddai comes here again clearly to view. For it is He who inflicts sorrow upon her, only in that her children are taken from her. That which God, as Shaddai, the giver of fruitfulness, did to her when he caused her sons to wither away, proves that God testifies against her. הִרְעִיל is here used just as it is in Josh. xxiv. 20:

1 [And, therefore, hardly to be called a "reading." That the LXX. read יָעִקָּה, as some have thought, is hardly possible, as that word could not be suitably construed with שָׁדַי. For the same reason Bertheau takes יָעִקָּה in the sense "to bestow labor on anything," cf. Eccles. i. 12.]

This general idea, he thinks, is then determined by what follows, so as to mean: "Jehovah has worked against me."

On יָעִקָּה בִּי, in the sense, to testify against, cf. Ex. xx 16; 2 Sam. i. 16; Is. iii. 9; etc. Bertheau's objection seems to be sufficiently met above.—Ta.]

"If ye forsake Jehovah—he will do you hurt (חִרְשׁ לָכֶם) and utterly destroy you."

Ver. 22. So Naomi returned and Ruth with her. The curiosity of the inhabitants of Bethlehem is satisfied; they have also heard the history of Ruth; but with this their sympathy has likewise come to an end. Naomi was poor and God-forsaken,—at least according to the pious and penitential feeling of the good woman herself. How natural, that in her native place, too, she should stand alone. But Ruth was with her. She had continued firm on the road, and she remained faithful in Bethlehem. Since there also no one assisted her mother-in-law, she continued to be her only stay and the sole sharer of her lot. Her presence is once more expressly indicated: "and Ruth, the Moabitess, with her, on her departure from the fields of Moab." No one was with her but Ruth, — who made the journey from Moab with her, in order to take care of her mother-in-law. What had become of Naomi, if Ruth, like Orpah, had forsaken her! She had sunk into poverty and humiliation more bitter than death. It is true, she too, with her husband, had left Israel in times of distress. But for this she could not be held responsible, although her generous spirit accused herself and no one else. On the other hand, she had been sufficiently punished, and had confessed her guilt. But in Bethlehem poor Naomi was made to feel that she now bore the name of Mara. Only Ruth had respect to neither before nor after. She reflected on neither happy nor sorrowful days. As she had loved in prosperity, so she remained true in adversity. Naomi, in her native place and among kindred, in Israel, had been alone and in want, had not the stranger, the widow of her son, accompanied her from her distant land. While such love was hers, Naomi was not yet wholly miserable; for God has respect to such fidelity.

And they came to Bethlehem in the beginning of barley-harvest. Consequently, in the beginning of the harvest season in general. This statement is made in order to intimate that the help of God did not tarry long. The harvest itself afforded the opportunity to prepare consolation and reward for both women in their highest need.

#### HOMILETICAL AND PRACTICAL.

"Call me not Naomi, but Mara." Naomi does not conceal her condition when she reaches her native place. Usually, the natural man, even as a beggar, still desires to shine. She has lost everything; and what she had gained, the companionship of Ruth, is not yet able to console her. Her very love fills her with anxiety for this daughter. Recollections are very bitter, and the future is full of care. It is, however, only because she is empty of all joys, that she wishes to be called Mara. But it was made evident even in her misery that whatever she had lost, she had found the grace of God;

for then too she was not only named, but truly was; Naomi. Nor will one who in sorrow does not cease to be lovely, retain the name of Mara. Pope Gregory the Great, when praised (by Leander) replied: "Call me not Naomi, i. e. beautiful, but call me Mara, since I am full of bitter grief. For I am no more the same person you knew: outwardly I have advanced, inwardly I have fallen. And I fear to be among those of whom it is said: Thou castedst them down when they were lifted up. For when one is lifted up, he is cast down; he advances in honors and falls in morals."

THOMAS A KEMPIS: "It is good at times to be in distress; for it reminds us that we are in exile."

BENGEL: "If God have loved thee, thou canst have had no lack of trouble."

"For Shaddai hath afflicted me." Naomi did not go to Moab of her own accord, for she followed her husband. Her stay also in the strange land was prolonged only because her sons had married there. After their death, although poor and empty, she returned home again, albeit she had but little to hope for. And yet in the judgment she perceives only her own guilt. Her loving heart takes all God's judgments on itself. The more she loved, the more ready she was to repent. Being a Naomi, she did not accuse those she loved. The sign of true love is unselfishness, which ascribes ills to self, blessings to others. As long as she was in misery, she took the anger of God upon herself; but as soon as she perceived the favor of God, she praised Him as the God who showed kindness to the living and the dead.

[FULLER: "And all the city was moved," etc. See here, Naomi was formerly a woman of good quality and fashion, of good rank and repute: otherwise her return in poverty had not been so generally taken notice of. Shrubs may be grubbed to the ground, and none miss them; but every one marks the felling of a cedar. Grovelling cottages may be evened to the earth, and none observe them; but every traveller takes notice of the fall of a steeple. Let this comfort those to whom God hath given small possessions. Should He visit them with poverty, and take from them that little they have, yet their grief and shame would be the less: they should not have so many fingers pointed at them, so many eyes staring on them, so many words spoken of them; they might lurk in obscurity: it must be a Naomi, a person of eminency and estate, whose poverty must move a whole city.—THE SAME: "Seeing the Lord hath testified against me, and the Almighty hath afflicted me." Who then is able to hold out suit with God in the court of heaven? For God himself is both judge and witness, and also the executor and inflicter of punishments.

BP. HALL: Ten years have turned Naomi into Mara. What assurance is there of these earthly things whereof one hour may strip us? What man can say of the years to come, thus will I be? — Tr.]

## CHAPTER SECOND.

## VERSE 1.

*The Relative.*

- 1 AND Naomi had [in Bethlehem] a kinsman [lit. acquaintance,] of her husband's, a mighty man of wealth [a valiant hero], of the family of Elimelech; and his name was Boaz.

## EXEGETICAL AND DOCTRINAL.

Before relating the wonderful deliverance through a kinsman, by which faithfulness and love are rewarded, the writer first informs us briefly of the existence of the person who is chosen to effect this deliverance. Hitherto the acting persons have been only women, both of them loving and excellent; now, the portrait of a man is drawn, who is the model of an Israelite, as family-head and as land-lord, in war and in peace.

**Naomi had a kinsman.** The expression for this is מִיָּדָע. In our texts, it is true, it is pointed מִיָּדָע, with מוֹדָע, as Keri, in the margin. But מִיָּדָע occurs only once more (Prov. vii. 4), and there also we must probably read מִיָּדָע. The reading מִיָּדָע was preferred by the Masora only on account of the fem. מוֹדָעַת, which occurs at ch. iii. 2. The participle מִיָּדָע is of more frequent occurrence, cf. Ps. lv. 14. Hitherto, Naomi could say, as does the Psalmist (lxxxviii. 9): "Thou hast put my kinsmen (מִיָּדָעַי) far from me." Compare also ver. 19 of the same psalm, where it stands in parallelism with מוֹדָע, lover, and רֵעַ, companion. She has likewise experienced what is written Ps. xxxi. 12, cf. Job xix. 14. Literally, to be sure, the word means only an "acquaintance;" but it expresses more than we mean by that term. The man was not a very near relative, but one "known" to the family, as belonging to it. It was an acquaintance valid within the family lines; hence the word signifies as much as *familiaris*. It is used in a noteworthy connection at 2 Kgs. x. 11, where Jehu slays all the great men, the מִיָּדָעִים, and the priests of Ahab, — i. e. everybody that adhered to him, whether from family connection or interest. The Latin *notus* may occasionally approximate to the idea of the Hebrew term even more closely than the Greek γινώσκω; not so much, however, in Catull. lxxix. 4 (*si tria notorum basia reperit*), as in Liv. iii. 44, where, with reference to the violence done to Virginia, is said: *notos gratia (patris et sponsi) turbam indignitas rei virgini conriliat*.

The fact is emphasized that Boaz was only a מִיָּדָע. This not only explains a certain remote-

ness of Naomi from him, but it makes the piety, which notwithstanding the distance (manifest also from ch. iii. 12) of the relationship, performs what the narrative goes on to relate, more conspicuously great than it would appear if, according to an unfounded conjecture of Jewish expositors, he were held to be the son of Elimelech's brother.

**A valiant hero.** These words are applied to Boaz in no other sense than to Gideon (Judg. vi. 12), Jephthah (xi. 1), and others, and have no reference to his wealth and property. He was a strong and able man in Israel, in war and in peace. Probably he had distinguished himself in conflicts of Israel against enemies, perhaps against Moab. The ancestor of David is, as the Midrash (*Ruth* 31, d) remarks, rightly thus described. His name, Boaz (בּוֹאֵז), is to be explained by reference to the name of one of the pillars erected by Solomon, and called Boaz, while the other was named Jachin (cf. my *Gold. Thron Salomo's*, p. 45). It is not a compound of בּוֹאֵז, but a contraction of בּוֹאֵז וְיָצִי, "son of strength, of enduring vigor." The signification *alacritas* (Ges., Keil, etc.), would hardly be applicable to the pillar.

## HOMILETICAL AND PRACTICAL.

The same characteristic is ascribed to Boaz as to Gideon, and to David. But concerning his warlike deeds nothing is related. In Israel, however, there was no valor, properly so called, except such as sprang from the acknowledgment of the living God. The word is not applied to wild battle-rage, but to moral strength, which valiantly repels distress and dishonor, as Abraham drew the sword for his country against foreign oppressors. Boaz was a hero in war through his virtue in peace. And this virtue comes so clearly to view in the Book of Ruth, that the narrator could justly add: he was a brave man. For morally brave he shows himself in every relation: 1. as landlord; 2. as confessor of God; 3. as man of action; and hence he receives the reward both of him who dispenses blessings and of him who receives them.

[FULLER: "This first verse presents us with two remarkable things: 1. Poor Naomi was allied to powerful Boaz. 2. Boaz was both a powerful man and a godly man." — Tr.]



## VERSES 2-17.

*The Reward of Faithfulness begins.*

- 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn<sup>1</sup> after him in whose sight I shall find grace. And she said unto her,  
 3 Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a [the] part of the field<sup>2</sup> belonging unto Boaz,  
 4 who *was* of the kindred [family] of Elimelech. And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord [Jehovah] be with you: and they  
 5 answered him, The Lord [Jehovah] bless thee. Then said Boaz [And Boaz said] unto his servant that was set over the reapers, Whose damsel *is* this? And the  
 6 servant that was set over the reapers answered and said, It is the<sup>3</sup> Moabitish damsel that came back with Naomi out of the country [territories] of Moab: And she said, I pray you [thee], let me glean and [I will] gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now,  
 8 that<sup>4</sup> she tarried a little in the house. Then said Boaz [And Boaz said] unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from  
 9 hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou [fearlessly] after them: have I not charged the young men that they shall not touch [molest] thee? and when thou art athirst,<sup>5</sup> go unto the vessels, and drink of *that* which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge [friendly notice] of me, seeing I *am* a stranger?  
 11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come  
 12 unto a people which thou knewest not heretofore. The Lord [Jehovah] recompense thy work, and a full [complete] reward be given thee of the Lord [Jehovah]  
 13 God of Israel, under whose wings thou art come to trust [seek refuge]. Then she said, Let me find favour<sup>6</sup> in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto [to the heart of] thine handmaid, though  
 14 I be not like unto one of thy handmaidens. And Boaz said unto her, At meal-time<sup>7</sup> come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was  
 15 sufficed [satisfied], and left [over]. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among [between] the sheaves, and reproach her not: And let fall [pull out]<sup>8</sup> also *some* of [from] the handfulls [bundles] of purpose for her, and leave *them* [it], that she may glean *them* [it], and  
 17 rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — וְרֹחַל גִּלְתָּה בְּעֶמְלֵךְ: lit. "and glean, among the ears." The construction is exactly parallel to that in ver. 7; i. e. גִּלְתָּה is used absolutely, without an accus., as frequently in our Book and elsewhere. The idea is, Let me gather (sc. some ears) among those that are left lying in the field by the harvesters. — Tr.]

[2 Ver. 3. — חֵלקָהּ הַשָּׂדֶה: "the field-portion," i. e. that part of the grain-fields about Bethlehem that belonged to Boaz. "Though gardens and vineyards are usually surrounded by a stone wall or hedge of prickly pear, the grain fields, on the contrary, though they belong to different proprietors, are not separated by any inclosure from each other. The boundary between them is indicated by heaps of small stones, or sometimes by single upright stones placed at intervals of a rod or more from each other" (Hackett, *Illustr. of Scripture*, p. 167). In בְּהֶהָרַח הָיָה, lit. "her hap happened," מְהֶרָה is the subject of הָיָה, cf. Eccles. ii. 14. חֵלקָהּ הַשָּׂדֶה is the accus. of place, cf. Gen. ii. 18, 1. — Tr.]

[3 Ver. 6. — Or: "She is a Moabitish maiden, who came back with Naomi from," etc. This supposes that מְהֶרָה is, as the accentuation makes it, and against which nothing is to be said here, the third fem. perfect, cf. the note on ch. i. 22. Thus taken, the answer does not assume that Boaz is acquainted with the return of Naomi. The E. V. may, however, be justified by taking מְהֶרָה as a participle, cf. Gen. ii. 2, a. — Tr.]

[4 Ver. 7. — וְיָיִן is joined by Dr. Cassel to וְיָיִן, as adv. of time (so also Gesenius and Fürst, cf. *Lexica*, s. v.): "and until now her resting (cf. below) in the house was little." But this unnecessarily disturbs the accentuation. Better translate: "this her sitting in the house (וְיָיִן, accus. of place) is but for a little" (וְיָיִן, adv. or accus. of time). וְיָיִן is an Aramæizing of the more regular Hebrew וְיָיִן, cf. *Ew.* 238, b, and the *Lexica*, s. v. וְיָיִן. — On וְיָיִן, in the preceding clause, see Ges. 126, 6. Ruth says: Pray, permit me to glean, and and (in consequence of this permission) I will gather, etc. — Ta.]

[5 Ver. 9. — וְיָיִן, from וְיָיִן, but inflected as if from a form וְיָיִן, cf. Ges. 75, Rem. 21, c. On the use of the word as perfect, cf. on ch. i. 12. On the perfects וְיָיִן and וְיָיִן, Ges. 126, Rem. 1; and on the imperfect וְיָיִן, Ges. 127, 4, b. וְיָיִן is rendered "out of which" by Bertheau and Keil (because water-drawing was ordinarily done by women?); but in that case the more natural position of וְיָיִן would be after וְיָיִן, thus: and out of what the young men draw (drink), drink thou (too). — Ta.]

[6 Ver. 12. — וְיָיִן: optative. "To take it as present indicat.: I find favor, as is done by Le Clerc and Bertheau, is not in accordance with the modesty of humility which Ruth manifests in the following words" (Keil). Nor is the word expressive of a permanent state or condition, which would justify the imperfect indicative, as is the case with the וְיָיִן of the next clause, cf. Ges. 127, 2. — Ta.]

[7 Ver. 14. — According to the accentuation of the Masorites, these words belong to the preceding clause: "And Boaz said to her at the time of eating, Come hither," etc. וְיָיִן, from וְיָיִן, an anomalous form for וְיָיִן, as וְיָיִן for וְיָיִן, Josh. iii. 9; 1 Sam. xiv. 38. The second accent, merca, is here, as in other instances (Gen. xxviii. 2; Num. xvii. 23, etc.) used instead of metheg. — לְיָיִן without mappik as in Num. xxiii. 42; Zech. v. 11. — Ta.]

[8 Ver. 16. — וְיָיִן. The use of וְיָיִן in the sense "to draw out" is only a return to the original meaning of the word. It is the same word as *συνάγω*, which also originally meant to draw out, for it was from the drawing off or stripping of their armor from the slain that it obtained the signification "to make booty, to plunder." [On the use of the infin. const. for the absol. see Ges. 121, 4, Rem. 2. — Ta.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 2. And Ruth, the Moabitess, said to Naomi. Naomi was manifestly in need. No one seemed to help her, nor had she the heart to ask. It is but too clear now that her lot would have been a dismal one, if at her return Ruth had not faithfully clung to her. But this young woman's fidelity shows itself now also. As the barley-harvest is in progress, she offers to go to the field and ask for permission to glean. It was no easy offer. Ruth was probably ignorant of those provisions of the Israelitish law according to which the gleanings of the harvest-field and even a forgotten sheaf were to be left to the poor and the stranger, the widow and the orphan (cf. Lev. xxiii. 22; Deut. xxiv. 19). At least, she did not seem to expect the observance of such a custom; for she hoped to obtain permission to glean from the possible kindness of some proprietor. But at best, what a miserable task for the once happy and prosperous widow! Possibly to see herself treated as a beggar, harshly addressed or even personally maltreated by rude reapers! To pass the day in heat and distress, in order at evening, hungry and weary, to bring home a little barley! For this then she had left paternal house and land, in order in deepest misery to be perchance yet also abused as a foreigner! But the love she cherishes, makes everything easy to her. It not only gives utterance to good words, but it carries them into practice. She forgets everything, in order now to remember her filial duty to Naomi. And Naomi accepts her offer.

Go, my daughter. Until now, she has only silently endured every expression of Ruth's self-sacrifice. She had indeed ceased to dissuade her from going with her, but she had also refrained from encouraging her. Ruth might even now, after having reached Bethlehem, experienced the poverty of her mother-in-law, and tasted the sense of strangeness in Israel, have returned to Moab. But the meekness with which, instead of this,

she asks permission to encounter toil and misery for her, overcomes in Naomi too every ulterior consideration. Such a request could no longer be silently accepted; nor could it be refused. Naomi permits her to glean in the harvest-field. Nor was it an easy thing for the mother to give this consent. The remarkable characters of both women come here also nobly to view. Ruth, who has given up everything, is humble as a dutiful child, and asks for permission to give up more. Naomi, who in her highest need would accept nothing from Ruth, in order not to involve her in the same distress, — who retains her maternal authority in circumstances of want in which people generally would deem this impossible, — has no other reward for Ruth's self-sacrificing disposition than that she is ready to accept its efforts for herself.

Ver. 3. And she lighted providentially on the field of Boaz. More literally: "And her lot met her on the field of Boaz." (וְיָיִן, fut. apoc.

from וְיָיִן, וְיָיִן, *occurrere*.) Ruth, as a stranger in Bethlehem, knew neither persons nor properties. She might have chanced on fields of strange and unfriendly owners. Providence so ordered it, that without knowing it, she entered the field of one who was of the family of Elimelech, and therefore also a distant relative of her deceased husband.

Ver. 4 ff. And behold Boaz came from Bethlehem. A finer picture of rural harvest-scenes is nowhere extant. We hear, as it were, the rustling of the reapers' sickles.<sup>1</sup> Behind them are the women, binding the cut grain (ver. 8). The overseer's presence promotes industry and order (ver. 5). In case of thirst, there stand the water-vessels at no great distance. The fields surround the country-house with its various outbuildings, where the weary may find a moment's rest and refreshment.

<sup>1</sup> Cf. HOMER, *Il.* xviii. 550, in the description of the shield of Achilles: "On it he also graved a field thick with grain; and there with sharp sickles reapers piled their ask."

At meal-time, the laborers are supplied (as at the present day, cf. Rob. ii. 50), with roasted grain<sup>1</sup> and bread.<sup>2</sup> The latter they dip in a refreshing drink, consisting of vinegar and water, with perhaps some oil mixed in it.<sup>3</sup>

But rural life has not in itself that paradisaic happiness which Virgil contrasts so enthusiastically with the luxuriant and slavish life of Rome. It may perhaps be true that a country population is more patient of labor and more readily contented with small means ("patiens operum exiguoque adueta iuventus," — *Georg.* ii. 472); but it is only when a pious and godfearing spirit rules in the hearts of proprietor and dependents that it is good to live amid the quiet scenes and rewardful toil of the country. Only then, too, is the poet's word applicable: "the chaste dwelling preserves virtue" (*casta pudicitiam servat domus*).

An example of such a country life meets us here in the good times of Israel. Boaz himself, when the day has considerably advanced, comes to look after his people in the field. His greeting is, "Jehovah be with you!" Their answer, "Jehovah bless thee!" Nor is this, in his mouth, merely a customary form: the reality of his piety is manifest from his life and works. Hence, also, as the master, so the servant. The overseer knows the benignity of his master, and imitates it. This appears as soon as Boaz comes and notices the strange maiden. That he does this at once, is only a new feature in the rural picture. On the fields of Boaz, the poor were not hindered in their legal privilege of gleanings. But the proprietor knows not only his work-people, but the needy also. Ruth he had never yet seen. It may be supposed also that her modest and reserved bearing served at once to mark her. She who had so long been mistress herself, had not the look of those who have grown bold in beggary. Such a one as she was must have sufficiently manifested her superiority over the female servants by the natural charm and grace of her presence, even though she dressed in the same style and engaged in similar toil. She could not fail to surprise Boaz, as he surveyed his people and their labor. He turns to his overseer with the natural inquiry, "Whose is this damsel?" It was in accordance with national custom to ask, not, "Who is this damsel?" — for that was of comparatively little importance, — but, "Whence is she? how comes she here? to what estate does she belong? With the overseer's answer begins the beautiful delineation of the two principal persons of the narrative in their first

meeting. The overseer knew Ruth; and it was not necessary to tell Boaz much about her, since the return of Naomi had been much talked of. But it is honorable to him that he at once recommends her by praising her diligence. Since morning she had not ceased to glean, — had scarcely rested a little in the house.<sup>4</sup> This praise of her diligence included praise of the propriety and reserve of her demeanor. She was very unlike other gleaners. Those were apt to chatter and do many other things beside that for which they came.

Ver. 8. And Boaz said to Ruth, Go not to glean in another field. The interest of Boaz, who had already heard of the Moabitess, especially as Naomi was at least something more to him than an entire stranger, — a fact either unknown to the overseer, or which, like a good and sagacious servant, he discreetly passed over, — could not but increase by reason of the praise bestowed on Ruth. He therefore went to her, to speak with her personally. In the case of another maiden of whom he had heard similar good reports, he would have given a few favorable directions concerning her to his overseer. But here he was met by various peculiar considerations. Was it Naomi, the widow of a relative of his, who was forced to lay claim to the widow's rights in the harvest-fields of Israel, or was it the Moabitess, who, for having attached herself with all her heart to Israel, now commanded the favor of the Israelite? Both these thoughts are at work in the noble mind of Boaz. He recognizes the existence of a certain relationship, the benefit of which is due to Ruth. It is not a common maid-servant who stands before him. Had he been actuated by the spirit of modern sentimentality, he would probably have been ashamed of her. He would have offered her a piece of money, and sent her away, that it might not become known that this Moabitish beggar is his relative! He would at all events not have allowed her to go on gleanings! But according to the ancient delicate and religious view, he cannot act thus. Nothing has been asked of him; consequently, he has no right to wound the self-respect of others. The privilege of gleanings belongs of right to the widow and the stranger. It is not well that she needs it; but needing it, he cannot hinder her from using it. Even while he admits her relationship, he can only support her in this right, and enlarge its advantages. And this is what he does. Ruth had modestly gleaned at a distance from the reapers and binders.<sup>5</sup> He calls her nearer, and says: "Go not to glean in another field." In

<sup>1</sup> [The following remarks on parched corn are from Dr. Thomson's *The Land and the Book* (ii. 510): "It is made thus: a quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite article all over the country. When travelling in harvest-time, my muleteers have very often thus prepared parched corn in the evenings after the tent has been pitched. Nor is the gathering of these green ears for parching ever regarded as stealing. After it has been roasted, it is rubbed out in the hand and eaten as there is occasion." — *TA.*]

<sup>2</sup> Which they probably consumed under the shade of beautiful trees, as in Goethe's picture (*Herrn u. Dorothea*): "It (a tree of which he is speaking) was visible far and wide: under it the reapers were accustomed to enjoy their noonday meal."

<sup>3</sup> In describing his servitude in Egypt, M. Heberer says (Roemmüller, *Morgenland*, iii. 68): "It is truly incredible how the biscuit, eaten with vinegar and oil, strengthens the

weary and exhausted system and restores its powers." The drink of the Roman soldiers, called *pasca*, consisted of water and vinegar. Hadrian, to encourage his troops, used it himself (Spartan. *Vit. Hist.* ch. x). Of a different nature is the food which in Virgil (*Ecl.* ii. 10) is prepared for the reapers (*rapido ferris messoribus astus*) and others, with garlic and thyme. Some other learned observations see in Serarius, *Quaest.* xxiv. p. 738.

<sup>4</sup> שְׁכַנְתָּהּ הַיָּמִית. The allusion can only be to a field-building, since otherwise her sitting in it could not be known to the laborers. And as the "sitting" forms a contrast with her laboring, it must be taken in the sense of "resting." In the Sept. rendering ἐν ἀγρῷ, ἀγρός stands for a building in the field, *villa*, *castra* in agro.

<sup>5</sup> There is a difference when, according to ver. 7, she gleaned near the sheaves, after the reapers, אֶחָרֵי הַקְּצִירִים, and when, in ver. 15, she is allowed to glean "between the sheaves," בֵּין הַקְּצִירִים, among the reapers

these words he acknowledges the first degree of the interest to which his relationship binds him. Both for her sake—for would she everywhere have such favorable opportunities to glean as he gave her?—and also for his own! That which is a benefit to her, is also seemly with respect to himself as related to her, in order that Elimelech's daughter-in-law may not wander from field to field like one utterly helpless.

Not go from hence, but keep here, with my maidens. He has called her to him where he stands, near the reapers. Only on this supposition are these words intelligible. Immediately behind the reapers, came the maidens who bound the grain. The gleaner who was allowed to approach nearest the latter, had the best opportunity. Ruth had hitherto kept back, which perhaps allowed others to anticipate her and take away the best. Boaz bids her come close up to the binders, and to stay there.<sup>1</sup> He allows her to glean indeed, but he makes her gleaning more productive.

Ver. 9. Keep thine eyes on the field that they reap, and go after them, etc. He takes care not only to provide her an abundant gleanings, but also to ensure the safety of her person. He is not dealing with a gleaner of the common class. Close by the reapers is no doubt a good place for finding ears, but it involves also the possibility of rude treatment. Her appearance may have been such as would not unlikely provoke the coarse jests with which such peasant laborers were perhaps in the habit of assailing women. She would prefer, therefore, as he foresees, to keep herself back, rather than work in their immediate neighborhood. Be not concerned, he says: I have already given charge that no one touch thee.<sup>2</sup> Act without fear; and when thou thirstest, go boldly and drink.

Ver. 10. Then she fell on her face, etc. It may be clearly seen here, that only such as can exercise love, understand how to receive it. No one is humbler than he who truly gives from love—of that Ruth is a proof; and for that reason, humility never shows itself more beautiful, than when love receives. Ruth had made the greatest sacrifices, although no one had a right to expect them from her, and is withal so unassuming, as not to look for anything from others. Most people in her place would have made the first favor shown them, the occasion for saying that in truth they were not at all used to such work. Their thanks would have been combined with complaints and accusing insinuations about the distress in which they found themselves, although they had exchanged the people and God of Moab for those of Israel. Ruth's love did not spring from selfishness, and hence did not give birth to any proud self-consciousness. Instead of a sigh that she who had said, "thy people is my people, thy God my God," could scarcely by weary toil procure sustenance in Israel, she utters her humble thanks to Boaz: How is it that I, a stranger, obtain such favor!

<sup>1</sup> The words לֹא תִּעְזְבִּי מִן הַשָּׂדֶה [on the form תִּעְזְבִּי, cf. Gen. 47, Rem. 1] would be a useless repetition, if they did not express the idea that she is not to leave the place where she now stands before him (and whither he probably caused her to be called), as being favorable to her success.

<sup>2</sup> [Dr. Thomson, *The Land and the Book*, II. 510, explains the charge of Boaz to the reapers in almost the same language as our author, and adds: "Such precautions are not out of place at this day. The reapers are gathered from all parts of the country, and largely from the ruder class, and, living far from home, throw off all restraint, and give free license to their tongues, if nothing more."—Tr.]

Instead of taking it as a matter of course that Boaz should especially regard (הִנָּחִיר) her, being a stranger, she is so unassuming as to deem this very fact an enhancement of his kindness.

Ver. 11. And Boaz said, It hath been told me, etc. The answer which Boaz gives, is not simply that of the landed proprietor, but of the Israelite. He speaks out of the abundance of the faith of Israel. We feel that he acts as he does from a sense of his duty as an Israelite. The Jewish expositors have identified Boaz with Iban the judge (Judg. xii. 8), because the latter also was of Bethlehem—manifestly the northern Bethlehem, however, and not that of Judah (cf. the Comment. on Judges). But in enunciating such opinions, they have their eyes more on the spirit than on the historical facts. They only felt themselves bound to point out that, since Boaz, like other Judges, is said to have been a "valiant hero," and is evidently rich and highly esteemed, he must also have exercised the functions of the judge. Literally, this cannot be maintained; for, had it been the case, our Book would not have been silent on the subject. But during the so-called period of the Judges, there were certainly other able men in Israel than the heroes mentioned in the Book of Judges, who filled the office of judge in their cities (cf. Com. on Judg. ii. 16); and Boaz would certainly furnish us with a beautiful likeness of one of these. In his words, at least, there is undeniably the breathing of a pious, national consciousness, such as becomes an Israelitish family-head and hero in the presence of a recent proselyte to his faith and people.

All that thou hast done unto thy mother-in-law, etc. The words of Boaz here clearly state what, in accordance with the delicacy of ancient narration, was not expressly said above. Ruth has nowhere hinted that she was showing kindness to her mother-in-law in going with her to Israel. All she said, was, "I will not leave thee." When Naomi arrives at Bethlehem, and everybody is eager with curiosity, the lamentations in which she breaks out are indeed recorded, but not the words in which she praised her daughter-in-law. Nevertheless, she fully appreciated what Ruth did for her. This was the very reason why she at first refused to accept her sacrifice. Afterwards, however, she gratefully recounted her obligations to her daughter-in-law, but, as discreet minds are wont to do, behind her back. Boaz could have derived his knowledge only from narrations proceeding from Naomi herself.

The merit which Boaz imputes to Ruth is of a twofold nature. Induced by affection, she has left the highest possessions of life. She was no orphan, she was not homeless; she had what she needed, but left all, and that for something unknown, the value of which she was not able to estimate. "Thou camest," he says, "to a people which yesterday<sup>3</sup> and the day before yesterday (i. e.

<sup>3</sup> It is remarkable that this belongs to the same root with נָכַר, "stranger," which also occurs in the address of Ruth.

In the Hiph. נִכְרִי, and the adject. form נִכְרִי, the two offshoots of the radical signification appear in juxtaposition to each other, as in the German *unterscheiden* (to distinguish) and *ausscheiden* (to separate).

<sup>4</sup> אֶתְמוּל is an abbreviation of אֶתְמוּלִּית. The explanation becomes clearer by comparison with other languages. The Greek *ἄστριον* (*astērion*), the Latin *acri* (*Asterius*), and the German *gestern* (Goth. *gistra*), may all be recognized

formerly) thou didst not know." How? had she not known her family, Naomi, and her own husband, who were of Israel? But this family lived in Moab, where Israel's law was not in force. The national usages and institutions which had been impressed upon Israel by Israel's God, she did not know. And notwithstanding this, she had said, "Thy people is my people, thy God my God."

Ver. 12. **Jehovah recompense thy work.** As Boaz praises a double merit in Ruth, so he gives a double form to his wish for her. First he says, generally, "Jehovah recompense thy work." Independently of Naomi's connection with Israel, Ruth's love for her mother-in-law, for whose sake she has left parents and native land, deserves the reward of God. But she came to Israel with Naomi, and for her sake has trustfully connected herself with a people whose laws she did not know, and whose character she has only seen mirrored forth in her husband and his mother. For this love and trust may Jehovah, the God of Israel, as he expressly adds, reward thee! Jehovah is known in Israel. Whoever accepts him, may build on Him. He covers with his wings, him who confides in Him and sets his hopes on Him (Ps. xci. 1 ff.), Ruth has come trustfully expecting to be able to live in Israel with Naomi. She has brought nothing with her; has left everything. They have come, both poor; and have scarcely what is necessary to sustain life. Nevertheless, for her love's sake, she dared to make the God of Israel her God. Like Abraham, leaving all, she went abroad. And as to Abraham God said, "I am thy great reward" (Gen. xv. 1), so Boaz wishes that God may be to her a full reward. A "full reward," abundant as her love, so that she shall miss nothing, but recover all; and so that in her it may be seen, how those are entertained who shelter themselves beneath His wings. Boaz does not discourse as one would speak to a Moabitish beggar. Having heard who she is, he looks upon her with eyes full of joy over her pious actions. He speaks to her as a priest and prophet. And since he spoke from the enthusiasm of piety, and she was deserving, his words found fulfillment. She received a reward which was not only full, but which completed and wholly filled her, all of which is implied in the words **יְשַׁלֵּם** and **יְשַׁלְּמָהּ**.

Ver. 13 ff. **May I find favor in thy sight; for thou hast comforted me.** The impression of the words of Boaz must have been very grateful to the humble mind of Ruth. It was the first sunbeam that broke through the grief and tears of many weeks. Hitherto, she had tasted only parting sorrow. She had suffered at the grave of her husband, suffered on the way from the land which held the dwelling of her parents, and her sufferings were not yet at an end when she reached Israel. There she had hitherto suffered from the sense of loneliness. Everybody talked of her as the "Moabitess." She was poor to beggary. Now, for the first time, she is addressed about the God of Israel and his grace, and hears the voice of blessing from one of that people with members of which she has endured so much. The full import of his words her humble heart does not presume to appropriate. But the kindness and benevolence of the speaker's voice,

is for her like the sound of a bubbling spring in the desert to the thirsty. I have long been sad, she intends to say; thou hast comforted me. I look for no reward; but thou hast spoken to the heart of thy servant, that was full of grief and anguish. Her phraseology also indicates her sincere humility. "May I find favor in thy sight," she says, by way of humble introduction to her grateful acknowledgment of the comfort he has imparted to her. It is a formula expressive of the reverence she feels for Boaz. She invokes his favor, that she may tell him how his words have refreshed her. Whoever has, like her, left everything, in order to live in Israel, will feel that the highest and best utterance she could make, when for the first time she tasted the kindness of Israel, was gratitude for the comfort experienced. A word of love comes on a loving heart like hers, long afflicted by sorrow, like morning dews on a thirsty field.

And yet I am not as one of thy handmaidens.<sup>1</sup> No one can speak so well and beautifully as an unassuming person. Ruth manifests no consciousness of having done anything special. Boaz she thinks is doubtless equally kind and good to all his people. So much the more is it her part to be grateful that he has also been kind to her, who does not, as they, belong to his household, nor even to his people. It might be thought strange that Boaz says nothing to her of his relationship to her husband. But if he thought of it, he purposely kept silent about it. He showed her kindness, not because she was distantly related to him, but solely because of her excellence. In the case of one like Ruth, he needed not the remembrance of kinship to stir him up to take interest in her. It was not as the widow of his kinsman that he distinguished her with special favor, but as one who had taken refuge under the wings of Israel's God. Ruth likewise did not know what Boaz was to her husband's family; nor had she wasted a word to make him aware that she had ever been more than a maid-servant, which, had she done, might have brought their relationship to speech.

The answer of Ruth raised her still higher in the esteem of Boaz. He is not satisfied with the provisions already made in her behalf. He bids her join in the common meal, and helps her to a portion of everything on hand. Nor is he satisfied to let her have merely a common gleaning. He orders that now and then some ears be intentionally drawn out of the "bundles" and left for her to gather up. This last injunction he gives to the workmen themselves, not merely to the overseer.

It is interesting also to notice the different expressions in which he forbids any rude treatment of Ruth by the workpeople. Above, in ver. 9, he told them not to "touch" her. In ver. 15, where she receives permission also to glean between the sheaves, he tells them not to "shame" her, in other words, to say things to her that would make her blush, whether they referred to her nationality or to the special favor by which she was directed to glean close behind the reapers. In ver. 16, finally, having ordered the people even to pull ears out of the bundles for her, he charges them not to "speak harshly" to her (**לִפְנֵי**), or to scold her, on account of the extra trouble which this order might occa-

to "former," while **לְמָחָר**, as pronoun, "that," indicates the defined former day, yesterday.

<sup>1</sup> [Kuz.: "With this clause she restricts the expression 'thy handmaid,' which she has just used: 'thou hast spoken to the heart of thy handmaid.'" — Ta.]

in the Sanskrit *ājas* (Benf. II. 208). *Jas* (in *ājas*) is, "the day," and the *ā* is the demonstrative article pointing backward, cf. Lat. *ille*; so that *ājas*, and the other cognate forms, signify, "that day," i. e. "the former day." The formation of **אֶתְמָחָר** is analogous. **מָחָר** (**מָחָר**) is equivalent

sion them. It is necessary to distinguish carefully between *לֶמֶךְ* and *לֶבֶן*. The former is the sheaf, already bound by the maid-servants, and lying on the ground; the latter,<sup>1</sup> is the bundle as "taken up," and still held in the arm, *manipulus*.

Amid all the unusual favors bestowed on her, Ruth does not cease for a moment to be herself. Boaz reached or caused to be reached to her an abundance of roasted ears. She eats and is satisfied — this is stated in order to indicate the abundant supply; the remainder she carefully takes up to carry home. She never thinks only of herself. After the meal, — at which it is appropriate<sup>2</sup> to suppose Boaz to be present, — gleaning is an easier task than before his coming; she finds ears in plenty, but not on that account does she cease the sooner. She gleaned till evening, takes the pains, too, to beat out what she has gathered, and carries home a plentiful harvest, almost an ephah. It is impossible to ascertain the quantity, still less its weight, exactly, but it was considerable, say fifty-five pounds.

#### HOMILETICAL AND PRACTICAL.

*"Let me go to the field and glean ears of corn."*

Ruth manifested her confession of the God of Israel not merely by words: she testifies her love also by deeds. She is inclined to work for Naomi as well as to live with her. She not only learned to pray to God with her, but she will also beg for her among men. Accordingly, Naomi, in her poverty, is not maintained by the friends of her family, but by the love of her proselyte daughter-in-law. What Ruth had never done in Moab, — the hard service of begging at the hands of men, and of gleaning in the hot days of harvest-time in the midst of vulgar surroundings, — that she freely offers to do in Israel. As proselyte she felt herself compelled to what as heathen she had never had need of. Had a sister Moabitess met her in this employment, and inquired what it was that could urge her to it, she would have answered her as Elger von Hohenstein did his brother, who finding him, away from his castle and its life of ease, engaged in taking care of the poor, exclaimed, "Alas, my brother, what are you doing? what distress compels you to this?" "Sir brother mine," was the answer, "distress compels me not; but the love of Christ my Lord constrains me."

Here also Ruth is the great type of all true conversion in the history of the Christian Church. While Pharisees and priests were too dull to recognize the light of Christ, the apostles whom he had won to himself, constrained by love, labored for their nation, and were willing to be banished and to suffer, if only they might win some. While in Southern Europe, in the old cities of the Roman Empire, the love of Christians had become cold, the new-won proselytes from Celtic, Anglo-Saxon, and German heathendom went forth, and in the heat of conflict and suffering, gleaned rich harvests for their Lord in the North and East.

Enough has never been done in the way of seeking to win and train converts by the force of exam-

ple and doctrine. Of example, indeed, they have often seen too much. Everything that has ever been done for them, and which is sometimes made matter of disguised boasting, is not equal to what a single proselyte, burning with love for the kingdom of his Lord, has suffered and accomplished.

STARKE: "To begin a good work is glorious; but to continue in it, notwithstanding all inducements to apostasy, is godly."

True love can never fail in its purpose, although success may tarry long. Ruth had been married ten years in Moab, before she could say, "Thy God is my God." But now only a few harvest-days elapsed, and the favor of God, exerting itself through a genuine Israelite, overspread her. Failure always has its ground in the spirit of the purpose. If that spirit be love rooted in God, as in Ruth, it will not be disappointed. Hence, the surest sign of love is gentle and thankful patience.

CHRYSOSTOM: "Observe that what happened to Ruth is analogous with what happened to us. For she was a stranger, and had fallen into the extremest distress; but Boaz, when he saw her, neither despised her poverty, nor contemned the lowliness of her family. So Christ took up the Church, and chose the stranger, who lacked the most necessary possessions, for his bride. But as Ruth would never have attained to such a union, had she not previously left her parents and given up people, home, and kindred, so the Church also does not become dear and deserving in the eyes of her Bridegroom, until she has left her ancestral (heathen) morals and customs."

"Boaz came from Bethlehem and said unto the reapers," etc. A true believer is also the best employer. He greets them, "Jehovah be with you!" They answer, "Jehovah bless thee!" Living faith in God is the best bond between master and workman, preventing a wrongful use of power on the one side, and presumptuous insubordination on the other. Not as if the servants of Boaz were free from the rude manners so generally characteristic of their class; but the just demeanor of their master, refined by humility, controlled them. Where a pious and brave spirit like that of Boaz pervades the community, social questions and crises do not arise. For external laws can never restrain the inward cravings of the natural man. But where the landed proprietor, in his relations to his people, is governed by other principles than those of self-interest, and cares also for their moral and religious development; where, further, the laborer understands that an increase in wages is not necessarily an increase of peace and happiness; where, in a word, the consciousness of an omnipresent God regulates the uprightness and care of the one, and the honesty and devotion of the other, there no artificial solutions of conflicts between capital and labor will be required. Boaz lives in God, and therefore knows what duties of faith and love are obligatory upon him.

STARKE: "If God be with work-people, and if they are reverently mindful of his omnipresence, they will be preserved from idleness and unfaithfulness, and restrained from all sorts of frivolous and

<sup>1</sup> But neither are *לֶבֶן* (*לֶבֶן*) and *לֶמֶךְ* (ver. 14), both of which words occur only here in Hebrew, to be referred to the same radical signification, as has been done, [e. g. by First (in *Lex.*), who renders ver. 14: "and they bound together for her parched ears of corn (in bundles):"] and declares the meaning "to reach out," after the Targ. *לֶמֶךְ*, to be merely conjectural. — Tr.] The one comes

from a root which means "to give," the other from one which means "to take." The first is cognate with the Arabic *dhakatha*, to take, to lay hold of with the hand, hence a "handful," *manipulus* (cf. II. xi. 69). The other is to be compared with the Greek *δαν-δην*, expense, "out-give," cf. *δίδωμι*, Sanskrit *dadami*, *dare*.

<sup>2</sup> [And necessary, too, if we follow the Masoretic accentuation, according to which Boaz himself calls Ruth at meal-time: "Come hither." Cf. note under the text. — Tr.]

offensive babble; and such labor draws after it God's especial blessing."

"Jehovah, the God of Israel, give thee a complete reward." Boaz finds that Ruth has come to glean on his field. He had not yet seen, but had heard of her. But now, seeing her diligence, but also her neediness, he yet does not speak to her as a rich man to one on whom he bestows an alms, nor as one relative to another, but, before all else, as an Israelite to one who has come to shelter herself under the wings of Israel's God. The Israelitish proprietor speaks like a priest of Jehovah. Before all his people, he blesses her in her confession of his God. He announces to her prophetically the reward of her love. And his word was fulfilled, for, as a church-father expresses it, "every believer, in spirit and in truth, is a prophet." Boaz presents a beautiful contrast with Ruth; with him, love comes of faith. The chief and special reason why he does good to her, is, that she is a guest in Israel, a dove under Jehovah's protection,—that

love has made her a believer. His religion has the uppermost place in his soul. It gives birth to his works—it makes him conscious of his duty as an Israelite. It gives him also that delicacy of perception which enables him to sympathize with the anxiety, lonesomeness, and isolation, which attend an entrance into a new land, among a new people. Only a genuine believer is truly discreet. Refinement of the heart springs only of faith. There may be a lack of courtly manners; but the most elevated style of intercourse with men, and the truest politeness, are the natural outgrowth of a disposition permeated with the humility of the gospel of truth.

STARKE: "This also is given to pious souls by God, that being devoted to him, he often secretly, and even without their becoming aware of it, impels them to this or that good action." THE SAME: "A meritorious person may well enough be informed that his merits, or whatever there be worthy of praise and love about him, are recognized and properly estimated."

#### VERSES 18-23.

##### *The Beginning of the Blessing.*

- 18 And she took it up, and went [came] into the city: and her mother-in-law saw<sup>1</sup> what she had gleaned: and she brought forth, and gave to her that she had reserved  
19 [left over] after she was sufficed [satisfied]. And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest<sup>2</sup> thou? blessed be he that did take knowledge [friendly notice] of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day  
20 is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the Lord [Jehovah], who hath not left off his kindness to the living and to the dead.<sup>3</sup> And Naomi said unto her, The man is near of kin [related, lit. near, i. e. near, not in comparison with other relatives, but with men in general] unto us, one of our next kinsmen [one of our  
21 redeemers]. And Ruth the Moabitess said, He said unto me also,<sup>4</sup> Thou shalt keep  
22 fast by my young men [by my people], until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out  
23 [only] with his maidens, that they meet [maltreat] thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest and of wheat-harvest; and dwelt [and then she abode, remained] with her mother-in-law.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 18. — **וַתֵּרָא** **חֲמוּלָהּ**]: Wright points the first word as Hiph., **וַתֵּרָא**, "and she showed." "So we prefer to read, following the Vulg., Syr., and Arab. It is rather harsh with the ordinary punctuation to make **וַתֵּרָא** the nom. to **וַתֵּרָא** (so pointed by the majority of MSS.), when Ruth is the subject of all the verbs that precede and of those that follow immediately after. Two of Kennicott and De Rossi's MSS. read **וַתֵּרָא חֲמוּלָהּ**, which would seem to imply a reading **וַתֵּרָא**; but while two of my own MSS. have the reading **וַתֵּרָא חֲמוּלָהּ**, either by first or second hand, the verb is pointed as ordinarily, **וַתֵּרָא**." The absence of **וַתֵּרָא** does not prove that **חֲמוּלָהּ** is not an accus., cf. Ges. 117, 2. — Tr.]

[2 Ver. 19. — **עָשִׂיתָ**: used absolutely for "to labor," as in Prov. xxx. 18; Job xxiii. 9. Dr. Cassel translates: "und woher hast du (dies) geschafft," i. e. "and where (woher, whence, freely for wo, where) didst thou procure (**עָשִׂיתָ**, acquire, make, cf. Gen. xxi. 1; 2 Sam. xv. 1), this?" But, 1, in this sense the verb could hardly be left without an object; and, 2, the word must have the same sense here in the question which it has in the answer in the next clause. Wright prefers to render "where hast thou stayed," i. e. spent the time, **עָשִׂיתָ** being understood (cf. Eccles. vi. 12 and the phrase **τοὺς χρόνους**, Acts xv. 33). But when the talk is of gleaning, it is certainly more natural for Ruth to say, "the man with whom (on whose fields) I worked to-day is Boaz," than "the man with whom I spent my time to-day,"

etc. Wright says that "Gesenius in the *Lex. Man.* prefers this rendering." It is not impossible that Ges. may have varied in different editions; but he has no such preference in the sixth edit. of his German *Handwörterbuch*, nor in Robinson's transl. of his *Lat. Lex. Man.* — In *לֵילִי*, the force of *לֵיל* local is lost, as in *לֵילִי = לֵילִי, לֵילִי = לֵילִי*. — Tr.]

[8 Ver. 20. — *וְאֵתֵּימְרָם וְאֵתֵּימְרָם*. "with reference to the living and the dead." Accusatives of the objects to which the kindness is done, cf. Ges. 189, 2. "The verb *עָזַב* is here construed with a double accusative; for if *אֵת* were used as a preposition, it would have to be *מֵאֵת* as we find *מֵעַם* in Gen. xxiv. 27" (Keil). — *מִנְפָּלָטִי* according to Ges. (*Lex. s. v. מִן* and *מִן*) is a sg. noun, *מִנְפָּלָט*, with the plur. suff. of first person = "our second goel." But as no such word is found elsewhere, and as there is no real difficulty in the way, the form in the text is to be taken as script. defect. for *מִנְפָּלָטִי*, and rendered "one of (on *מִן* in this sense, cf. Ges. 154, 3, c) our redeemers." — Tr.]

[4 Ver. 21. — *בָּרַךְ*: not "even so, i. e. may he be blessed, as you have said" (Wright), which with the following "for (*כִּי*) he said to me," etc., would make but a mercenary amen to Naomi's prayer, to say nothing of the fact that by the intervention of another clause the prayer is too far away; but, "also!" as we say, "more! I have not told you all; for he said," etc., cf. Ges. 155, 2, a. — On the periphrastic genitives of the verse, cf. Ges. 115, 1 — Tr.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 18 f. And her mother-in-law saw what she had gleaned. Naomi looked with astonishment at the large quantity brought home by Ruth; and her amazement increased when Ruth in addition produced and gave her the remains of her dinner. To this astonishment she gives utterance by asking, "Where hast thou been? in whose fields canst thou have been at work?" Piety, however, does more than indulge in curiosity simply. The natural heart would have rejoiced, received, enjoyed, and inquired just as Naomi did, but without thought except of self. She, on the contrary, before her inquiries are answered, induced simply by the abundance of the gifts and the manifest happiness of Ruth, blesses the giver. For this she needs not to know who he is. Whoever treated Ruth kindly and loaded her with presents, must have designed to indicate his appreciation of her lot and her virtues. He must know what Ruth has done, seeing he manifested so much solicitude for her, a Moabitess. "Blessed be he who has taken special notice of thee!" It had been a hard thing for her to send Ruth out for such work. The man who has treated her dear child so kindly that she comes home, not only enriched with presents, but also cheerful and happy, deserves a blessing, and that before she knows anything more. This done, Ruth has opportunity to relate the particulars of her good fortune, and finally gives the name of the man who has befriended her, namely, Boaz. She could not know what a consolation and joy the utterance of this name conveyed to Naomi.

Ver. 20. Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead. This peculiar exclamation of Naomi on hearing the name of Boaz is undoubtedly worthy of more careful attention than it has hitherto received. Light is thrown upon it by a passage in the history of Abraham. Eliezer has come to Aram, to procure a wife for Isaac from among Abraham's kindred. He is aware of the great importance which his master attaches to his mission. Arrived at the well outside of the city of his destination, he prays that Jehovah would so "order" it (*וְיִצְרֶנּוּ*, Gen. xxiv. 12), that he may there meet with the one appointed to answer the wishes of his master. And, in fact, it turns out

that the affable maiden who draws water for himself and his camels, is Rebecca, the daughter of Bethuel, Abraham's nephew. The desired "ordering" has been vouchsafed, and the astonished Eliezer exclaims, "Blessed be Jehovah . . . who hath not left off his kindness," etc. (*וְלֹא עָזַב*) precisely the same expression as in our passage).

A similar providence has happened to Ruth (*וַיִּהְיֶה מִקֵּדְהָ*, ver. 3). Without knowing what field to select, she lights on that of Boaz. Without knowing who he is, she is favored by him. Naomi recognizes God's hand in this, even more profoundly than Eliezer did. It is to be remembered that above (ch. i. 13, 20, etc.) she has repeatedly lamented that God's hand is against her, that God has inflicted sorrow upon her. She has indicated that in her view this fate comes upon her because she—or properly her husband and sons, although she does not say this—went to Moab. In the wonderful providence which made Ruth find a friend in Boaz, the rich relative of her husband, she feels herself justified to find an indication that God is once more gracious to her, and has not left off his kindness. If now it was through the fault of her dear departed ones that she had hitherto experienced distress, then it also follows that, since God's goodness again manifests itself so conspicuously, his anger against those must likewise be come to an end. For that reason, she speaks of his kindness not only to the living but also to the dead. For these had died through the same sin which had brought suffering on herself. Hence, God's help to her in her suffering, is a manifestation of his unwearied grace toward both the living and the dead.

But it is certainly proper to find a yet farther meaning in these words. Independently of the special history of the family of Elimelech, this utterance of Naomi concerning God's kindness to the living and the dead, must have its absolute and general application. Indeed, it must be assumed that in using it, Naomi only applied a generally employed formula to her special case. When one says of God that "He does not leave off his kindness," he thereby praises him as the God of pardoning love; as the God who, though He tarry long, hears at last, and does not leave the penitent forsaken. In this shorter form, the expression was appropriate in the above-mentioned passage from Abraham's history. For Eliezer is in perplexity, and knows not well how to perform his task. But

1 *מִפְּרִיָּהּ*: the same word used by Ruth in expressing her gratitude to Boaz (ver. 10): *לְהַפְרִיטִי*.



it was especially appropriate in the mouth of Naomi, who had thought herself wholly forsaken of God. And hence, it would seem natural to think that if the saying had not already been current in a fixed form, Naomi would have contented herself with saying, "Jehovah who hath not left off his kindness toward us," or "toward the widowed and the poor," etc. The kindness of God "toward the living and the dead," is the most general form of which the saying is susceptible. Now, that God does not leave off his kindness toward the living, is evident to believers from the history of every individual human being, of Israel, and of the world in general (Ps. liii. 4). The very existence of the world testifies of mercy that never ceases, of love that is never embittered. But wherein is his "kindness toward the dead" manifested? If these words do not presuppose the immortality of the soul, as an article of Israelitish faith, what meaning can they have? Although Naomi, reassured by the benevolent actions of Boaz, may regain confidence in God's mercy toward herself, she surely cannot speak of them as kindness to the dead, if the dead have no longer any being. In that case, the actions of Boaz, however viewed, are and continue to be kindness to the living only. God could indeed release the living from the consequences of the guilt of the dead; but when in one and the same mercy He is said to show kindness to the latter as well as to the former, this can have its ground only in the presupposition that the grave ends but this earthly state of existence. Bertheau and Keil both explain, in the same words, that God, "by his care for the widows, showed himself merciful to the husband and sons even after their death." But how can mercy be shown to such as exist no longer? It would never occur to any one to speak or think of that as a mercy to the dead, which, in whatever light it be put, is just mercy to the living, and nothing more. No; we have in this exclamation of Naomi a significant indication of the consciousness of the immortality of the soul which existed in Israel. It had its natural basis in that very mercy of God which does not cease. In this mercy the history of Israel in the world and in the domain of the spirit originated and lives. The Sadduceic doctrine was raised on no other foundation than an Epicurean negation of history. On the enduring mercy of God toward the living and the dead, rests our Saviour's great answer (Matth. xxii. 32): "God is not a God of the dead, but of the living."

Ver. 21 f. **The man is related to us.** Naomi, observing the astonishment of Ruth at her exclamation, explains the reason of it. (The "redeemer," גִּבּוֹר, will be treated of farther on.) That Ruth had been directed to the field of a blood-relative, seemed to her a sufficiently great mercy. For from all that Ruth had told her, it was evident that she was there well and securely situated. The fear lest Ruth might meet with rude treatment in the harvest-fields, must have been one of Naomi's chief anxieties. Ruth, having learned who Boaz is, now adds, as if she now understood the reason of it, what is not expressly brought out in the foregoing conversation, namely, that Boaz had given her

permission to keep with his people (נְעָרִים) during the whole harvest-season. And it testifies again of the loving solicitude with which Naomi, like a tender mother, thinks for Ruth, that, as soon as she hears the latter repeat the words of Boaz about keeping with his נְעָרִים (people, maso<sup>1</sup>), she at once rejoins: "Good, my daughter, go with his maidens (נְעוּרָיו), that they injure thee not in any other field." She has in all this as yet no other thoughts than those of joy and gratitude toward God, that He has so ordered it as to direct Ruth to a relative on whose estate she can glean safely and profitably through the entire harvest, and thus provide the sustenance of both for a whole year. The great question, how to live, was by this providential intervention answered. The fear of want was dissipated and that without insult or shame. While all other means of help failed Naomi, she was first comforted by the love of her daughter-in-law, then upheld by her self-sacrifice, and finally saved from want by the fame of her virtues. Amid the sorrows that befell her in Moab, Naomi, as she herself acknowledged, was not altogether free from blame, for she too had gone thither; only Ruth of all the family had nothing to repent of; and it was through her that God now showed that He had not left off his kindness to the living and the dead.

Ver. 23. **So she kept fast by the maidens of Boaz unto the end of the harvest.** It is manifestly not without design that it is added concerning Ruth, that she continued with the maidens throughout the harvest-season. Her diligence did not relax from what it was the first day, although she now knew more than then. Her demeanor was modest and unassuming as ever, so that she returned to the field not otherwise than as she had left it. Her eyes were on the field; and to provide for her mother-in-law continued to be her only solicitude. Boaz had opportunity enough to observe this. He daily saw her gentle and virtuous conduct. Externally and internally, she was no longer a stranger to him. He doubtless found opportunities to show her favors. After an acquaintance so long and hearty, the narrative of chap. iii. is happily introduced.

#### HOMILETICAL AND PRACTICAL.

[*"Blessed be he that took kindly notice of thee."* FULLER: "Learn we from hence, upon the sight of a good deed, to bless the doer thereof, though by name unknown unto us. And let us take heed that we do not recant and recall our prayers, after that we come to the knowledge of his name; as some do, who, when they see a laudable work, willingly commend the doer of it; but after they come to know the author's name (especially if they be prepossessed with a private spleen against him), they fall then to derogate and detract from the action, quarrelling with it as done out of ostentation, or some other sinister end."

BP. HALL: "If the rich can exchange their alms with the poor for blessings, they have no cause to complain of an ill bargain."

<sup>1</sup> [In the Pentateuch נְעָרִים is used, in every instance except one (Deut. xxii. 19), where the later language would write נְעָרָה, cf. חַיִּיתָּ for חַיִּיתָּ. Gesenius and Fürst take the plural here in the same way, as used for the feminine; but both Boaz (ver. 8) and Naomi (ver. 22) use the

fem. form, which seems to show that at that time the distinction of gender was no longer neglected. נְעָרִים is here, as in Job i. 19, to be taken as including both sexes; there in the sense of "young people," here in that of "servants." — Th.]

"*Kindness to the dead.*" The following remarks, though based on an interpretation which Dr. Cassel decidedly, and in so far as it assumes to be exhaustive, probably justly rejects, may nevertheless suggest a very true and useful line of thought. Its entire exclusion by our author is certainly an error. Nothing is more natural or universal than the feeling that kindness done to those left behind by the dead is kindness done to the dead themselves; but it may well be asked whether this feeling is rooted in anything else than the conviction, natural and instinctive, or otherwise, of the continued existence of the soul after

death. FULLER: "To the dead. Art thou, then, a widower, who desirest to do mercy to thy dead wife; or a widow, to thy dead husband; or a child, to thy deceased parent? I will tell thee how thou mayest express thyself courteous. Hath thy wife, thy husband, or thy parent, any brother, or kinsman, or friends surviving? Be courteous to them; and, in so doing, thy favors shall redound to the dead. Though old Barzillai be incapable of thy favors, let young Chimham taste of thy kindness. Though the dead cannot, need not have thy mercy, yet may they receive thy kindness by a proxy, — by their friends that still are living." — TR.]

## CHAPTER THIRD.

### VERSES 1-6.

#### *Obedience in Innocence.*

1 Then [And] Naomi her mother-in-law said unto her, My daughter, shall I not seek  
2 rest [a resting-place] for thee, that it may be well with thee? And now is not  
Boaz of our kindred [ *iii.* our acquaintance, *i. e.* relative], with whose maidens thou  
3 wast? Behold, he winnoweth barley to-night in the threshing floor. Wash thyself  
therefore, and anoint thee, and put<sup>1</sup> thy [best] raiment upon thee, and get thee  
down to the floor: *but* make not thyself known unto [suffer not thyself to be per-  
4 ceived by] the man. until he shall have done eating and drinking. And it shall  
be when he lieth down, that thou shalt mark the place where he shall lie. and thou  
shalt go in, and uncover [the place at] his feet, and lay thee down; and he will tell  
5 thee what thou shalt do. And she said unto her, All that thou sayest unto me<sup>2</sup> I  
6 will do. And she went down unto the floor, and did according to all that her mother-in-law bade her.

#### TEXTUAL AND GRAMMATICAL.

[1 Ver. 3. — On *וְשִׁמְתִּי וְיָרַדְתִּי*, cf. Ges. 59, 1, c. They are older forms of the second per. fem., and there is no occasion to substitute the *keri* for them. Another instance occurs in ver. 4. — TR.]

[2 Ver. 5. — *אֵלַי*, supplied by the Masorites, is unnecessary, cf. ver. 11 (where, however, Wright also inserts it on the authority of versions and some MSS.). The same remark is applicable to the case in ver. 17. So Bertheau and Keil. Dr. Cassel omits it here, but retains it in ver. 17. — TR.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 1. Shall I not seek a resting-place for thee? The peculiar proceeding which these words introduce, may appear somewhat surprising when viewed from the standpoint of modern social life and relations. At all events, this explains why its psychological significance has not yet been properly appreciated. But the narrative of the fortunes of Ruth is so deeply embedded in the characteristic life of Israel, that in order to appreciate its full beauty, it is indispensable to enter thoroughly into the spirit of that life. Perhaps no history teaches more clearly than this, that when love and trust, in their childlike and therefore divine strength, first suffer and then conquer, there is a presentation in actual history of that which the highest works of the imagination present only, in idea.

That which made the fate of the daughter of Jephthah so sad, was that she never found a

"resting-place" in the house of a husband. With regard to woman, marriage was viewed as the natural fulfillment of her calling, without which her life was helpless and defenseless, as that of a people without a God. Hence the prayer of Naomi, when about to part from her daughters-in-law, that they may find "rest" in the house of a husband. Orpah returns because she fears never to find it in Israel. Ruth goes with her, because she places her love for Naomi above all other considerations. Then, indeed, the hearts of them all were filled with sorrow. But since then God's mercy has again become manifest. New hope has dawned upon their tears. What a beautiful and happy contrast presents itself now! The same mother-in-law who formerly, in her self-forgetfulness, bade her daughters-in-law return to Moab and find resting-places for themselves, is now in a position, self-forgetful as ever, to seek for Ruth the Moabitess a place in Israel, where it may be well with her. And what was the force that brought about

this beautiful revolution? The love of Ruth which seeks not her own, the faithfulness of Naomi which deserved such love.

The understanding of what chap. iii. relates will be chiefly facilitated by a comparison with the beginning of chap. ii. While the women are in distress, it is Ruth who takes the initiative; now, when hope grows large, it is Naomi. When hardship was to be endured, the mother submitted her will to the daughter,—for Ruth was not sent to glean, she went of her own accord; now, when the endeavor is to secure the joy and happiness held out in prospect, the daughter yields in all things to the direction of the mother. The thought of labor for the mother originates with the daughter; but it is the mother who forms plans of happiness for the daughter. On both occasions, Ruth undertakes a mission. The first time she sets out, a stranger, without a definite place in view, and dressed in the garb of toil and mourning; the second time, with a definite plan, encouraged by the former success, and decked in holiday attire. And yet the second undertaking was not less hard than the first. Humiliation which she had to fear on the first, might also befall her on the second. Indeed, anything that might have befallen her on her first expedition, had not God ordered her goings, would have been far less wounding to her, the foreign and needy woman, than that which on this second expedition might pierce her sensitive heart. The first undertaking was more sorrowful, the second more delicate. At the first she could act openly, at the second only secretly. Then the worst risk she ran was to suffer hunger, now her honor is at stake. The faithfulness to Naomi which she then showed was not greater than the obedience which she now manifests.

And yet Naomi is as little to be reproached for sending Ruth on this second mission, as she was for accepting her proposal to go on the first. On the contrary, her course rather shows that she did not bear her name, or had won such love among strangers, for nothing.

Neither journey of Ruth, taken with the approbation of Naomi, can be measured by modern measuring-rules. They are not attempts at speculative adventure. In both cases, what was done was in accordance with unimpeachable rights afforded by Israelitish law and custom.

When Ruth went to the field to glean, she only asked a right guaranteed to the widowed and the poor. To deny her the privilege of gleaning would have been to deprive her of her right; to injure or put her to shame in the exercise of it, would have been to diminish it. True, the liberal treatment she received from Boaz was no longer a right to be claimed, but the expression of good-will and kindness. Naomi recognized in this the providential arrangement of God. And it is precisely this also that gives courage to Ruth to claim for herself and for Naomi the second right to which she is entitled.

It was an ancient law in Israel, sanctioned by the Mosaic legislation (Deut. xxv. 5), that when a man died without issue, his brother was bound to

marry his widow. This is a right of the woman. She can demand it of him, and if he refuses, put him openly to shame. How early and deeply this usage was rooted in Israel, may be seen from Gen. xxxviii., where the death of Onan is ascribed to his refusal to marry the widow Tamar. The significance of this usage is clear. It is also found among other nations, although distorted and rendered impure. It rests on the historical feeling of the nations, which leads them to attach importance to the preservation not only of the national spirit, but also of the national body, by propagation. In the first psalm, the pious man is compared with a tree whose leaf never withers. And the tree is, in fact, the image best adapted to explain the reason of the usage in question. It is not without reason that the founder of a people is called its *stammvater* [stem-father, trunk-father, cf. the Heb.

terms שֹׁרֵט and שֹׁבֵט shoot, sprout, branch, used for "tribe."—Tr.]. United about this common trunk, the ancient peoples distinguished themselves nationally (from *nasci*) very sharply from those who were not his offshoots.<sup>1</sup> The different families are the branches of this tree. But the head of a family is in his turn a stem, putting forth boughs, as a tree puts forth branches.

The withering of the tree is the image of death. As no branch in the tree, so no member in the family, should perish. Now, the nation lives in its families. Hence, if a man dies without children, it is as if a branch withered in the tree. To remedy this, a new branch is, as it were, engrafted on the tree. This is done when the brother marries the widow, and regards the son she bears as heir to the name and possessions of the deceased husband. But what if there be no brother? Is the name then to be after all extinguished and the branch to be forever wanting? The law, as given in Deut. xxv. 5 ff., does not indeed declare it, but it is an inference in accordance with its spirit, that in that case the obligation passes over to the nearest relatives of the deceased. Every family—such is manifestly the idea of the usage—must take care that no member in it dies out. What the brother is to the brother, that, when he has no brother, his more distant blood-relatives must be. The letter of the law, it is true, did not command this; but, as the narrative of our Book shows, the spirit of that usage which the law sanctioned, required it. Naomi, by way of explaining to her daughter-in-law her joy over the way in which God had ordered her steps, says, Boaz is related (קָרִיב, like *propinquus*) to us, he belongs to our *goel* (גֹּאֵל). The word *gaal* (גָּאֵל), to which *goel* belongs, is philologically and in its original signification one and the same with the Greek λύω, "to loose."<sup>2</sup> It is not to be ascribed to the same root with the similarly sounding גָּעַל, although it is true that, owing to the well-known interchange of נ and ג, it sometimes occurs instead of it.<sup>3</sup> The latter word means, "to pollute;" and is related to the former

1 The sensual abuse into which the practice of levirate marriage is said to have fallen among the Nairs of Malabar, has extinguished the family proper among them. All are blood-relatives. They are a tree without branches. The correction of many of the views of Bohlen, *altes Indien*, II. 142, however much they need it, cannot here be undertaken.

2 Fürst (*Concordantie*, s. v. גָּאֵל) has truly remarked

that גָּאֵל was lengthened from גָּל, as לָאֵשׁ from לָשׁ.

This גָּל, originally related to both λύω and λύο, has retained its g, which in the ancient languages has been frequently thrown off. The copious discussion of Benfey, *Gr. Gram.* II. 119-124, should be compared.

3 The few instances, Isa. lix. 8, lxiii. 8, Zeph. v. 1, Mal. i. 7, 12, Lam. iv. 14, in which גָּעַל—גָּעַל written

as the Latin *luo*, pollute (cf. *lutum*, *pol-luo*), to the Greek *λύω*, "to loose." The correspondence of the ideas "to redeem" and "to loose," in their external relationship, testifies, both in Hebrew and in Indo-germanic, to their internal mutual connection. The idea currently attached in Israel to the term *gaal*, "to loose," is everywhere definitely determined by the conception of the people as an historical organism. By this it was defined mainly as a "redeeming" [*einlösen*, "inloosing," from *ein*, "in," and *lösen*, "to loose;" i. e. a loosing of that which has been bound, by means of which it is brought back into its original position (e. g. a captive into his home, a slave into his freedom) or ownership (e. g. a piece of land, a promissory note, etc.). — Tr.]<sup>1</sup> According to the social philosophy of the Mosaic law, no member of the national organism was to perish, no branch of the tree was to wither. Whatever had been dislocated by natural events was to be re-set; whatever had been alienated must be redeemed. This applied, as an example in our Book itself teaches, to lands as well as to persons; and the duty of redemption rested, as within the nation, so within the families into which the nation branched out. No one could redeem anything for a family, who did not belong to it by blood-relationship. Hence also the transition of the idea of *goel* into that of blood-relative was perfectly natural. Properly speaking, there could be no redeemer who was not a blood-relative. The meaning of the word is profoundly set forth in the various grand historical unfoldings of its idea. For every redemption [*einlösung*, "inloosing,"] has always been a setting free [*lösung*, "loosing"], albeit not always without security. The Greek *λύω* also passes over into the idea of "setting free," "releasing." Dionysos, in his character as god of the spring-season, is called *Lysios*, the Liberator. The Liberator of Israel is God. He frees out of and from servitude. For that reason, the Messiah who delivers Israel is especially called *Goel*. When he appears, he will come as Israel's blood-relation and brother, as Christ was. The dismal counterpart of the *goel* as redeemer and deliverer, is the *goel* as blood-avenger. He owes his origin to the opinion, which slowly and painfully disappeared in Israel,<sup>2</sup> but which is still partially prevalent in the East, and inspires many current superstitions, that the blood of the slain cannot be put to rest and liberated, until his murderer has been killed. The duty of this blood-revenge rests upon the blood-relatives, not only on the brother, strictly so called, but on the nearest relative, whoever he may be. So far this terrible usage becomes instructive with reference to the beneficent national custom which made it the duty of the blood-relative not to let the house of his kinsman die out; for this also was a blood-redemption, not unto death, however, but unto happiness and peace. The *goel* was no judge — as

with an *N* — occurs in the sense "to pollute," should not have been placed under *לֹאֵל*, "to loose," in the concordance [cf. Fürst]. No one would identify *luo* (*polluo*) with *λύω* in that way.

1 Our *lösen*, "to loose," also, has in M. H. Germ. the sense of *einlösen*, "to redeem," "to ransom," sc. a pledge, land, etc. It occurs in this sense in poets and documents, especially Low German, cf. Riedel, *Cod. Brand*, i. 2, 207: "van den drozsten dat land losete." In another document Herr Heinrich von Mecklenburg is to "ledigen und lösen (einlösen) alle hus und stede und de land;" cf. Kröcher, *Erkundenbuch zur Gesch. des Geschlechts*, i. 172; also, i. 143, etc.

also the greatest *Goel* came not to judge the world — but a comforter, a dispenser of life and love.

Ver. 2. Is not Boaz of our kindred? By these words Naomi explains to Ruth the right she has to engage in the undertaking she is about to recommend. His relationship gives her a right to apply to him for a performance of its duties. It is not to be thought singular that, if Ruth had this right of marriage, the first motion toward its fulfillment did not come from Boaz. In the first place, it was in accordance with ancient usage to leave the assertion of a right with its possessor. It was not the duty of a landowner, for example, to go after the poor, and make them glean; but it was his duty not to forbid them, when they came. In the next place, however, we learn farther on that Boaz was not the nearest relative. The objection which Ruth in her humility might find in her Moabitish nationality, or which she might entertain even without reference to that fact, is met by Naomi in the words: "with whose maidens thou wast." She thus reminds Ruth that Boaz, so far from slighting her on account of her nationality, has distinguished her, and put her on perfect equality with his Israelitish work-people.

Behold, he winnoweth barley to-night in the threshing-floor.<sup>3</sup> This remark shows that since Ruth's participation in the harvest of Boaz, Naomi must have come into closer connection with her relative. She is minutely informed of what he does and where he is. We must also suppose that it had not escaped her how much kindness Boaz had shown to Ruth. She could not but feel sure that the claim which Ruth was to prefer, would not be addressed to a hard and unsympathetic heart. On the other hand, it was natural to think that although Boaz was an elderly man, Ruth must be heartily attached to him. It was he, whose kindness fell like a first beam of light on her sadness. Such an impression, after scenes and moods like those through which Ruth had passed, is never lost. She went forth on her first undertaking at the beginning of barley-harvest; she enters on the second, when the barley is winnowed on the threshing-floor. Between the two there lies an interval of time sufficient to explain how Naomi could have the courage and the information necessary to send her daughter on such an errand.

Ver. 3 ff. But let not thyself be perceived by the man. Ruth was directed to pay special attention to the adornment of her person, to which, to this extent at least, she had since the death of her husband been a stranger. She is to lay aside the weeds of mourning and the garments of toil, and after bathing and anointing, don the festive garb; for the expedition on which she goes is of a joyous, bridal nature. All this, however, is not done in order to win Boaz by external beauty; for she is specially cautioned against allowing him to see her by day. But why this caution? Boaz was

<sup>2</sup> My observations in my treatise on "den armen Heinrich," will hereafter, D. V., be further elaborated. Cf. the article of J. G. Hoffmann on *Betracht*, in the *Haltischen Enzykl.*

<sup>3</sup> [Winnowing is done by tossing the mingled grain and chaff up into the air, when the chaff is blown away to a distance, while the heavier grain falls straight down. Hence, the evening and early night when a cool wind frequently arises after hot, sultry days (cf. Gen. iii. 8), was taken advantage of by Boaz for this work. For "to-night," the Targum has, "in the night wind." On threshing and threshing-floors, cf. Rob. i. 550; Thomson, ii. 314 ff. — Tr.]

a believing Israelite, and therefore also a man of strict morals. It would have perplexed and displeased him to think that anybody else had seen Ruth, and might suspect both her and himself of an illicit meeting on the solitary threshing-floor. He would have scarcely listened to her, but removed her at once. The purpose for which she came had also an appropriate symbolism, which any previous meeting would have disturbed. By whatever means, Naomi knew that this night — for it was in the night that Ruth was to present her petition — Boaz was to be alone on the threshing-floor. The floor, albeit not entirely closed in, may have been partially surrounded by some sort of fencing, by means of which Ruth could conceal herself until the proper time, and within which Boaz ate and drank. Most probably the grain-heaps themselves formed the natural boundaries, between which, accordingly, Boaz also betook himself to repose.

Ver. 6. And did according to all that her mother-in-law bade her. Ruth was to do something a little beyond what the prudence and delicacy of a woman ordinarily permitted. For that reason, it is expressly repeated that she did as her mother-in-law directed her. She was justly confident that the latter would order nothing that could injure her. True love, such as Ruth cherished for Naomi, always includes perfect obedience. It was not in Ruth that the thought of a new marriage had originated. Her heart had no other thought than to serve Naomi like a dutiful child. But Naomi, equally self-forgetful, busied herself with plans for a "resting-place for her child." She, too, thought not of herself only, but of Ruth. She had undoubtedly done all that was in her power by way of preparation, before she directed Ruth to take the decisive step. From that step she could not save her, for custom devolved it on her. It is the beauty of the present instance, that this custom compelled Ruth to nothing that was against her will. For although she acted in a matter regulated by law, it was not settled in this case that Boaz was the right man. So much the more essential was it that, by Ruth's personal action, the perfect freedom and inclination of the woman should be manifested. The greater the stress that was laid on this by the whole symbolic proceeding, the more significant is the remark that Ruth "did everything, as her mother-in-law commanded her."

#### HOMILETICAL AND PRACTICAL.

"Go down to the threshing-floor." Love speaks only of duties, not of rights. Ruth offered to go to the field and glean; but of the right of redemption which she had, she said nothing. She thought of the duties that devolve on the poor, but not of her right to marriage. In going to Boaz, she manifested the obedience of love, the most difficult of all love's performances. It is much to toil for a loved one, to humble one's self, to give up everything, and to forget the past; but the hardest thing for a woman is to conquer the fears of feminine delicacy, to quiet the apprehensions of the heart, and that not by boldly transgressing moral law, but by virtue. Ruth's visit to Boaz in the night was harder for her, than it is for a young girl to leave home and enter service. Her obedience in this matter was the utmost sacrifice she could make. She risked her womanly feelings; and that to a virtuous woman is more than to risk life. She claimed a right, to claim which was more painful than the heaviest duties. But her self-forgetful love pours an auroral glow of divine purity over everything. Her love was not the sensual love of romances. She loved Naomi, her mother; and in order to procure honor and love in Israel for this mother, and to save the name of her deceased husband from extinction, she does what only a chaste woman, inspired by the obedience of love dare do, and what the polluted eyes of impure souls never understand. Vanity and self-interest had found but a slight trial in her undertaking. To virtue and ancient patriarchal manners, the visit of Ruth to Boaz was the utmost of womanly endurance. It was harder for Ruth to don her best attire for this purpose, than to go about in her working clothes. For virtue would rather put on sackcloth and ashes, than the garments of a joy which may easily be misconceived. It is more of a martyrdom to face the possibility of appearing as a sinner, than to suffer punishment for the sake of virtue. But the chaste love of obedience succeeds in everything. Ruth conquers, and is neither seen nor misapprehended. She receives the crown of love and faith.

SAILER : Galleries of beautiful pictures are precious; but virtuous young men and maidens are more precious than all the picture-galleries of the world.

STARKE : The bride of Christ is pleasing to her Bridegroom only when anointed with the Spirit, and clothed in the garments of salvation.

#### VERSES 7-18.

#### Innocence and Piety.

- 7 And when Boaz had eaten and drunk, and his heart was merry [cheerful], he went to lie down at the end of the heap of corn [-sheaves]: and she came softly,<sup>1</sup>  
 8 and uncovered [the place at] his feet, and laid her down. And it came to pass at midnight, that the man was afraid [startled], and turned himself [bent himself over]:  
 9 and behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt [wings]<sup>2</sup> over thine  
 10 handmaid; for thou art a near kinsman [a redeemer]. And he said, Blessed be thou of the Lord [Jehovah], my daughter: for thou hast shewed more kindness in the

- latter end than at the beginning,\* inasmuch as thou followedest not [didst not go after] young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest [sayest]: for all the city [gate] of my people doth know that thou *art* a virtuous [brave]<sup>4</sup> woman. And now it is true<sup>5</sup> that I *am thy* near kinsman [a redeemer]: howbeit there is a kinsman [redeemer] nearer than I. Tarry<sup>6</sup> this [to] night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman [redeemer; *ut* if he will redeem thee], well; let him do the kinsman's part [let him redeem]: but if he will not do the part of a kinsman to thee [shall not be inclined to redeem thee], then will I do the part of a kinsman to thee [then will I redeem thee], *as* the Lord [Jehovah] liveth: lie down until the morning. And she lay at his feet until the morning: and she rose up before<sup>7</sup> one [a man] could know another [recognize his friend]. And [For] he said, Let it not be known that a [the] woman came into the floor. Also he said, Bring the vail [mantle]<sup>8</sup> that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she [he]<sup>9</sup> went into the city. And when [omit: when] she came to her mother-in-law, [and] she [*i. e.* the mother-in-law] said, Who *art* thou, my daughter? and she told her all that the man had done to her. And she said, These six *measures* of barley gave he me: for he said to me, Go not empty unto thy mother-in law. Then said she, Sit still [Remain quiet], my daughter, until thou know how the matter will fall: for the man will not be in [omit: be in] rest until he have finished the thing this day.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 7. — **סְתֵרָה**: not "secretly" (Kell), which would be superfluous here; but as in Judg. iv. 21, "quietly," "softly," so as not to wake the sleeper — in a muffled manner, cf. *Lex. s. v.* **סְתֵרָה**. — T<sub>a</sub>.]

[2 Ver. 9 — **כַּנְפֵּי** must be regarded as dual, with the suffix defect. written (Ges. 91, 2, Rom. 1); for as the word does not stand in pause, the seghol cannot be a mere lengthened sheva (Ges. 29, 4, b). The Masoretic tradition, therefore, understands "wings" here, and not "skirt," or "coverlet," in which sense the word is always used in the singular. The covering wing is a favorite emblem of protection in the psalms and elsewhere, and is here far more beautiful and suggestive than "skirt" or "coverlet," even though the translation of the metaphor into the language of action did carry with it an actual spreading of the skirt over one, cf. the commentary. The rendering "wings" is also adopted by Bertheau, Kell, Wright, etc. — T<sub>a</sub>.]

[3 Ver. 10. — Dr. Cassel: *du hast deine Liebe, die spätere, noch schöner gemacht, als die erste*; or, as Dr. Wordsworth very happily, as well as literally renders: "thou hast bettered (**הֵיטֵרָה**) thy latter loving kindness above the former." The comparison is not as to quantity, but as to quality. — T<sub>a</sub>.]

[4 Ver. 11. — **אִשָּׁתֵּי כֹחַ**: lit. "a woman of strength." Dr. Cassel here renders it (with DeWette) by *weackeres Weib*, brave, valiant woman, while he afterwards (see foot-note on p. 48) substitutes *braves Weib*, *i. e.* good, excellent woman (so also Kell). Others: "capable woman." All these renderings, including that of the E. V. (which is not to be taken in the restricted sense of "chaste," but in that of its Latin original), agree much better than they seem to do. They are all embraced in **אִשָּׁתֵּי כֹחַ**, which is here manifestly used of moral strength, cf. Prov. xii. 4, xxxi. 10. A morally strong person is brave and good, capable in the noblest sense; in a word virtuous, possessed both of virtue and of virtues. — T<sub>a</sub>.]

[5 Ver. 12. — "פֶּי" before **אֲמַנְתִּי**, in order to strengthen the assurance: 'and now, truly indeed,' cf. Job xxxvi. 4. Beside the Kethibh **אֲמַנְתִּי** פֶּי, we have here, as in 2 Sam. xiii. 38, xv. 21; Jer. xxxix. 12, the Keri פֶּי. After the asseverating **אֲמַנְתִּי** פֶּי occurs in Job xii. 2, as elsewhere after an oath, Gen. xxii. 16 f.; 2 Kgs. iii. 14: but **אֲמַנְתִּי** פֶּי occurs also in such a position, 2 Sam. xv. 21 (Kethibh); 2 Kgs. v. 20; Jer. ii. 14, cf. Ew. 356 b.; and there is therefore no ground for preferring the easier reading of the Keri, especially as **אֲמַנְתִּי** פֶּי excludes from the assurance the opposite of what forms its object yet more decidedly than the simple פֶּי, thus: truly, indeed, only a goal am I = truly, I am certainly a goal — I am that and nothing else." (Bertheau.) Kell also thinks that the meaning of **אֲמַנְתִּי** פֶּי is to be explained from its use in the sense of *nisi*, cf. *Lex.* — T<sub>a</sub>.]

6 Ver. 13. — **לִיָּי**. The MSS. have here either a large ל or a large י. The Masora parva remarks that the Oriental (*i. e.* Babylonian) Jews, especially preserve the large ל. Many conjectures as to the meaning of the large letter are clearly wide of the mark. The ground of such *majuscula* is undoubtedly to be sought in the purpose of ancient transcribers (as Le Clerc rightly intimates), to direct the attention of the reader to facts or thoughts which to them appeared especially noteworthy. Thus in Eccles. vii. 1, where the first letter of **שִׁיר** is a *majuscula*. The value of a good name impressed itself here. So also in Eccles. xii. 13, where the ס in **סִיחָה** is written large. The fidelity of later transcribers, unwilling to obliterate any, even subjective marks, has preserved such peculiarities. With doctrine or any special exegesis, these letters have nothing to do. Thus, in Eccl. i. 6, the transcriber, wishing to direct attention to the splendor

of the royal banquet, the description of which begins with **וְהָיָה**, wrote **וְהָיָה** large. And so in our passage, it seemed important to the pious transcriber (as Buxtorf not without reason indicates), to call the reader's attention to the language and moral conduct of Boaz.

7 Ver. 14. — Instead of the usual **וְהָיָה**, we have here, and only here, **וְהָיָה** in Kethibh. The pointing **וְהָיָה** was occasioned by the endeavor to derive the word from a specifically Hebrew root. I hold the form **וְהָיָה**, **וְהָיָה**, to be itself original. Comparative philology satisfactorily explains the word. It belongs to *πρίν, πρώτος, primus, parama*, Goth. *fruma* (as **וְהָיָה** belongs to *purus*, **וְהָיָה** to *paries*, etc.), and is not at all to be explained from the Hebrew. The Midraah (*Ruth Rabba* 84 d.) has also noted the reading **וְהָיָה**, and in its usual way explains the added **וְ** of six hours, which Ruth spent in the threshing-floor. [According to Bertheau **וְהָיָה** is a later Aramaic form for the old, genuine Heb. **וְהָיָה**, and is by Aram. analogy to be pronounced **וְהָיָה**. Not likely; as **וְהָיָה** is not found in Aram. Fürst derives it from **וְהָיָה** (**וְהָיָה**, an unused root, meaning "to wait") with the termination **וְהָיָה**. Ewald seems to regard **וְהָיָה** as a shortened (?) form of **וְהָיָה**, which he derives from **וְהָיָה**, an unused root, meaning "to be fresh," cf. *Lehrb.* 837 c. — Ta.]

[8 Ver. 15. — **וְהָיָה** (**וְהָיָה**, *milei*), as it is written in most MSS., is the second per. sg. fem. imperat. of **וְהָיָה**, to give, cf. Ges. 69, 3, Rom. 2. The reading **וְהָיָה**, found in some MSS. is either for **וְהָיָה** (i. e. the high. inf. const. of **וְהָיָה** used imperatively, like an infin. absol.), or better for **וְהָיָה**, second fem. imper., cf. Green, *Gram.* 164, 2. — On the **וְהָיָה**, Wright quotes the following explanation from Schroeder, *De Vest. Mul. Heb.*: "Quia adeo ampla erant veterum pallia, ut pars in humerum rejiceretur, altera brachio subduceretur, Rutha, prehensens aliquam partem ejus sinu oblatas a Boaso fruges exceptit. Imo aliam vestem quam pallium ne admittere quidem ipse textus videtur. Nam ex verbis **וְהָיָה**, *da vestem quae est super te*, haud obscure colligitur, vestem intelligendum esse totum corpus tegentem; quoniam alias pro genio linguae Hebraeae, specialius membrum corporis cui illa applicata fuisset, expressis potius verbis fuisset nominatum. Accedit quod aliud quodcunque tegumentum, nonnisi uni corporis parti, v. g. capiti, distinctum, ad usum, quem volebat Boasus, fuisset ineptum. Neque insolitum id veteribus fuit, ut in sinu vestimentis exterioris aliquid deportarent." — Ta.]

[9 Ver. 15. — **וְהָיָה**, "and he went." Wright proposes to read **וְהָיָה**, "and she went," on the ground that many MSS. have this reading, and that there seems to be no reason why Boaz should go to the city at so early an hour. The MS. authority, however, loses all its force when the strong probability is considered that the reading is only a conjectural emendation. Wright's other ground is by no means decisive. The simple idea is, that Boaz, after he had dismissed Ruth, also went to the city, probably to his house, whence afterwards he "went up" (**וְהָיָה**, expressive of the reverence with which the mind regards the place of judgment, cf. Deut. xvii. 8), to the gate, ch. iv. 1. So Kell; but cf. Dr. Cassel on ch. iv. 1. — Ta.]

#### EXEGETICAL AND DOCTRINAL.

Ver. 7. **And Boaz ate and drank, and was cheerful.** It illustrates the simplicity of ancient patriarchal times and manners, that Boaz, the wealthy proprietor of a great estate, himself keeps watch on his threshing-floor, works till late, and then betakes himself to rest in the solitude of the open field.<sup>1</sup> It is clear that he did not do this every day; for the well-informed Naomi says, "to-night he winnows barley." It is probable that this night he relieved his overseer. The remark, that "his heart was cheerful," is not added without a reason. It is not, however, intended to indicate that this was why Ruth was directed to present her petition after he had eaten and drunk. It is true, indeed, that it was a current and probably well-founded maxim among the ancients that requests should not be made of great men before, but after eating (cf. Esth. vii. 3), they being then more kindly disposed. But Ruth made no use of this post-prandial benevolence, for she allowed Boaz to betake himself to rest before she approached him. These words are rather designed to point out the danger encountered by Ruth on the one hand, and the virtue of Boaz on the other.

1 [The same practice is still continued in Palestine, cf. Rob. ii. 83; Thomson, ii. 511. Its design is, of course, to keep the grain from being stolen. Thomson says, that "it is not unusual for husband, wife, and all the family to encamp at the threshing-floors, and remain until the harvest is over." — Ta.]

Ver. 8. **And it came to pass at midnight, etc.** Boaz had laid himself down; it had become dark. Thereupon Ruth had come, and had laid herself softly down at his feet, drawing over herself a part of the cover under which he lay. The simple narrative paints most beautifully. It was midnight, when, perhaps, by a movement of his foot, bringing it in contact with the person of Ruth, he was startled out of his sleep. He bends himself forward<sup>2</sup> in order to see what it is he touches, and lo, a woman lies at his feet! He says, Who art thou? and she answers:

Ver. 9. **I am Ruth thine handmaid; spread thy wings over thy handmaid; for thou art a redeemer.** Ruth had been sent to demand the fulfillment of an ancient right. This right, peculiar as it was, had its symbol, under which it was claimed. We are made acquainted with it by the words addressed by Ruth to Boaz, and by her action in drawing an end of his coverlet over herself. The words are not contained in the instructions of Naomi to Ruth, as to what she is to do; but the action taught her, necessarily presupposes them. Marriage is a resting-place. The wife finds rest under the protection of her husband, as Israel finds it under the overshadowing wing of Jehovah.

2 **וְהָיָה**, as it is said of Sampson, Judg. xvi. 29, that he bent over the pillars, **וְהָיָה**.

Even until the latest times, the figurative representation of God as the loving Bridegroom of his people, continues, instructively and sublimely, to run through Scripture and tradition. Christ says (Matt. xxiii. 37): "How often would I have gathered you, even as a hen gathereth her chickens under her wings." Israel has rest (*menuchah*) when God spreads out his wings over them. The psalmist prays to be covered by the shadow of Jehovah's wings. Boaz says to Ruth (chap. ii. 12): "May thy reward be complete, since thou hast come to take refuge under the wings of Jehovah, the God of Israel." That which Ruth there did with respect to the God of Boaz, she now asks to be permitted to do with respect to Boaz himself. The husband gives "rest" to his wife by spreading out his wings over her. For this reason the covering of his bed, under which he took the wife, was designated by the beautiful term, "wing" (cf. Deut. xxiii. 1 [E. V. xxii. 30], etc.). Very attractive is the use of this expression, with figurative application to God, in Ezekiel, when Jehovah, speaking through the prophet, says (ch. xvi. 8): "Behold, thy time was the time of love; and I spread out my wing over thee, and covered thy nakedness, . . . and entered into a covenant with thee." As the chicken takes refuge under the wings of the hen, so Ruth hid herself under a corner of the coverlet of Boaz. It was the symbol of the right which she had come to claim. "Spread out thy wings over thy handmaid; for thou art a redeemer (*goel*)." It is because he is a blood-relative that she can make this demand. Hence, she does not say, I am Ruth, the Moabitess; but, I am Ruth, thy handmaid. Here, where she lays claim to an Israelitish right, she drops all remembrance of Moab. And has he not himself received and treated her as an Israelitish maiden?

Undoubtedly this symbolical method of claiming the most delicate of all rights, presupposes manners of patriarchal simplicity and virtue. The confidence of the woman reposes itself on the honor of the man. The method, however, was one which could not easily be brought into operation. For every foreknowledge or pre-intimation of it would have torn the veil of silence and secrecy from the modesty of the claimant. But when it was once put into operation, the petition preferred could not be denied without disgrace either to the woman or the man. Hence, we may be sure that Naomi did not send her daughter-in-law on this errand without the fullest confidence that it would prove successful. For it is certain that to all other difficulties, this peculiar one was added in the present case: namely, that Boaz, as Ruth herself says, was indeed a *goel*, but not the *goel*. The answer of Boaz, also, suggests the surmise that such a claim was not wholly unexpected by him. Not that he had an understanding with Naomi, in consequence of which he was alone on the threshing-floor; for the fact that he was startled out of his sleep, shows that the night visit was altogether unlooked for. But the thought that at some time the claim of Ruth to the rights of blood-relationship might be addressed to himself, may not have been strange to him. Even this conjecture, however, of what might possibly or probably take place, could not be used to relieve Ruth of the necessity of manifesting her own free will by means of the symbolical proceeding. The ancient usage spoke a discreet language, with which not even a certain mutual understanding would have dispensed. For the rest, how truly the action of Ruth, far from clouding her womanly delicacy, was a new evidence of

the nobility, purity, and genuine love that ruled her, is unequivocally testified to by the answer of Boaz.

Ver. 10. **Blessed be thou of Jehovah, my daughter! Thou hast made thy latter kindness even more beautiful than the former.** This answer also opens to our view the simple, unassuming soul of Boaz, whose modesty and sincere heartiness are truly admirable. He makes no complaint of being disturbed in the night, nor of the too great importunateness, as another might have deemed it, with which the request is made. On the one hand, he entertains no thought of abusing the confidence of the woman, nor on the other does he play the modern conservator of virtue, who loudly blames another because he distrusts himself. He has only words of divine benediction for the blameless woman, so attractive in her naive humility. He knows how to value her act in its purely objective character, apart from every consideration of its relation to himself, as only a heart trained by the word of God could do. He blesses Ruth, whom like a father he addresses as "my daughter," because he found her present kindness yet nobler and more beautiful than the former. But how is that to be understood? Ruth's former kindness approved itself, when, after the death of her husband, she left parents and home in order to console and take care of her mother-in-law, unmoved by the certainty of misery and humiliation in a foreign land. What does she now? Young, comely, and favorably known, she might before this have looked out a husband according to her wish, rich or poor, from among the young men of Israel. Did she do it? By no means; she subordinates every such possibility to her mother-in-law and the usages of Israel. Instead of preferring the love of a young man, as were natural, — says Boaz, — thou comest to assert thy right with one more advanced in life, solely because he is a *goel*. Thou askest him for the protection of his wings, in order that a blood-relative may again raise up a name for thy husband and mother-in-law in Israel. In this, also, thou offerest thine own heart and happiness as a sacrifice of love to thy family! It is indeed possible that as Boaz intimates, Ruth's present act of kindness was even a severer test of her love than the earlier. For those, done in the time of sorrow and mourning, were for that very reason easier than this, rendered at a time when perhaps a new life and fresh joy had been offered her. But the modesty of Boaz was too great. It is doubtless correct to think of him as a contemporary of Elimelech, and consequently no longer young. But in ancient as in modern times, a woman like Ruth will find a more engaging "rest" with a man like Boaz than she would find among thousands of young men.

Ver. 11. **And now, my daughter, fear not.** Trembling with excitement, Ruth had done as she had been directed; and in the darkness of the night, the tremulous tones of her voice had informed Boaz of her anxiety. What he had hitherto said, contained no decision, but only praise. She, however, trembles for the answer to her prayer, on which so much depended. Hence, he says, again addressing her by the kindly name of daughter, "fear not." As above he invoked on her, in Jehovah's name, a full reward, because, led by love to Israel, she had trustfully come to take refuge under the wings of Israel's God, so he will not deny her who has come to himself to ask for the protection of his "resting-place." Her Moabitish nationality can offer no obstacle, since he has already



commended her to the blessing of Jehovah. She has shown no Moabitish morals. There exists no ground whatever for denying her the rights of Israel. For the whole gate of my people knows that thou art a brave woman. In the words "my people," he hints at the sole reason on which a refusal could base itself. But there is no Israelite among us in Bethlehem, who does not know how good thou art.<sup>1</sup> Whatever thou hast a right to claim, can be unhesitatingly done for thee, for thou art loved by all.

Ver. 12. But yet there is a redeemer nearer than I.<sup>2</sup> These words teach us that what Ruth demanded was an actual objective right, which belonged to her. Although Boaz perhaps surmised that, apart from the consideration of her right, she applied with special confidence to himself for the boon desired, he modestly and considerately decides only on the question of her formal right. Her proceeding receives its unimpeachable justification only when putting aside every personal inclination, it simply regards the matter of right. Thy claim, he says, cannot be gainsaid; but I am not the one to whom it is to be directed in the first instance. There is another, who is more nearly related to Elimelech. But he does not leave her a moment in doubt, whether this be not an excuse for refusing her petition. If that other person prove not able to fulfill his duty, then he himself will do it. This he confirms with an oath by the living God. Nor will she be required to repeat the proceeding of this night. A noble, womanly heart — this is what his tenderness implies — does not dare to undertake such a mission more than once. He himself will prosecute the matter. The symbolic act with which she came to him, addressed itself not so much to him, individually, as through him to the whole family. Perhaps he knew very well that Naomi had for good reasons sent Ruth to his threshing-floor, — that the other relative would not be able to act as redeemer; but it is best for both Ruth and himself that due regard be had to formal right.

Ver. 13 ff. Abide here to-night; lie down until the morning. He repeats the same injunction twice. He cannot send her away in the darkness of night; nor is he afraid to let her remain. She, for her part, hears his words, and obeys, with equal confidence. But she is only to remain till earliest dawn. Before it was possible to recognize each other clearly,<sup>3</sup> both were up; that it might not be known that the woman came into the floor.<sup>4</sup> By an early departure, he hopes that Ruth may escape meeting with any one, who might put injurious suspicions into circulation. He undoubtedly speaks of "the woman," with special

emphasis. It would have been very unpleasant to Boaz to have people connect himself with any woman in a suspicious way; but scandalous rumors of this kind, with Ruth for their object, would have been exceedingly injurious. To say nothing of the fact that an undeserved stain would have been fixed on the good name of Ruth, it would have rendered it very difficult for him to prosecute her claims in Bethlehem.<sup>5</sup>

But as she is about to go, he bids her first spread out her cloak or shawl, into which he empties six measures of barley,<sup>6</sup> to be carried home to her mother-in-law. What is his intention in this act? That, as he says, she "come not empty to her mother-in-law." A mere sign of his friendly disposition, it cannot have been; for Ruth will tell her all that he has said. He must have had other reasons for not wishing her to go away empty. If notwithstanding every precaution, Ruth was recognized when she returned from the threshing-floor, her appearance, laden with grain, would be less suspicious, than if she were met dressed up as a fine lady. Thus laden, it was usual to see her come from the fields of Boaz. Thus, the last occasion of possible suspicion was cut off. Still, the whole significance of the proceeding is not exhausted with this. Decided stress is laid on the fact that he gave her six measures of barley. When Ruth comes home, and Naomi asks, "Who art thou, my daughter," i. e. "how comest thou? as one whose claim has been acknowledged, or otherwise?" she informs her mother-in-law of all that Boaz said, and expressly adds, what the reader has already been informed of, and what if only the liberality of the giver came into consideration, Naomi could see without being told: "these six measures of barley gave he me." She evidently deems it important that Naomi should know, that he gave her just six measures of grain. The old Jewish expositors have made all sorts of allegorical attempts with this "six." They are undoubtedly so far right, that apart from the friendly custom of sending visitors away enriched with gifts for their families, Boaz, on this occasion, meant to give a hint to Naomi of the result of Ruth's application. This result was, that in any event Ruth would obtain a "resting-place." The number six is the symbol of labor and service, which is followed by seven, the time of rest. Whoever has served six years, is released in the seventh. Naomi receives what she may take as an intimation that the time has come, when after long labor she must let Ruth go out free. The day of rest is at hand.

Ver. 18. And she said, Remain quiet [cf. Gen. xxxviii. 11], my daughter. Ruth is to remain at home, like an affianced bride. From both words

1 "All know that thou art a good woman." The LXX., with singular literalness, render *הָיָה לְכָל אִשְׂרָאֵל* by *הָיָה לְכָל אִשְׂרָאֵל*.

2 The Midrash (*Ruth Rabba*, p. 34 b), which would fain hold fast to the letter of the law, which speaks only of the brother as *gōel*, thinks that the name of the nearer relative was Tob (cf. ver. 12). As if Boaz had intended to say: "If Tob will redeem thee, let him redeem." But Ibn Ezra already found this unsuitable, and ch. iv. makes it wholly impossible.

3 The Talmud (*Berachoth*, p. 9 a) teaches how to measure the break of day. The Mishna had decided day-break to begin when it becomes possible to distinguish between white and blue; R. Mai, when a wolf and a dog — R. Akiba, when an ass and a wild ass — could be distinguished. "But others said, when one sees and recognises another person at the distance of four ells."

4 [WAGNER: "These words express Boaz's opinion, which he had previously intimated to Ruth; for the use of the

article (the i. e. this woman) forbids us to suppose that they were actually addressed to Ruth. The Targumist, probably influenced by this reason, and considering it unlikely that Boaz should have been alone in the threshing-floor, renders: "and Boaz said to his young men," etc. — Ta.]

5 The Mishna (*Jebamoth*, li. 8) determined that one suspected of previous intercourse with a foreigner, even though she were a convert, was not allowed to perform the duty of levirate marriage.

6 The measure is not given; the expression is simply: "six of barley." It made a considerable load, for he had to put it on her. The allegorical interpretation of the Midrash (in the *Targum*) brings out six descendants of Ruth, namely, David, Daniel, "the companions" (Dan. i. 6) and "the king, Mesias." *Ruth Rabba*, p. 34 a, counts eight descendants with six prominent characteristics. In this case, Hezekiah and Josiah are added to the others already named.

and actions of Boaz, Naomi perceives that he will not rest, until he makes good his promise. This very day will decide the issue of the matter. And whatever that issue may be, it will not be without a blessing. "The man will not rest, until he have provided for thee a resting-place."

#### HOMILETICAL AND PRACTICAL.

"And now, my daughter, fear not; I will do to thee all that thou sayest." The faith of Boaz is such as leads to action. He not only instructs, by his prophetic words to Ruth (ch. ii. 12), and by the pious spirit that breathes in his intercourse with his servants; he not only gives, moved by sympathy sprung from faith; he not only enters into the necessities and anxieties of Ruth; but he has also a clean heart, in which no impure thought arises, and stands as firm in the hour of temptation and secrecy as when the eyes of all Bethlehem are upon him. He is an Israelite not only before man, but also before God alone. And it was because he did not forget, what man is naturally so prone to forget, that God sees him, that he is so mindful of his duty. Hypocrites, when alone, are different from what they appear in company; Israelites like Boaz feel and act in the presence of the all-knowing God alone, not otherwise than they would if all the stars of heaven and all the creatures of earth could testify against them. Boaz showed an active faith when he gave no place to temptation. Pious and offenseless as he was when Ruth came to claim the right of the poor, he is equally so now when she

asks for her right of redemption. Then the question was only about a few ears of grain, now it involves his own person and estate. Then he was kind in the presence of Ruth's humility, now he is humble in the presence of her claim to be righted. Then he forgot herself in the fact that she had left the land of Moab, now he forgets that she had ever owned another law than that of Israel. Then his tender delicacy made Ruth assured of her safety in his fields; now that same delicacy understands that since she has come to him, the right she claims must be fulfilled. He might have released himself by the letter of the law to which she appeals, — there was a nearer relative; but his faith is an active faith. The question was one of right, not of ingenious play with the letter. The claimant must be satisfied; and he does what he promised to do. Freely and purely, full of that love which is the characteristic of faith, he keeps himself and keeps his word. People speak of a man's "word of honor;" it were more correct to speak of "the word of a Christian," "the word of a confessor of God." For only the Christian does not walk in the crooked ways of intrigue and false advocates.

STARKE: "Christian, behold the kindness and gentleness of Boaz! Will it then be possible that God, when thou art in need, will send thee empty away? Never! his generous hand is never closed. Only open Him thy heart, and divine gifts flow in upon thee, without any action on thy part."

THE SAME: "A Christian must be upright in word and deed."

## CHAPTER FOURTH.

### VERSES 1-12.

#### *The Israelite without Guile.*

- 1 Then went Boaz [And Boaz went] up to the gate, and sat him down there: and behold, the kinsman [redeemer] of whom Boaz spake <sup>1</sup> came [passed] by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat
- 2 down. And he took ten men of the elders of the city, and said, Sit ye down here.
- 3 And they sat down. And he said unto the kinsman [redeemer], Naomi, that is come again out of the country [territory] of Moab, selleth [sold] a parcel of land
- 4 [the field-portion], which *was* our brother Elimelech's: And I thought to advertise thee [determined to inform thee <sup>2</sup>], saying, Buy *it* before the inhabitants [the sitters, i. e. those present <sup>3</sup>], and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou <sup>4</sup> wilt not redeem *it*, then tell me, that I may know: for *there* is none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.
- 5 Then said Boaz, What day thou buyest <sup>5</sup> the field of the hand of Naomi, thou must buy [thou buyest] *it* also of Ruth the Moabitess, the wife of the dead, to raise up
- 6 the name of the dead upon his inheritance. And the kinsman [redeemer] said, I cannot redeem *it* for myself, lest I mar [injure] mine own inheritance: redeem thou my right [my redemption, i. e. that which it is my right or duty to redeem] to thyself; for I
- 7 cannot redeem *it*. Now this *was the manner* [custom] in former time in Israel concerning [in cases of] redeeming and concerning [in cases of ex-] changing, for to confirm all things [every matter]; a man plucked off his shoe, and gave *it* to his
- 8 neighbour: and this *was* a [omit: a] testimony <sup>6</sup> in Israel. Therefore [And] the kinsman [redeemer] said unto Boaz, Buy *it* for thee. So [And] he drew off his

9 shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and  
 10 Mahlon's, of the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased [acquired]<sup>1</sup> to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren,  
 11 and from the gate of his place: ye are witnesses this day. And all the people that *were* in the gate, and the elders, said, *We are witnesses.* The Lord [Jehovah] make the woman that is come [that cometh] into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily [i.e. make thou  
 12 strength] in Ephratah and be famous [and get a name] in Beth-lehem: And let thine house be like the house of Pharez [Perets, Perez], whom Tamar bare unto Judah, of the seed which the Lord [Jehovah] shall give thee of this young woman.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — Sc. "to Ruth," ch. iii. 12. **וְרֹחַל** is the accus. after **וְיָבֹרַךְ**, cf. Gen. xix. 21; xxiii. 16. — On the forms **סָבְרָה** and **שָׂבְרָה**, cf. Ges. 48, 5; 72, Rem. 3; 69, 3, 2; on **וְיָבֹרַךְ**, 72, Rem. 4. — Ta.]

[2 Ver. 4. — Lit. "And I said, I will uncover thine ear," i. e. I determined to inform thee. **וְאֶמְרָתִי** is the same in sense as the fuller **וְאֶמְרָתִי בְלִבִּי**, Gen. xvii. 17, etc., cf. Ex. ii. 14, etc. It might be supposed to refer to what Boaz said to Ruth, ch. iii. 12 f.; but as Ruth is not spoken of until the next verse, this is less likely. The expression "to uncover the ear," originated in the practice of removing the hair that hangs over the ear, for the purpose of whispering a secret to a person. In general it means to communicate anything confidentially, but is here used in the wider sense of imparting information. The suffix of the second per. in **וְאֶמְרָתִי** is perhaps best explained by regarding the whole clause after **וְאֶמְרָתִי** as mentally uttered by Boaz, while considering how to proceed in the matter of Ruth. In this consideration, the nearer kinsman was present to his mind, and to him he addressed the conclusion, which he now only rehearses, "I will inform thee," etc. — Ta.]

[3 Ver. 4. — So Dr. Cassel. Kell: "Many translate **וְהַיִּשְׁבִּי** by 'inhabitants,' sc. those of Bethlehem. But although according to ver. 9, a goodly number of the people, besides the elders, were present, this can scarcely be conceived to have been the case with the inhabitants of Bethlehem generally, so as to meet the requirement of **וְהַיִּשְׁבִּי**. Nor would the inhabitants have been named before, but as in ver. 9, after, the elders as principal witnesses [but cf. ver. 11]. For these reasons **וְהַיִּשְׁבִּי** is to be taken in the sense 'to sit,' and **וְהַיִּשְׁבִּי** is to be understood of the same persons who form the subject of **וְהַיִּשְׁבִּי** in ver. 2, the elders. The following **וְהַיִּשְׁבִּי** is to be taken explicatively: before those who sit here, even before the elders of my people." — Ta.]

[4 Ver. 4. — The *Text. Recept.* reads **וְהַיִּשְׁבִּי**, third per., concerning which Kell remarks, that "it strikes one as singular, since one expects the second person, **וְהַיִּשְׁבִּי**, which is not only read by the LXX., but also by a number of MSS., and seems to be required by the context. It is true, the common reading may (with Sebastian Schmidt, Carpsov, and others) be defended, by assuming that in uttering this word Boaz turned to the elders, and so spoke of the redeemer as of a third person: 'if he, the redeemer here, will not redeem;' but as this is immediately followed by a resumption of the direct address, this supposition — to our mind at least — seems very artificial." — The substitution by the Keri of **וְהַיִּשְׁבִּי** for **וְהַיִּשְׁבִּי** is not necessary, cf. Ges. 127, 8 b. — Ta.]

[5 Ver. 5. — **וְהַיִּשְׁבִּי**. Kell: "According to sense and connection, this form must be the second per. masc.; the **ו** at the end was either added by a slip of the pen, or it arose from an original **ו**, so that we must read either **וְהַיִּשְׁבִּי** (with the Keri) without an accusative, or, with an accusative, **וְהַיִּשְׁבִּי**, 'thou buyest it.' — Ta.]

[6 Ver. 7. — **וְהַיִּשְׁבִּי**. Gesenius and Fürst define this word here as "custom having the force of law," "attested usage." Dr. Cassel's rendering, *Weisthum*, is probably intended to convey the same idea (cf. Hoffmann's *Wörterb.*). But it seems better to take the word here in its proper sense of "attestation," as in E. V. So the ancient versions, Bertheau, Kell, etc. Cf. the root **וְהַיִּשְׁבִּי**. — Ta.]

[7 Ver. 10. — The Heb. **וְהַיִּשְׁבִּי** is less specific than our word "purchase." It means to obtain, to acquire; which may be done in a variety of ways. The rendering "purchased" is unfortunate in this particular case, as it tends to convey the erroneous idea that Ruth was treated as a chattel, or at least as a sort of *adscripta gleba*. The same word is used also in vers. 4, 5, and 9, where there is no particular objection to represent it in English by "buy," although "acquire" would be preferable for the sake of uniformity. — Ta.]

## EXEGETICAL AND DOCTRINAL.

Ver. 1. And Boaz went up to the gate, and seated himself there. Very early, even before Ruth with her burden of barley had yet started for home (ch. iii. 15), Boaz, energetic in deed as he was kind in word, took the way to Bethlehem. It

was necessary to set out so early, in order to be sure of reaching the gate before the person with whom he wished to speak, and who like himself was probably in the habit of coming to the city from the country. The gate, it is well known, was the place where judicial business was transacted and markets were held (Deut. xxi. 19 ff.; cf. Ps.

cxvii. 5). This is still the case in the East. In Zach. viii. 16, the prophet says: "Judge truth and the judgment of peace in your gates;" on which Jerome (ed. Migne, vi. p. 1474) remarks: "It is asked, why among the Jews the gate was the place for administering justice. The judges sat in the gates that the country-people might not be compelled to enter the cities and suffer detriment. Sitting there, they could hear the townsmen and country-people as they left or entered the city; and each man, his business finished, could return at once to his own house." At the gate was the proper *forum*; and it is certainly more satisfactory than all other explanations of the Latin word, to derive it, notwithstanding the later central situation of the place to which it was applied, from the archaic *fora*, gate, whence *foras*, cf. *biforis*, *septiforis*.

**Certain Some-one, come and seat thyself.** We have here the whole course of an ancient legal procedure before us, with its usages and forms. The fact that Boaz sat at the gate, plainly declared that he sought a judicial decision. When the person for whom he waited made his appearance, he made no delay to seat himself as requested, for the language addressed to him was a formal judicial summons. His name is not mentioned. *Peloni almoni* is a formula like our German N. N. [used as in English we now generally use a simple — or "blank." — Ta.] In former times, it was customary among us, in legal documents, to use in the same way names that were very common, such as Hans, etc. (cf. my *Erf. Bilder u. Bräuche*, p. 29). The underlying idea of *Peloni almoni* is a different one from that of *Seiva* (cf. Matth. xxvi. 18) or *quidam*. It intimates that the name is unknown and hidden. It conveys the idea of *anonymus*, in every sense of the word. There is an ancient explanation to the effect that the name of the first *goel* is not given, because he was unwilling to raise up a name for his deceased relative. This is the reason, probably, why the LXX. here have *κρυπτός*, "hidden one." Without maintaining this, but even supposing that the narrator omitted the name merely because he did not know it, it remains none the less an instructive fact that he who was so anxious for the preservation of his own inheritance, is now not even known by name.

**Ver. 2. He took ten men of the elders of the city.** That the number of elders in any city was not necessarily limited to ten, may be inferred from Judg. viii. 14; but ten were sufficient to form a college of witnesses. In post-biblical times it was a maxim that an assembly for religious worship (*קהל*, "congregation"), must consist of ten persons (cf. the Jerus. *Targum* on Ex. xii. 4); but the attempt of the Mishna (*Sanhedrin*, i. 6) to ground this biblically on the supposed fact that the ten faithless spies are spoken of as a congregation (Num. xiv. 27), can hardly be deemed satisfactory. The custom, however, of selecting exactly ten men for such service as was here required, was so old and well-established among the Jews, that the term *עשר*, "number," by itself, meant ten persons.

**1 עשר.** It is only necessary to refer to the Commentaries of Bertheau and Keil, to perceive in what respects I have deemed it needful to depart from their expositions of this passage. Benary (*de Hæretorum Levitatu*, Berlin, 1886, p. 23 ff.), following Jewish example, has made Boaz a nephew, and the *Peloni* a brother, of Elimelech. But no great stress is to be laid on this tradition. *עשר*, brother, as our passage itself shows, is often used where the relationship is more distant than that which exists between

Others, it is true, as we learn further on, had assembled about the two relatives; but the ten elders formed, so to speak, the necessary official witnesses.

**Ver. 3. The inheritance of our brother<sup>1</sup> Elimelech, Naomi has sold.** The expositors, with one consent, demand by what right Naomi could sell the inheritance of Elimelech, since the Mosaic law contains nothing to indicate that it considered the widow as the rightful heir of her deceased husband. But this view of the law is incorrect.<sup>2</sup> The whole system of levitical marriage presupposes that the title of the deceased husband's property vests in the widow. When a man dies childless, leaving a widow, the brother of the deceased is to marry her, in order "that the first-born may enter upon the name of the dead," i. e. that the name of the dead may continue to be connected with the inheritance which he has left behind, for in no other sense can the expression "to raise up the name of one" have any meaning in Israel; and, accordingly, in ver. 5 the words of the law, "to raise up the name of the dead," are supplemented by the addition, "upon his inheritance." But in case the brother-in-law refused to marry the widow, and consequently refused to raise up the name of his brother, he thereby also gave up all right to enter on the inheritance of his brother. The duty and the right were indissolubly connected. The law would have been illusory, if the brother, notwithstanding his refusal to marry the widow, had obtained the inheritance. In that case, possession remained with the widow, who, albeit childless, carried within herself, so to speak, the embryonic right of the heir. Of the symbolical act of drawing off the shoe, we shall speak farther on. But it is to be noted here that when the widow drew off the shoe of the recusant brother-in-law, she thereby declared that he must withdraw his foot from the possessions of his brother.

Naomi was a widow. But although she herself says (ch. i. 12) that she is too old to become a wife, even this fact gives no right to her property to any blood-relative, without marriage. Undoubtedly, the name of her husband would vanish from his estate as soon as she died; but until then it remained upon it, and Naomi had the same right and power to dispose of the property as the law gave to the husband himself. Now, in Lev. xxv. 25, we read: "If thy brother become impoverished and sell his possession, let his nearest blood-relative (*יְקָרָב הַקָּרִיב*) come to him, and redeem that which his brother sold." This contingency was here actually come to pass. Naomi had become impoverished, — she had sold. The name of Elimelech was still on the property: consequently the law demanded its redemption, and directed this demand to the nearest blood-relative. It is on the basis of this prescription, that Boaz begins his negotiation with the unnamed kinsman, in the interest of Naomi.

The sale of the land had hitherto not been mentioned. Nothing was said about it in the conversation between Ruth and Boaz on the threshing-floor. The fact that Boaz knew of it, confirms the

sons of the same parent. Blood-relatives, and even friends, are also "brothers." The very law, by which the usage now under consideration is sanctioned, uses the term in a wider sense, Deut. xxv. 5 (cf. Hengst. *Pentateuch*, ii. 83 ff., Ryland's ed.).

<sup>2</sup> Compare the later determinations in the Mishna (*Jebamoth*, 4, 8), the spirit of which, at least, confirms what is said in the text. Both Rabbinical schools admit that a wife can sell.

surmise that before Ruth came to him with her great request, he and Naomi had already had some communication with each other. These communications, having reference to the sale of the land, and the necessity of its redemption according to law, may be regarded as having ultimately led to the proposition made by Naomi in ch. iii. 1. Naomi advanced from the redemption of the land to that of the widow, just as Boaz does here in his negotiation with the nearer kinsman.

Ver. 4. **Buy it before these who sit here, and before the elders of my people.** Boaz had said to Ruth, that he would ask the nearest kinsman whether he "will redeem thee; and if not, then will I redeem thee." But this is not the way in which he opens his address to the man. He does not mention the name of Ruth at first. He desires of him apparently only the redemption of the land. This testifies to the uncommon delicacy of legal proceedings at that time, as conducted by pious and believing persons. The cause is entirely saved from appearing as if Boaz had begun it only in behalf of the woman. Nor does Boaz put the nearer kinsman under any constraint; for he says at once: "If thou wilt not redeem it, then will I, for I come next." He admonishes the other of the duty imposed on him by the law, by the recognition of his own; while, on the other hand, he facilitates the other's decision, by intimating his readiness to render the service demanded, if the other should prefer to be excused. He says nothing of Ruth's connection with the matter. He leaves it to the kinsman himself to take the open and generally known relations between Naomi and Ruth into consideration, and to shape his answer accordingly. His address is gentle, noble, and discreet. It brings no complaint that the kinsman as nearest relative has not troubled himself about the matter in hand. It asks nothing of the other, that he is not willing to do himself. It is sufficiently discreet to wait and see how far the other will limit his duty. And withal, the interest and decision with which he urges the matter to a conclusion, make the transaction a forcible example to the people, teaching them to make the law a living spirit, and openly to acknowledge the duties which it imposes.

And he said, **I will redeem.** The kinsman, therefore, acknowledges the right of Naomi to sell, and also his own duty to redeem. But he thinks only of the land. He answers the question of Boaz only according to the literal import of its terms. By saying, "I will redeem," he declares his readiness to buy back the land left by Elimelech, but his words do not indicate whether he is conscious of the further duties therewith connected. Boaz may have expected that he would make further inquiry concerning them; but as he did not do this, Boaz could not rest contented with the brief reply, "I will redeem," seeing that he was chiefly solicitous about the future of Ruth, and that the duty to redeem not only the land but also the widow must be expressly acknowledged before all who were present. Hence he says farther:

Ver. 5. **In the day that thou buyest the field of Naomi, thou buyest it also of Ruth the Moabitess, . . . to raise up the name of the dead upon his inheritance.** With these words, the law of entailment as recognized in Israel, becomes perfectly clear. Elimelech had left sons, who, had they lived, would have been the

proper heirs. But they died. Now, if Ruth had not come from Moab with Naomi, Naomi would have been the sole possessor of the land. Having no means to cultivate it, she could have sold it, and the blood-relative could have bought it back without taking upon himself levirate duties, since her age rendered it improbable that they would answer the purpose for which they were instituted. But Ruth did come; and having entered into the Israelitish community, she also possesses Israelitish rights. She is, consequently, the heiress of Mahlon; and no one can redeem her inheritance, without at the same time providing for the continuance of the name of the dead. In her case, considerations like those which applied to Naomi, have no existence. Her husband Mahlon, whether he were the younger or the older brother, was an heir. Since Orpah remained in Moab, the claims of Chilion as heir, were also transferred to the estate of his brother. Separate possessions of their own, the sons of Elimelech probably had not, as long as they lived in Israel. Consequently, the land was the joint possession of Naomi and Ruth. And just because Ruth was part proprietress, the obligation existed not to let the names of Elimelech and Mahlon perish. The inheritance alone could not, therefore, be redeemed, as the anonymous relative proposed to do.

Ver. 6. **And the redeemer said, I cannot redeem it for myself, lest I injure mine own inheritance.** Thus far the kinsman has accurately acknowledged his duty as prescribed by the Mosaic law. He is ready to redeem the land. Nor does he challenge the right of Ruth, as wife of the deceased Mahlon. Why then does he think that the performance of levirate duty to her will damage his own inheritance? For although accepted even by the most recent expositors, the idea that he is influenced by the thought that the land which he is to buy with his own money will one day belong not to himself, but to his son by Ruth, has no great probability. There is something forced in an exegesis that makes a father regard it as a personal detriment and injury when his own son enters upon an inheritance. Nor could the kinsman justify himself with a ground so external, before the assembly present. No; as he has hitherto not failed to honor the requirements of the law, it is to be assumed that he deems his present refusal also to be not in contravention of its provisions. Boaz here expressly speaks of Ruth as the "Moabitess." It must be her Moabitish nationality that forms the ground, such as it is, of the kinsman's refusal. Elimelech's misfortunes had been popularly ascribed to his emigration to Moab; the death of Chilion and Mahlon to their marriage with Moabitish women. This it was that had endangered their inheritance. The *goel* fears a similar fate.<sup>1</sup> He thinks that he ought not to take into his house a woman, marriage with whom has already been visited with the extinguishment of a family in Israel. To him, the law against intermarriage with Moabites, does not appear to be suspended in favor of Ruth. He is unwilling to endanger his own family and inheritance; and as Ruth is a Moabitess, he holds it possible to decline what in any other case he would deem an imperative duty.

The man appears to be superstitious, and devoted to the letter of the law. He sees only its formal decisions, not the love that animates it. He fears; but love knows no fear. From anxious refers, come no nearer to it. Cf. Seiden, *Uzor Hebrews*, lib. 1. cap. 9.

<sup>1</sup> This view of the reason of the refusal is also indicated by the Midrash (*Ruth Rabba*, 35a). Le Clerc is very far from the right understanding. Other opinions, to which he

regard to the lower, he overlooks the higher duty. He thinks of Moab; whereas Ruth has taken refuge under the wings of the God of Israel. He does not comprehend the difference of the conditions under which Mahlon once married her, and those under which he is now called upon to act toward her. He knows not how to distinguish times and spirits. The legal severity which he would bring to bear on the noble woman, recoils on himself. He is unwilling to endanger his name and inheritance, and — history does not even know his name. While the guilt of Elimelech and his sons is removed through the love of Ruth, so that their name survives, his lovelessness toward Ruth is visited by namelessness.<sup>1</sup> What a priceless lesson is hereby taught! What an honor does it award to love, and what a punishment does it hold out to the superstitious Pharisee!

Ver. 7 f. **Formerly,<sup>2</sup> in cases of redemption and exchange, a man pulled off his shoe and gave it to the other.** The symbolism of the shoe, as it existed in Israel and among other nations, has been so wretchedly misunderstood and perverted, especially in the books of a man whose distorted and dishonest compilations will be injurious to many (Nork's *Mythol. der Volkssagen*, p. 459, etc.), that it will be worth the trouble to explain it, at least in outline.

The shoe is the symbol, first, of motion and wandering; secondly, of rest and possession. The following may serve to illustrate the first of these significations: When Israel is directed to eat the Passover in a state of readiness for instant departure, among other specific injunctions, is this: "your shoes on your feet" (Ex. xii. 11). With reference to the wanderings through the desert, it is said: "thy shoe did not grow old" (Deut. xxix. 4 (5)), etc.<sup>3</sup> The wanderings of the gods form a singular feature of the old heathenism, in its search after God. The fact of their passage was often supposed to be attested by the footprints they left behind; but in Chemmis in Egypt, a blessing ensued (as Herodotus tells us, ii. 91) whenever the gigantic shoe of Perseus was seen. It was not the shoe, but the god, who brought the blessing. Heathendom, especially Germanic heathendom, continued to search and wander even after death. The dead, when buried, were provided with an *helskó*, or shoe, for the journey they had to make (Grimm, *Myth.* 795). Even until comparatively recent times, there were popular legends concerning deceased persons who lament that they received no shoe (Stöber, *Elsassische Sagen*, p. 34). In certain districts, any last token of respect shown the dead is, perhaps to this very day, called "the dead-man's shoe." The sorrowful idea expressed in the practice was that the dead must be helped on in his last journey. Simrock's explanation concerning good works is entirely erroneous (*Myth.* 154). The passage of Pope Gregory on Ex. xii. 11, means something altogether different. Gregory intends there to refer to the example of pious persons who have gone before. The Christian Church opposed; rather than favored, the heathen usage.

<sup>1</sup> The Greeks also spoke of an *olkos anómymos perémeros*, in case a family died out without leaving heirs to its name, Cf. *Isocrates*, xix. 35.

<sup>2</sup> שָׁפָרָה. Formerly it was customary to pull off the shoe on every occasion of exchange or barter; now, i. e. at the time when the writer of our Book lived, it was done only in the special case contemplated in Deut. xxv. 7 ff., and then it was removed not by the man himself, but by the

Of cognate and yet very different signification are certain passages of the Talmud and the Midrash (Jerus. Talmud, *Kelajim*, § 9, p. 23, b; *Midrash Rabba*, § 100, p. 88 a), where the aged teacher desires that when he is buried sandals may be fastened to his feet, in order that he may be able to follow after the Messiah as soon as He comes.

Luther gave utterance to the saying: "Tie a pair of sandals to his door, and let them be called 'Surge et ambula.'" Hence also the still current popular superstition of throwing the shoe on New Year's day, the alighting of which with its toe pointing outward, is considered to be indicative of departure (cf. my *Weihnachten*, p. 273).

The shoe was the symbol, secondly, of rest and possession. With the shoe one trod the earth, whence on holy ground it must be pulled off; over it, one had complete control, and hence it symbolized the power of the possessor over his possession. In the Psalms (lx. 10 (8); cviii. 10 (9)), God casts his shoe over Edom. Rosenmüller (*Morgenland*, n. 483) has already directed attention to the practice of the Abyssinian Emperor, who throws his shoe over that which he desires to have. That which in ecclesiastical architecture is called *Marienschuh*<sup>4</sup> points to nothing else than the dominion ascribed by the mediæval church to the mother of God. The custom of kissing the pope's slipper, likewise refers to his dominion. The idea of the old Scandinavian legend, according to which, at the last day the wolf finally submits to Widar, who sets his shoe upon him, is that of the victory of the new earth over the old wicked enemy.

The shoe symbolized a possession which one actually had, and could tread with his feet, at pleasure. Whoever entered into this possession conjointly with another, put his foot into the same shoe, as in old German law was done by an adopted child and the wife (Grimm, *Rechtsalterth.* p. 155). Hence, when in our passage the *goel* pulled off his shoe and gave it to Boaz, he therewith surrendered to him all claims to the right of possession which would have been his had he fulfilled its conditions. Nor has that use of the shoe, of which the law speaks, in connection with the levitical institute, any different meaning. The widow, whose brother-in-law refuses to marry her, is authorized to pull off his shoe, and to spit in his face. His house, henceforth, is "the house of him that hath had his shoe pulled off." Had he performed his duty, he would have set his shoe upon the inheritance of his brother (including wife and estate) as his own. But having contemned this, he undergoes the shame of having his shoe drawn off by the widow. The shame of this consisted in the fact that he must submit to it at the hands of the woman. A man might pull off his own shoe, and hand it to another, without suffering degradation. This was done in every instance of exchange. It was but the exercise of his manly right. But when the shoe was taken from him, he was, as it were, declared destitute of every capacity and right toward the widow symbolized by the shoe, and in this consisted the disgrace.

Now, although in our passage, strictly speaking, woman. The present case does not fall under the latter head (Cf. the *Introd.* p. 8).

<sup>3</sup> [Wordsworth: The returning prodigal in the gospel has shoes put on his feet (Luke xv. 22): he is reinstated in the lost inheritance. We, when reconciled to God in Christ, have our "feet shod with the preparation of the gospel of peace" (Eph. vi. 15). — Tr.]

<sup>4</sup> [*Marienschuh*, "Our Lady's slipper." A sculptured representation of the flower or plant usually called "Lady's slipper?" — Tr.]

a similar case to that contemplated by the law in Deut. xxv. 7 ff. occurs—for the kinsman refuses to marry Ruth—yet the ceremony of the kinsman's delivering his shoe to Boaz was significant only of his simple, voluntary renunciation of his rights. On the one hand, Ruth was not his sister-in-law; and although custom, in accordance with the spirit of the Mosaic law, acknowledged the duty even in cases of more distant relationship, the letter of the law did not reach him. On the other hand,—and this was undoubtedly a point of real weight,—his refusal to marry Ruth was itself based on regard for the law, albeit narrow and unspiritual; for from his readiness to redeem the land, it is but fair to infer that he would have been equally ready to do his duty by her, had she been an Israelitess. Inasmuch, therefore, as he thinks it possible to separate the redemption of the land from that of the woman, he comes off more honorably than would under ordinary circumstances have been the case. His language refers explicitly only to the estate, which had the effect of lessening the dishonor done to Ruth, especially as Boaz declares himself ready to take his place. Finally, according to ch. iii. 18, Ruth was not present at the negotiation, the representation of Josephus to the contrary notwithstanding.<sup>1</sup>

Ver. 9 f. And Boaz said, Ye are witnesses this day that I have acquired (do acquire), etc. The kinsman having drawn off his shoe, in token of his renunciation of his rights as nearest *goel*, Boaz arose, and declared, fully and formally, that he acquires everything that belonged to Elimelech, and (as is now expressed at full length) everything that belonged to Chilion and Mahlon. He acquires it from Naomi; but as he cannot acquire it without also marrying the wife of Mahlon, as Ruth is here for the first time called,—for which reason he made special mention of the possession of the sons,—he adds that he takes her “to raise up the name of the dead upon his inheritance, in order that his name be not cut off from among his brethren, and from the gate of his place.” In these words, he thoroughly, albeit indirectly, refuted the motive by which the anonymous kinsman was actuated in his refusal. When the name of a brother is to be rescued from oblivion among his own people, all scruples vanish. The fulfillment of a duty so pious, lifts a man up beyond the reach of fear. Boaz apprehends no damage to his own inheritance; but hopes rather, while taking Ruth under his wings, to repair the evil which the migration to Moab has inflicted upon the house of Elimelech. This pious magnanimity, this humble acceptance of duty, this readiness to act where the nearer kinsman hesitates, and this true insight of faith, which looked not at the birthplace of Ruth, but at what she had done for Israel and now was in Israel, and thus dissolved all superstitious fear in the divine wisdom of love, win for him also the approbation of all present. The public voice spoke well of Ruth; all knew how loving, virtuous, and self-sacrificing she was (cf. ch. ii. 11; iii. 11). Hence, not only the elders who had been summoned as witnesses, but also all the people, unitedly invoked the blessing of God upon him.

Ver. 11. Jehovah make the woman that cometh into thy house, like Rachel and Leah, which two did build the house of Israel. From Rachel and Leah came the tribes of Israel. As these built the house of Jacob, so, say the people, may Ruth build thy house. The extent of the general delight, may be measured by the fact that it wishes for Ruth the Moabitess a blessing equal to that of the wives of Jacob who were Israelitesses. The Jewish expositors point out that Rachel stands before Leah, although younger and less blessed with children, and although the tribe of Judah, and Bethlehem with it, descended from Leah. It is probable that the whole sentence was already at that time, the usual formula of blessing in Israelitish marriages. However that may be, the traditions of Israel made Rachel more prominent than Leah. Rachel was Jacob's first and best beloved. Rachel took away her father's idol images. As she suffered many sorrows up to her death, so the prophet represents her as weeping bitterly after death for her children (Jer. xxxi. 15; Matth. ii. 18). It was Rachel, too, who after she had been long unfruitful, as Ruth in Moab, had brought forth most of those sons in whom Jacob was most highly blessed. But the people desire not merely that many children may adorn her house; they proceed: יְצַו וְיַלְד, may she make, produce, strength, ability, heroism.<sup>2</sup> They wish that sons may be born, who, like Boaz, shall be heroes of strength (cf. ch. ii. 1), so that “great names” may proceed out of Bethlehem.<sup>3</sup> The blessing was most abundantly fulfilled.

Ver. 12. And be thy house like the house of Perez. After the general comes the special wish, which in this instance is of peculiar importance. Boaz was descended from Perez, and Perez was the son of Tamar. Now, although the history of Tamar (Gen. xxxviii.) is not as pure as that of Ruth, it yet contained features which might have served as precedents to Boaz. Tamar's first two husbands had died on account of their sins, and Judah, their father, would not give her the third, “lest he also die as his brethren.” This was the same motive as that which must have influenced the nearer kinsman. The very fact that he had this history before him, confirms the conclusion we have already reached concerning the grounds of his refusal. Tamar suffered injustice, her right being withheld from her. The same thing happened to Ruth. No one thought of her rights, until she laid claim to them. Tamar did the same, albeit not in the pure and graceful manner adopted by Ruth. Nevertheless, Judah, when he found himself outwitted by her, said: “She is more righteous than I,” thus acknowledging his injustice. Boaz had not been guilty of any such injustice; but he felt it his duty, in behalf of the members of his family, to see that that which had hitherto been neglected was neglected no longer. His proceeding involved an admission that Ruth had not received what was her rightful due in Israel. The confession of injustice draws after it a blessing; especially here in the case of Boaz, whose kind and noble conduct is beyond all praise.

<sup>1</sup> Although, singularly enough, Grotius has adopted it. On the manner in which the law against the recumbent *goel* was executed in the times of the second temple, cf. the Mishna, *Jebamoth*, cap. xii.

<sup>2</sup> [It is perhaps superfluous to remark, that our author intends this as an interpretation, not as a translation. His translation is bracketed in the text. — Th.]

<sup>3</sup> These great names, as sprung from Boaz, would of course redound to his honor. To be nameless was to be shameful, as is illustrated in the *Peloni*. The Greeks also used ἀνώνυμος as the opposite of κλέος, i. e. in the sense of nameless, like שָׁמַיִם. Cf. Schleussner, *Lex.* on the LXX., i. 315.

## HOMILETICAL AND PRACTICAL.

"Ye are witnesses this day that I take Ruth the Moabitess to be my wife." What a noble pair confront each other in the persons of Ruth and Boaz! They are types for all times of the mutual relations of man and woman. The remark of Pascal, that the Old Testament contains the images of future joy, is here especially applicable. Ruth acts to the utmost of her power out of love: Boaz is a man of unfeigned faith. Ruth takes voluntary duties upon herself from love to Naomi: Boaz meets these duties in the spirit of obedience to the commands of God. Ruth, moved by love, dares to risk the delicate reserve of woman; and Boaz offsets her deed by a delicacy of faith which would comply, if it were but to avoid wounding, and gives all, in order to satisfy. He promises everything, if only he may relieve Ruth from fear. Ruth followed into

poverty from love; and Boaz, though rich, regards only the duty prescribed by faith. Ruth was ignorant of the prejudices that stood in her way; Boaz knew and overcame them. Ruth thought she had a right to claim; Boaz was under no obligation, and yet acted. The nearest redeemer retreated, most probably because Ruth was a Moabitess; Boaz says, "Ye are witnesses that I take the Moabitess to wife." An ancient church-father says: "Boaz, in accordance with the meritoriousness of his faith received Ruth for his wife, in order that from so sanctified a marriage a royal race might be born. For Boaz, well advanced in years, received his wife, not for himself, but for God; not to fulfill the desires of the flesh, but to fulfill the righteousness of the law, in order to raise up a seed for his relative. He was inflamed more by conscience than by passion; he was old by years, but youthful by faith, — and for this perhaps he was called, Boaz — 'in him is virtue.'"

## VERSES 13-22.

*The Completion of the Blessing.*

- 13 So Boaz took Ruth, and she was [became] his wife: and when [omit: when] he went in unto her, [and] the Lord [Jehovah] gave her conception, and she bare a  
 14 son. And the women said unto Naomi, Blessed be the Lord [Jehovah], which hath not left thee this day without a kinsman [redeemer], that his name may be [and may  
 15 his name be] famous in Israel. And he shall [may he] be unto thee a restorer of thy life [soul], and a nourisher [support]<sup>1</sup> of thine old age: for thy daughter-in-law.  
 16 which loveth thee, which is better to thee than seven sons, hath borne him. And  
 17 Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.  
 18, 19 Now these are the generations of Pharez: Pharez begat Hezron, and Hezron  
 20 begat Ram, and Ram begat Aminadab, and Aminadab begat Nahshon, and  
 21 Nahshon begat Salmon [Salmah],<sup>2</sup> and Salmon begat Boaz, and Boaz begat  
 22 Obed, and Obed begat Jesse, and Jesse begat David.

## TEXTUAL AND GRAMMATICAL.

[1 Ver. 15. — Lit. "and may he support thine old age." On the form of  $\text{וְיִשְׁעֶנָּה}$  (from  $\text{שָׁעַן}$ ), cf. Gen. 55, 4; on its construction after  $\text{וְיִשְׁעֶנָּה}$ , which here however has the force of the jussive (optative) through its connection with the preceding verb, Gen. 182, 3, Rem. 1. — On the forms  $\text{וְיִשְׁעֶנָּה}$  and  $\text{וְיִשְׁעֶנָּה}$ , cf. Gen. 59, Rem. 3. — Tr.]

[2 Ver. 20. — Salmah ( $\text{שַׁלְמָה}$  or  $\text{שַׁלְמָה}$ , 1 Chron. II. 11) appears in ver. 21 as Salmon, which many MSS. read here also. Originally, the name was probably used indiscriminately either with the termination  $\text{-וֹ}$  or  $\text{-י}$  cf. Gen. 84, 15). By detraction of the  $\text{וֹ}$ ,  $\text{שַׁלְמָה}$  became  $\text{שַׁלְמָה}$ . — Tr.]

## EXEGETICAL AND DOCTRINAL.

Ver. 13. And she brought forth a son. With this happy event the last shadows disappear from the checkered lives of the two women. The fears of superstition are shown to have been groundless. Sorrow in Moab has been changed into happiness in Israel. The reward of love has begun, and Jehovah mercifully owns the daughter of Moab, who has left home and native land for his people's sake. Great are the joys which surround the cradle of the child

of such parents as Boaz and Ruth. The father of Nero is said to have made the terrible exclamation: "What shall come of a son who has me for his father and Agrippina for his mother!" But here, where love had been married to piety, humility to heroism, innocence to believing insight, everybody must look for a future of blessings. A child of Ruth and Boaz had no need of goddesses and fairies to come to its cradle, in order, according to popular legends, to bring wealth and good wishes. The blessing of the Almighty God, who looks not at the



person, but at the heart, has spread out its wings over the child.

Ver. 14. *And the women said unto Naomi.* What a difference between the beginning and the end of Naomi's life in Israel since her return! When she came back, poor and lonely, where were the women and neighbors, who ought to have comforted, supported, and stood by her in her necessity? Nothing is heard of them. Nobody was with her but Ruth. But now they appear with their good wishes for Naomi and praises to God; for adversity has vanished. Ruth is no longer the poor gleaner, who painfully gathers a living for her mother, but the happy wife of Boaz. A new name has been raised up for the inheritance of Elimelech.

Who hath not left a redeemer to be wanting to thee this day. It is one of the peculiar beauties of our narrative that its last words are almost wholly devoted to Naomi (vers. 14-18). And justly so; for it was Naomi who by her exemplary life in Moab had been the instructress of Ruth. For her sake, the noble woman had come to Israel. Upon her, affliction had fallen most severely (ch. i. 13), bereaving her of both husband and children. Against her, the hand of Jehovah had gone forth, so that she bade acquaintances to call her, not Naomi, but Mara. Moreover, a heart-union existed between herself and Ruth, such as is not often to be found between even natural mother and daughter. The happiness of Ruth would have been her happiness also, even if no national usages and habits had come in to make it such. How tender and delicate is the feeling which these usages and habits set forth, of the sacred and indissoluble character of the marriage bond. And yet modern self-conceit—that, and not Christian self-knowledge—perpetually talks of the inferiority of woman's position under the old covenant! Boaz had married Ruth, as a blood-relative of her former husband, in order to raise up the name of the latter upon his inheritance. The childless widow did not, as happens so often among us, leave the family of her deceased husband, as if she had never become a member of it. The blood-relative obtains a son by her, and the birth of this son becomes an occasion for congratulations to the mother of the former husband. The child borne by Ruth to Boaz as a blood-relative, although not the nearest, of Naomi's husband, is called by the women the *goel* of Naomi, and they praise God that he has not left Naomi without him. There is, no doubt, a legal ground for this. For the child inherits the estate of Elimelech, because its mother was formerly the wife of his son, and with this estate the life of Naomi also is connected. Not Boaz, who has redeemed the inheritance, but the child for whom he redeemed it, is the real *goel* of Naomi—the person, that is, in whom her sinking house again raises itself; for he is the son of her son's wife, albeit by another husband. He is the grandson of her family, though not of her blood. Ruth's *goel* was Boaz, but Naomi's the son of Ruth; for Ruth lives in the house of Boaz, but Naomi in that of the child, which belongs to him by virtue of his birth from Ruth. These are practical definitions of the levitical law; but how thoroughly moral the views on which they rest! how close the sympathy and brotherhood they seek to establish, and how indissoluble the marriage covenant which they presuppose!

Undoubtedly, the most moral law can become torpid, and receive only an external fulfillment or even be evaded. Laws are living and active among a people only so long as the spirit that gave them being continues to live. The conduct of the un-

known blood-relative has sufficiently shown, that the law alone could have afforded no help to Ruth and Naomi. The whole history of Naomi in Israel, after her return from Moab and up to the intervention of Boaz, testifies to the inability of the letter of the law to avert misery and distress. Boaz followed, not the letter of the law, but its spirit; and hence did more than the letter demanded. In the persons of those with whom our narrative is mainly concerned, the doctrine verifies itself that there is no law so strong as the law of love. It is this doctrine which the women also have come to recognize when they say to Naomi:—

Ver. 15. *For thy daughter-in-law, who loveth thee, and who is better to thee than seven sons, hath borne him.* The child, say the women, shall refresh thy soul,—the soul *נַפְשִׁי*, *animus*, of Naomi was bowed down with sorrow, the child will restore (*יְשַׁלֵּם*) her courage,—and support thy old age; and this, they add, not because the law makes him heir to the estate of his mother's family, but because Ruth has borne him. The revivification of Naomi's happiness through the birth of this child, was more securely guaranteed by the love of Ruth, than by friendship and blood-relationship. True, Naomi herself is childless; but seven sons could not have done for her what Ruth did. The women acknowledge now how far short the legal friendship of Israel towards Naomi has fallen, in comparison with the self-sacrifice of the daughter of Moab. And thus there comes to view here so much the more plainly, the doctrine—in its higher sense prophetic, under the old covenant—that love, living, active, self-forgetful, self-sacrificing love, transcends all law and family considerations. Christ announces the same doctrine in its highest form, when he says: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 50). Ruth's love for Naomi takes the place of physical descent. It engrafts her child, as it were, into the heart of Naomi. In itself the child is only the grandson of her family and estate; on account of Ruth's love, it becomes to her a veritable grandchild of love, nearer to her heart than if a daughter of her own had given birth to it. The power of pure and self-forgetful love, such as Ruth had entertained, could not be more beautifully delineated.

Ver. 16. *And she became foster-mother to it.* She took it into her lap, like an actual grandmother. She formed the child in Israelitish life and customs. She became to it what Mordecai was to Esther, an instructress in the law and Israelitish culture. The son of Ruth became to her an actual grandchild of love. For this reason the female neighbors give him a name whose signification is equivalent to Naomi's son.

Ver. 17. *They called his name, Obed.* There are several noteworthy points connected with this. The female neighbors, in order to give pleasure to Naomi, give the child a name. But beside this, he doubtless received a name from his parents, probably one that belonged to the family. But that given by the women continued to be his usual name, and by it he was inserted into the family genealogy. Consequently, the idea enunciated in it must have been specially characteristic. The text says: "They gave him a name, namely, a son is born to Naomi;" and hence they called him Obed. Now, whether the name Obed be explained as servant of God or servant of Naomi, the sense in either

case remains insipid.<sup>1</sup> What the women mean is, not that the child is the servant of Naomi, but that he is to her as a son.<sup>2</sup> If the words of ver. 17 are to have a plain sense; nay, if the preservation of just that name which the female neighbors gave him is to have an explanation, the name Obed must in some way express the idea of the word "son." For in this name "son," given with reference to Naomi, there is contained the idea that the sin which lay at the base of her evil fortune had been atoned for. She who lost the children of her own body, had now a son in the spirit of true love. It is true, that from the philological stores extant in the Bible, the explanation of Obed in the sense of "son" is not possible; but it may be done by the assistance of other languages. It is sufficiently clear that Obed is to be connected with the Greek *παῖδρος* (*paîs, paîdros*), Latin *putus*, Sanskrit *pûta, putra*, Persian *puser*.<sup>3</sup>

The circumstance that Obed was used in the sense of "son," justifies the conjecture that in the Hebrew of that day there were various foreign words in use, probably introduced through Aramaic influences, without postulating a closer contact of the so-called Semitic with the Indo-germanic tongues than is usually assumed.

He is the father of Jesse, the father of David. In these words the doctrine of the whole Book reaches its point of culmination. They point out the completion of the blessing pronounced on Ruth by Boaz. The name of the superstitious kinsman, who thought that marriage with the Moabitess would endanger his inheritance, is forgotten; but from Boaz descends the Hero (*גִּבּוֹר חַיִל*), the King of Poets, DAVID, the Prophet, and type of the Messiah. From him Christ comes through the promise, even as Obed was the son of Naomi through the love of Ruth.<sup>4</sup> The doctrine of the whole narrative is expressed in the words of the Apostle, "Love is the fulfilling of the law."

NOTE. — Verses 18-22 are an addition from the genealogical tables of the House of David. The chronological question involved in them must be considered in connection with the other analogous data, for which reason we refer here to 1 Chron. ii. 8 ff.

#### HOMILETICAL AND PRACTICAL.

"Naomi took the child." Whoever was once capable of true love, preserves its power forever after. Throughout her history, until the close of the narrative, Naomi's name is truly descriptive of her character. Her love is the cause of the bless-

1 The subterfuge of Le Clerc, who proposes to read *אֶבֶד*, in the sense of "unfortunate, poor one," with reference to the poverty once suffered by Ruth, is entirely wrong, to say nothing of the fact that the word itself does not have the sense which he assigns to it.

2 [But is not the emphasis to be laid on "to Naomi" rather than on "son?" It is true, that analogy leads us to expect the name to contain specifically the same idea expressed by the women (cf. however Gen. xix. 32); but it must also be admitted (with Berth.) that Obed in the sense of "one that serves," sc. Naomi, harmonises well with the words in ver. 15: "May he be to thee a soul-restorer, and a support of thine old age." — Tr.]

3 As regards the *ע* in *אֶבֶד*, its value (best compared perhaps with a *spiritus asper*) is exactly the same as in *עֶלֶץ* to be compared with *latari* and *latus*, *עֶלֶץ* with *moliri*, *עֶלֶץ* with *μῆκος*, etc.

ing that finally ensues, for by it she won love. It sustained her in suffering, — it prompted her to action in behalf of her daughter-in-law. Now in the end she enjoys its blessing, and becomes the loving foster-mother of the child of her who was better to her than seven sons.

Naomi is everywhere an image of the Church of Christ, which wins, confesses, and fosters through love. Men whose natural hearts are hostile to her, become her obedient children. When there is apostasy and misery in the church, it is for priests and preachers to repent, as Naomi did, and not to excuse themselves. If they really have the spirit of love, they cannot but feel that they have to blame themselves first of all. When the church does not make converts among heathen and Jews, the attempt to lay the guilt of this judgment on them, and to excuse ourselves, is a sign of a hard heart. Alas! God alone knows what heavy loads of guilty responsibility rest on the church for having herself given the impulse by which thousands were kept from coming to the Saviour. And how greatly she sins, when she does not rightly foster those who do come, exhibiting neither love, nor wisdom, nor faith in her treatment of them, — that too will one day be made manifest. Impatience is not in love; and a little money does not make amends for the coldness of consummate self-righteousness. They are children, who are laid in the lap of the church, — children according to the spirit, that is to say real children, who, by God's grace, bring a greater blessing to the church than seven sons according to the flesh.

PASCAL: "Two laws are sufficient to regulate the whole Christian Church more completely than all political law could do: love to God, and love to one's neighbor."

"They said, there is a son born to Naomi, and called his name Obed; he is the father of Jesse, the father of David." Boaz predicted a blessing for Ruth, and the faith through which he did it was rewarded by his being made a sharer in it. All he did was to utter a word of prophecy, prompted by his faith in the grace of his God, and lo, he was made the progenitor of David, the prophet! He who firmly relies on the love of God, is always a seer. Boaz had faith enough to bring about, in due time, the fulfillment of his own benediction, and became the ancestor of Him in whom all the prophecies of David are fulfilled. Of Boaz himself no warrior deeds are known, and yet the greatest of Israel's heroes, the conqueror of Goliath,<sup>5</sup> sprang from him. He conquered himself, and on that account became the ancestor of Him who triumphed over sin and death. Similarly, Ruth had

4 The reference of Grotius to the traditionary history of Ocrisia, who became the mother of Servius Tullius, is very unfortunate. Ocrisia was a slave. Her story has no ethical background. The legends concerning her were only designed to glorify the derivation of the king. Cf. Niebuhr, *Röm. Gesch.* i. 375 (2d edit.).

5 It is on the ground of this contrast that Jewish tradition homiletically advanced the idea that Goliath descended from Orpah, who returned to Moab, as David from Ruth. The early teachers of the church were acquainted with this tradition, and Prudentius even introduced it into his poem, *Hamartigenia*, ver. 783: —

"Sed pristinus Orphas  
Fanorum ritus præputia barbara sunat  
Malle, et semiferi stiprem nutrire Gollas.  
Ruth, dum per stipulas agresti amburitur aestu  
Fulera Boos meruit, castoque adacta cubili  
Christigenam secunda domum, Davidæ regna  
Edidit atque deo mortales miscuit ortus."

nothing but a heart full of love, and yet to her, once a daughter of Moab, there was given what neither Deborah nor Jael obtained, — to become the mother of Him by whom all the nations are redeemed.

JEROME (on Is. xvi. 1): "O Moab! out of thee shall come forth the unspotted Lamb, which bears the sins of the world, and rules over the whole earth! From the rock of the wilderness, i. e. from Ruth, widowed by the death of her husband, Boaz

derived Obed . . . and from David came Christ."

GERLACH: "Thus the coming of the great King is prepared for, upon whom the Lord had determined to confirm the dominion over his people for evermore; and the converted Moabiteess, who entered as a worthy member into the commonwealth of the people of God, became the mother of David and of Christ."

The Jewish tradition which makes Ruth a descendant of Eglon, the Moabitish king who oppressed Israel as a punishment for its sins, contains an allegory worthy of notice. The daughter of the oppressor, becomes the mother of the Liberator, the Redeemer out of the House of David. According to the Jewish expositors the name Ruth is derived from a root which signifies to give drink, to assuage thirst (*Berachoth*, 7 a); and from her, say they, David came, who with his songs and psalms supplied the wants of those who thirst after God. And from David, we may add, came the Saviour who gave to the Samaritan woman when she thirsted, of that fountain which springs up unto everlasting life.

The ancient church selected the sixteenth of July as the day on which to commemorate Ruth.<sup>1</sup> The reason for this is probably to be found in the following considerations: In Deut. xxiii. 3, it is said: "An Ammonite or Moabite shall not enter into the congregation of Jehovah; even to their tenth generation they shall not enter." This was supposed to have been fulfilled in Ruth. In the genealogy of the Gospel according to Matthew, Boaz, through whom Ruth was received into the congregation of Jehovah, is the tenth from Abraham. But it was the Lord and Saviour, whose day Abraham saw, and who according to the flesh descended from Ruth, who first took away the curse from Moab also. This was announced by Isaiah, when in addressing Moab, he says (ch. xvi. 5): "In mercy shall a throne be prepared, that one sit upon it in truth, in the tabernacle of David, and judge, and seek judgment, and hasten righteousness." Now, as the ancient church set apart the sixth of July for Isaiah, because he prophesied of Christ, who suffered on the sixth day of the week, and whose incarnation was celebrated on the sixth of January, it fixed the anniversary of Ruth ten days later, on the sixteenth of July. Thus her name and the number of her day are symbolical of prophecy and grace. But ten days farther on, the twenty-sixth, is the day of Anna, whom tradition makes to be the mother of the Virgin Mary. Thus the name of Ruth stood ten days after the prophecy and ten days before its approaching fulfillment, equally distant from him who prophesied of the Virgin and from her who was the Virgin's mother. The Moabitish stranger finds herself in the middle between the seer who beheld the wilderness of Moab become fruitful, and the nearest ancestress of Him who delivers Moab and all the world from barrenness and thirst.

Pictorially, the ancient church represented Ruth with a sheaf in her hand. As was natural, she was always conceived as youthful. She might be represented with a rose, in accordance with what may be the meaning of her name (see on ch. i. 4). The Rose of Bethlehem was the ancestress of the Rose of Jesse (Mary), whom ancient pictures represent sitting in a rosebush. Both rose and sheaf are symbols of the truth that though love may sow in tears, it will through God's compassion reap in joy.

<sup>1</sup> Cf. my article in the *Berl. Wochenblatt*, 1868, Num. 32.















